

# diarydiary

## OCTOBER

- 21-28 **One World Week** 'all together now'
- 24-30 **Disarmament Week**
- 27 **Fairtrade Scotland Conference**, Scottish Parliament  
fairtradescotland@gmail.com

## NOVEMBER

- 3 **People and Parliament Against Trident**, March and Rally, Edinburgh
- 6 **International Day for Preventing the Exploitation of Environment in War and Armed Conflict**
- 14 **Lecture on Populorum Progressio** by Brazilian sociologist and theologian, Vera Araujo,  
Tickets from SCIAF 0141 354 5555
- 16 **International Day for Tolerance**
- 18 **Prisoners' Sunday**
- 20 **Universal Children's Day**, Anniversary of Declaration of the Rights of the Child (1959) and Convention on Rights of the Child (1989)
- 24 **STUC St Andrew's Day Anti Racism** March and Rally
- 25 **Solidarity Gathering** at Dungavel 1pm

## DECEMBER

- 1 **World AIDS Day**
- 2 **International Day for the Abolition of Slavery**
- 10 **Human Rights Day**
- 18 **International Migrants Day**

Full details and links on the events page on our website  
[www.justiceandpeacescotland.org.uk/events.shtml](http://www.justiceandpeacescotland.org.uk/events.shtml)

## in detention

He fell from the ninth floor  
He hanged himself  
He slipped on a piece of soap while washing  
He hanged himself  
He slipped on a piece of soap while washing  
He fell from the ninth floor  
He hanged himself while washing  
He slipped from the ninth floor  
He hung from the ninth floor  
He slipped on the ninth floor while washing  
He fell from a piece of soap while slipping  
He hung from the ninth floor  
He washed from the ninth floor  
while slipping  
He hung from a piece of soap while washing

*Chris van Wyk, New Inscapes p. 290*  
The ninth floor was where interrogations of political prisoners took place at John Vorster Square, the police headquarters in Johannesburg.

continued ...  
**from soweto with love**

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## ISSUE 5 : 2007



### MARCH & RALLY

# PEOPLE and PARLIAMENT TRIDENT against

Tell Gordon Brown to reverse the decision to replace Trident

GREAT MUSIC  
SPEAKERS FROM CIVIC  
AND POLITICAL SCOTLAND

## SATURDAY 3rd NOVEMBER

Assemble 11.30am at the  
Scottish Parliament  
March off 12 noon

Organised by **Scotland's for Peace**  
15 Barrland St, Glasgow G41 1QH  
Tel: 0141 423 1222 [www.scotland4peace.org](http://www.scotland4peace.org)



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# newresource



Whether you're continuing your work as a justice and peace group or even thinking of starting a group in the parish, you should find a range of help and guidance in a new edition of the **Justice and Peace Handbook**. This is now available to download from the Justice and Peace Scotland website.

It contains background information on justice and peace; guidance on setting up and maintaining a group; as well as a range of material on the background to Catholic Social Teaching. It can be used in loose leaf format and adapted to personal or group requirements, with material added or amended.

We hope that you find it a useful resource in combination with the website. Please let us know of any suggestions or other resources you come across that we might incorporate in a future edition.

## ostriches & oilymen

Burying your head in the sand is a proverbial way of suggesting avoidance. This was wrongly supposed in classical times to derive from the behaviour of the ostrich which, being a stupid creature, thought that if it couldn't see you, then you couldn't see it. Complete nonsense of course, at least as far as ostriches go. When it comes to President Bush and climate change, however... not to mention many of the rest of us.

The President has that gift – invaluable for a politician and shared with his good friend Mr Blair – of oozing sincerity or indeed indignation for anybody and anything as the occasion demands. Nothing quite defuses protest like apparent sympathy from the opposition. So it is that, after long denial on climate change, a measure of eventual acknowledgement on the issue from the President could seem like a Damascus conversion.

At a recent meeting of leaders from the top 16 world economies (80 percent of the global economy and 80 percent of global emissions), the President announced the need to face up to the challenges of climate change, but rejected any idea of binding targets on carbon emissions. Many of those present were bemused if not outraged at the hypocrisy of the US administration now lecturing other countries on matters they themselves have for so long resisted and denied. Others see all this as a spoiler to a UN conference in Bali in December to negotiate a successor to the Kyoto Treaty which the US rejects and which expires in 2012. European and other delegations used the opportunity to consult with Democratic Party members as more viable partners who (they assume) will probably produce the next President.

Indeed, President Bush had announced a series of meetings in June, saying: *'By the end of next year, America and other nations will set a long-term goal for reducing greenhouse gases...To develop this goal, the United States will convene a series of meetings of nations that produce the most greenhouse gases, including nations with rapidly growing economies such as India and China.'* By the end of next year, of course, whoever the President is, it won't be Bush. And in the words of J K Galbraith: meetings are absolutely indispensable when you don't want to do anything.

It is also a grudging recognition of the fact that many Americans are fully aware of the implications of climate change. Continuing denial in the face of scientific evidence is less and less credible.

The latest study from the United Nation's Intergovernmental Panel on Climate Change (IPCC), winner of this year's Nobel Peace Prize, makes gloomy reading. In effect it says the consequences of human induced climate change now cannot be avoided. Professor Martin Parry, of the Met Office, and co-chairman of the IPCC committee which produced the report said: *'Ten years ago we were talking about these impacts affecting our children and our grandchildren. Now it is happening to us... there is a stock of major impacts out there already and that means adaptation. You cannot*

*mitigate your way out of this problem... The choice is between a damaged world or a future with a severely damaged world.'*

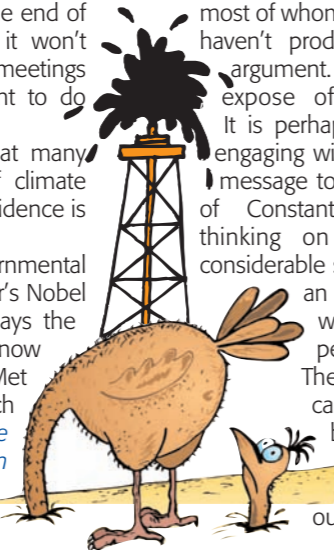
Rising sea levels will cause major encroachment to low lying deltas and coasts, including some of the world's most productive agricultural areas. At the same time drought will cause water shortages for over 2 billion people and reduce crop yields notably in Africa and Asia. Tropical forests may become savannah, while polar permafrost is estimated to shrink by 20%. Warmer temperatures may paradoxically lead to increased crop yields in North America and Northern Europe, but southern Europe seems set for more heatwaves like this summer's.

The UN Office for the Coordination of Humanitarian Affairs (Ocha) has issued 13 emergency 'flash' appeals so far this year, 3 more than in 2005, the previous record. These appeals only include those where countries have applied for UN help. While in 2005 only half the international appeals received by Ocha were climate related, this year 12 of the 13 emergency appeals so far were climate related. In this situation, neither voluntary agreements of the sort touted by the US, nor the phasing out of non efficient light sources by 2011, as proposed by the UK government, is going to be enough. Even the proponents of nuclear power have no option that is not decades away and energy intensive in construction. Meanwhile, a world wedded to economic growth based on oil and coal as its root sources of power has little to offer, as China and India – the world's most populous nations - are racing ahead with their own development.

The Church has been slow to isolate the problem of climate change (see **Compendium** n 470). There also seems to be a disproportionate representation of those who call themselves 'climate change sceptics' but are in fact climate change deniers, as the Justice and Peace Pontifical Council Conference earlier this year showed. Despite virtual unanimity in the scientific community, there seems to be a perverse interest in giving publicity to climate change deniers, most of whom seem to be allied to vested interests, and who haven't produced any consistent or reputable scientific argument. George Monbiot's book **Heat** is an excellent expose of this and other aspects of the debate.

It is perhaps surprising therefore to see Pope Benedict engaging with the problem recently. The extracts from the message to Patriarch Bartholomeos, Orthodox Archbishop of Constantinople; and a major contributor to Christian thinking on ecology, printed below, show at least considerable sympathy. Some have expressed the view that an encyclical on climate change from the Pope would be a valuable instrument of moral persuasion. Perhaps, but it is not a matter of faith. There is demonstrable and increasing damage caused by human greed and indifference. The best opinion is that we cannot prevent, only adapt to the consequences which affect us all, but the poorest first. We cannot afford to bury our heads in the sand.

Tim Duffy



## fromsoweto with love

first woman we visited lived in a corrugated hut. The smell as you entered was overpowering. I felt so helpless all I could do was squeeze her hand, kiss her cheek and say God bless you. It was hard not to break down and cry in front of her. Visiting the next lady was even worse, she also lived in a corrugated hut, but this hut was in the ground of a brick house, why she was in the hut and not the house I do not know. As we went in she pulled herself up and started to cry, saying she was sorry. I was sorry that we had put her through the ordeal of our visit, but when I questioned this later I was told the patients had wanted us to visit them. What good we did I have no idea but I have never felt so humble in all my life.

Earlier that day we had helped with the digging of a new vegetable garden in the local church ground - I'm sure they didn't really need our help! The vegetables from this garden will be used for AIDS patients and others in the community. During the gardening we were visited by local politicians, I asked one of the politicians (from the Democratic Alliance party); why after 13 years of freedom people were still living in corrugated huts. I didn't really get a satisfactory answer, one positive outcome though - Mpho managed to arrange a meeting with her for the following week.

We visited the Doornkop Environmental Community Project; this had been an area of scrubland, which in the past had been the site of rapes and murders. It had been cleared, and is now used for growing vegetables, which are sold to sustain projects in the community, with the surplus given to AIDS patients and the most vulnerable.

We went to the Hector Peterson museum, named after the first boy to be shot in the Soweto school protest, a moving visit, made more moving because four of the South African ladies went round it with me, they told me that being there brought it all back, and there were tears in all our eyes that such atrocities took place. Across from the Morris Issacson High School, where the peaceful march started in 1967 there is a memorial acre which is also very moving.

When I asked how they had been affected by the Soweto uprising, Numsa, a wonderful lady told me she



had been imprisoned for 3 months (At the time she had 5 young children at home). She shared a bare cell with 5 other women and they didn't have so much as a blanket or a pillow to lie on. We passed the former 'white' police station and I was told of the many prisoners who had 'accidentally' fallen out of the 9th floor window during the uprising, and then their families were told to come and collect them. When I asked our hosts why they were so forgiving of the past, they put it quite simply - the past is in the past, we look to the future now, and we put our trust in God. The faith of the people I met was so strong, it would put you to shame.

We then went to Nelson Mandela's former house (which is now a museum) and I was amazed to learn that some of the women who had lived in Soweto all their lives, had never been there before, and they were so happy to be there at last.

We visited Regina Mundi the Catholic Church which had been a haven for so many, and saw the bullet holes still in the roof. The liturgies are filled with joy and singing. We went into church at 9am on the Sunday and came out at 12.15 and it only felt like we had been in an hour, and I am sure I must have kissed everyone in the church during the sign of peace.

I asked why everyone seemed to have two names, an indigenous name and an English name. I was told that in the past you couldn't get enrolled in school with a 'heathen' name.

So many wonderful people, there was Hope a young man of twenty, whose parents had both died of AIDS. He had so many dreams for the future. When I kissed him goodbye my eyes were level with his shirt collar which was frayed from end to end. I could have wept for him. Sometimes it is the little things that really get you.

There was Renate, who told me she would never forget her late husband, she would never forget the beatings, and she showed me her scars. Then lovely Octavia who had spent much of her life organising soup kitchens, she called me 'her Carool'. So many people, so many stories.

One of my most abiding memories was when I heard **Nkosi Sikelel' iAfrika** being sung, and I heard it often, everyone joining in so proudly with the national anthem, it made the hairs on the back of your neck stand up and made you want to weep with joy ♥♥♥

now read Chris Van Wyk's thought provoking poem overleaf ...



## the latest resource from **ALTERnativity**

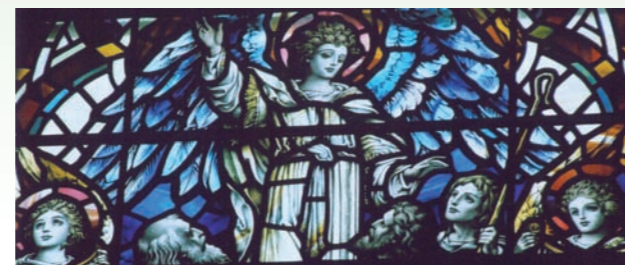
One of the growing concerns for the ALTERnativity group is the pressure which women feel in the lead up to Christmas. We are also aware though that there are those who don't want to make a stand and resist the many expectations placed upon them. Christmas – Celebration or Survival is a pack with ideas for getting together with friends and talking about this. It uses light hearted ways to look at serious issues such as family stress, pressure from the children and money worries. Maybe there is a group in your parish who would enjoy talking about this now so that this Christmas it may be more celebration than survival.



Contact: Maggie Lunan on tel 0141 221 4242  
[www.alternativity.org.uk](http://www.alternativity.org.uk)

## Christmas Quiet Day

This is a day of quiet reflection in your church, and the perfect way to prepare for the birth of Jesus. All that's required is a Saturday or Sunday close to Christmas, a warm church, candles, Christmas religious music etc. Ask people to volunteer half an hour of their time to watch over the candles and change the music. Ask all Christian churches in your area to encourage people to join in for a few minutes, away from the madding crowd. We will provide a reflective leaflet for photocopying.



## pope benedict's message on climate change

*The following extracts are from a message of Pope Benedict XVI to Ecumenical Patriarch Bartholomeos I at the Symposium Religion, Science and the Environment, held in Greenland, on 7 September.*

Preservation of the environment, promotion of sustainable development and particular attention to climate change are matters of grave concern for the entire human family. No nation or business sector can ignore the ethical implications present in all economic and social development. With increasing clarity scientific research demonstrates that the impact of human actions in any one place or region can have worldwide effects. The consequences of disregard for the environment cannot be limited to an immediate area or populus because they always harm human coexistence, and thus betray human dignity and violate the rights of citizens who desire to live in a safe environment (*Message for the 2007 World Day of Peace, 8-9*).

The relationship between individuals or communities and

the environment ultimately stems from their relationship with God. When "man turns his back on the Creator's plan, he provokes a disorder which has inevitable repercussions on the rest of the created order" (*Message for the 1990 World Day of Peace, 5*).

I am encouraged by the growing recognition that the entire human community – children and adults, industry sectors, States and international bodies – must take seriously the responsibility that falls to each and every one of us. While it is true that industrialising countries are not morally free to repeat the past errors of others, by recklessly continuing to damage the environment (*Message for the 1990 World Day of Peace, 10*), it is also the case that highly industrialised countries must share 'clean-technologies' and ensure that their own markets do not sustain demand for goods whose very production contributes to the proliferation of pollution. Mutual interdependence between nations' economic and social activities demands international solidarity, cooperation and on-going educational efforts.



# from soweto with love

*Carol Clarke gives an account of a recent visit to South Africa*

Like many others I have been interested in South Africa nearly all my life. We boycotted SA goods, supported the Anti Apartheid movement, looked on with horror at the Sharpeville massacre, and the Soweto schoolchildren so brutally murdered for daring to peacefully protest. Then came the good years, Nelson Mandela being released from prison, followed by the free elections of 1994 with Mandela becoming the first President of a free South Africa.

So I didn't hesitate for a minute when Maureen Brough of *Working Together for Change* asked me to join her and two other community groups from Paisley, on a visit to Soweto, to deliver workshops on the Millennium Development Goals (MDGs). A project that had started during Civicus in May 2006, when Khethekile Mbatha, came to a learning exchange workshop organised by WTFC and asked them to do the same kind of workshops for her community in Soweto. So after a lot of hard work, preparation and fund raising, we arrived in South Africa.

The welcome we received at the airport was fantastic. We were greeted by what seemed like half the population of Soweto with singing, dancing and hugs. This was to be a pattern that would continue throughout the visit, with lots of singing and dancing before the start of every meeting.

The people of Soweto are wonderful, all so positive despite the many hardships they still live with. We started our workshops in Doornkop which is an informal settlement of over 80,000 people. The workshop was originally for 50 women but over 100 (including some men) attended. I think many came to

see who these 'Scottish women' were. During the workshops we brought the MDGs from the global down to a personal level, and the small steps we can all take.

The workshops were very moving, during the workshop on cancelling extreme poverty (MDG 1), the group I was with were very angry that they still lived with such poverty, and land was a major issue. They felt that the politicians were not listening to them, that they didn't care. I found this hard to hear, as I still had my rose coloured freedom glasses on, but as TK one of the young men said, it is just that the politicians have forgotten where they came from.

I will never forget Mpho talking with such passion and eloquence at the workshop on health (MDG 6). She questioned why there was still so much stigma attached to HIV. She said it was a virus that could now be contained with the correct drugs, which are now available in South Africa. But still people made up excuses, saying for example their child was diabetic, condemning them without the drugs to full blown AIDS.

We saw the full extent of the AIDS pandemic as we were taken on a visit to people who were dying of AIDS. Community volunteers visit those dying of AIDS, people who really have no one to look after them. Toko, who is the coordinator for the visits, works out of a corrugated hut, which is called Bethlehem. She told me that although they now have the medicine most of the patients are too poor to buy food, so in many cases are unable to take the medicine.

I will never forget these visits for as long as I live. The

## european justice & peace declaration on migrants

*This declaration of the Conference of European Justice and Peace Commissions was made at Kiev on 25 September, 2007.*

The countries of Europe must ratify the International Conventions safeguarding the rights of irregular migrants. Freedom of movement is a fundamental human right. Recognition of this must necessarily lead to a decriminalisation of what today is called 'irregular migration'. Consequently, even if Europe is currently experiencing an increase in the arrival of un-documented migrants, this is in itself no reason for a degrading treatment of them.

Trying to avoid irregular migration in favour of an orderly entry of a much needed workforce is an understandable reaction by the states of Europe. But the best way of tackling this problem is rather to deal with the causes of voluntary as well as forced migration. These causes are: Wars and other conflicts between or within states, crumbling state structures, environmental and natural disasters; Human rights' violations and persecutions; Huge profits found by trafficking of human beings; Unfair trade relations between the developed world and less developed countries (LDCs) leading to lingering economic crises in these countries; The debt burden of the LDCs, a problem that still has not been solved; The inability of the developed world to meet the Millennium Development Goals; Corruption in the migrants' home countries as well as too strict demands and procedures for obtaining a legal visa.

In other words, as long as the **common good**, given by God the Creator to all of humanity to share, is not more equally distributed, a fact that hinders justice and peace prevailing, migration into Europe – regular as well as irregular – will go on. Not least since modern communications make the difference in living conditions all too obvious to people of the LDCs and encourage them not to resign themselves to stay in a condition of – at best – mere survival.

There exist a number of international Human Rights instruments, starting with Universal Declaration of Human Rights of 1948 and the European Convention for the Protection of Human Rights and Fundamental Freedoms of 1950. Still it must be recognised that these conventions, when put into practice, lack effectiveness not least for migrants and their families. The reason for this is that the signatories of these conventions are states. As they apply

these conventions as law, it can only refer to the citizens of these countries. Migrants not being in their own country thereby lose their human rights and are left to the goodwill of the host country.

Therefore the international community must look to the dignity and integrity of the human being as it applies the international conventions of human rights. This **respect for the dignity of the human being** forms the basis for the Social Teaching of the Catholic Church. It also constitutes a cornerstone in her position on the rights of irregular migrants. Already in 1996 Pope John Paul II said in a message for World Migration Day: "*His irregular status cannot allow the migrant to lose his dignity, since he is endowed with inalienable rights, which can neither be violated nor ignored.*" Consequently, only by accepting the universality of human dignity is it possible to distinguish between universal human rights and the specific citizens rights to be guaranteed by the individual states.

In a majority of European states irregular migrants and victims of trafficking do not have access to legal and social assistance or a minimum subsistence. In some European countries they do not even have access to minimum provisions of health care. This is an outrage against the teaching of Jesus Christ: *I was a stranger and you welcomed me (Matthew 25: 35)*.

Instead, the Conference of European Justice and Peace Commissions agrees with PICUM (The Platform for International Cooperation on Undocumented Migrants) that there must exist a minimum level of human rights that apply to all migrants, including irregular migrants. These include: the right to shelter; the right to health care aid; the right to organize; the right to education and training; the right to a minimum subsistence; the right to family life; the right to moral and physical integrity; the right to religious freedom; the right to legal aid;

Therefore:

- *Considering the fact that millions of irregular migrants already live and work in Europe.*
- *Considering the fact that the living and working conditions of irregular migrants in Europe are an outcry against what is normal in the society in which they live.*

## EUROPEAN JUSTICE & PEACE DECLARATION ON MIGRANTS CONTINUED

- Considering the fact that hundreds of thousands of trafficking victims are forced to work in conditions comparable to a modern form of slavery.
  - Considering the fact that the international conventions on human rights today in fact do not guarantee that the human rights of migrants - regular as well as irregular - are safeguarded.
  - Considering the fact that there exist three international recommendations and conventions that can better the respect for the universality of human dignity.
- Therefore the Conference of European Justice and Peace Commissions joins other organisations in urgently demanding that the parliaments of the countries of Europe:
- Act decisively to assure a minimum of human rights for irregular migrants in accordance with the Recommendation 1755 (2006) of the Parliamentary Assembly of the Council of Europe;
  - Ratify and implement the UN International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, which was adopted unanimously by the UN General Assembly in 1990, but still has been ratified by only three European countries.
  - Ratify and implement the Council of Europe Convention on Action against Trafficking in Human Beings of 2005, which has been signed by all member states of the Council of Europe but ratified by only four (out of the needed ten countries to enter it into force).

## ASYLUM FROM RAPE MISJUDGING ASYLUM, RAPE AND DETENTION

John McDonnell MP and Lord Avebury hosted a packed meeting in the House of Commons during the summer, which brought together women asylum seekers, MPs, Lords, lawyers and other supporters to highlight the obstacles rape survivors face in getting their claims recognised. Women Against Rape's (WAR) speaker highlighted research, which found that 70% of women in Yarl's Wood detention centre are rape survivors\*, despite Home Office guidelines which say survivors of torture should not be detained.

**Misjudging Rape - Breaching Gender Guidelines & International Law in Asylum Appeals**, is the title of a dossier Co-authored by WAR. It examines the treatment of rape survivors claiming asylum and documents how immigration judges flout international law and their own Asylum Gender Guidelines in their rulings. These Guidelines which aim to 'ensure that the procedures used do not prejudice women asylum seekers or make it more difficult for them to present their asylum claims' are one of few official tools laying out how women's claims should be assessed.

Key findings include: 20% of women had not been able to speak about the rape they suffered before the Home Office considered their case, and 14% still had not reported by the time of their hearing; 43% of rulings completely disbelieved women's reports of rape; an additional 14% only partially believed them.

As a result of the findings, an Early Day Motion, Rape and Female Asylum Seekers (406) was presented in Parliament, calling for women seeking asylum to be treated according to international precedents. Over 100 MPs have so far signed the EDM: <http://www.womenagainstrape.net/war%20website/EDM06.htm>

\* A "Bleak House" in Our Times: An investigation into women's rights violations at Yarl's Wood Removal Centre (Legal Action for Women, in collaboration with All African Women's Group, Black Women's Rape Action Project & WAR).



[www.womenagainstrape.net](http://www.womenagainstrape.net)

## THE HEALING POWER OF FORGIVENESS

Just over a year ago, a 32 year armed man took hostages in a one-room Amish schoolhouse in Pennsylvania. He eventually shot and killed five girls aged between 7 and 13 and wounded five others before killing himself. The crime shocked the world, even more because of the complete difference between the Amish and mainstream American culture, with its permissive attitude to guns. The FBI estimates there are over 200 million guns in the US.

The Amish families most affected by this tragedy in 2006 responded in a way that might seem foreign to most of us they spoke about the school shooting only in terms of forgiveness and the need for healing.

In a letter released by a family spokesman, the wife of the man who killed the girls thanked the Amish and others in the community for their 'forgiveness, grace and mercy'. She said that she and her three young children had been overwhelmed by the community support since the shootings.

*Your love for our family has helped to provide the healing we so desperately need. Gifts you've given have touched our hearts in a way no words can describe ... Your compassion has reached beyond our family, beyond our community, and is changing our world, and for this we sincerely thank you.'*

Of course, the world is awash with small arms and light weapons. The Conference in Kiev of the European Justice and Peace Commissions this month, issued a series of draft letters to governments urging control of weapons, which are a part of so much violence as well as crime, both individual and organised. These letters are available to download from the Justice and Peace website.

# NEWSBRIEF . . . NEWSBRIEF

**THE STUC ST ANDREW'S DAY ANTI RACISM MARCH** and Rally takes place on Saturday 24 November. Assemble at Blythwood Square, Glasgow 10.30am March off 11.00am. Rally 12 noon, Glasgow Film Theatre, Rose Street, Glasgow. Speakers include: Aamer Anwar, Anas Sarwar, Kainde Manji (GARA), Phil McGarry (STUC President) Chair: Georgia Cruickshank. Further details STUC 0141 337 8100.

**OCTOBER 1ST WAS THE UN INTERNATIONAL DAY OF OLDER PERSONS**, a day on which older people from around the globe called for more action from governments to meet the needs of an ageing world. The Age Demands Action campaign, which is being led by Help Age International, and is supported by DFID, saw delegations of older people from developing countries meet with politicians to press for change on essential issues like health, pensions and equality.

**DEPORTATION:** In an article on 8 October the Independent carried the article 'Major airline refuses to help with forcible removal of immigrants' A spokesperson for XL Airways said "... we operated one flight in February to DR Congo as part of this contract, without full understanding of the political dimensions involved. Our chief executive had made it quite clear to all concerned that we will not be operating any further flights of this nature ... We are not neutral on the issue and have sympathy for all dispossessed persons in the world, hence our stance." In the same article British Airways said they were under a legal obligation to return failed asylum-seekers 'It is UK law and we comply with it - it's like asking whether we are happy paying income tax.' The full story is on our website.

**INDONESIAN ARMS DEBTS:** As part of the 'Lift the Lid on Bad loans' campaign Jubilee Scotland is setting it's campaign sights on the UK government for arms it sold to the Indonesian dictatorship in the 1990s. Today it is the Indonesian people who are still paying our government debt for these arms. A sickening injustice, join the campaign for the cancellation of these arms debts. <http://www.jubileescotland.org.uk/index.html>

**INTERNATIONAL HUMAN RIGHTS DAY EVENT:** An evening of innovative new Human Rights and Animal Rights Poetry and Prose. Performed with panache by some of Scotland's top performance Poets. The writer Ashby McGowan is developing a new style of poem, which has numerous voices intermingling. The effect varies from cacophony to sheer musical delight. Directed by Anita Govan, this promised to be a poetry night unlike any other! The Brunswick Hotel, Merchant City, Glasgow, 8 pm - 9.30 pm, 10 December. Tickets Free, but donations gleefully accepted.



**GOOD NEWS ON FAIR TRADE 1:** Virgin Atlantic has recently announced that it will be serving only Fairtrade tea and coffee to passengers. The airline served nearly 7 million cups of coffee and over 5 million cups of tea on board flights in 2006 so a switch to these products will be a significant boost for farmers who supply the Fairtrade market.

**GOOD NEWS ON FAIR TRADE 2:** Ubuntu is the first cola in

the UK to be licensed with the Fairtrade Mark, made using Fairtrade sugar from Malawi and Zambia. For more information and to find out where it is stocked, check their website [www.ubuntu-trading.com/](http://www.ubuntu-trading.com/). There are now over 3,000 Fairtrade products available!! More details [www.fairtrade.org.uk/products.htm](http://www.fairtrade.org.uk/products.htm).

**GOOD NEWS ON FAIR TRADE 3:** The launch of the Scottish Fairtrade Forum takes place on Saturday 27 October in Edinburgh. Details of all things on the Scotland Fairtrade Nation campaign can be found at: [www.scottishfairtradeforum.org.uk](http://www.scottishfairtradeforum.org.uk)

**THE TRADCRAFT CHRISTMAS CATALOGUE** packed with lots of fairtrade produce and crafts is available by contacting Tradcraft on 0191 491 0591.

**ANTI SLAVERY INTERNATIONAL NEWS:** The Mauritanian Government criminalising slavery; China sentencing 29 people for using forced labour in brick kilns; Over 1,000 slaves freed from forced labour in Brazil; Five convicted of child trafficking in a legal first for Togo; Bail denied to a US couple arrested for enslaving two migrant domestic workers; The situation of bonded labour in Nepal and recent progress in bonded labourers' fight for justice. Just some of the good stories featured in the Summer 2007 edition the Reporter, Anti slavery's quarterly magazine. To find out more and to subscribe to the magazine visit their website: [www.antislavery.org/](http://www.antislavery.org/)

**DEBT ON OUR DOORSTEP:** The Westminster Launch of their 'Responsible Lending' Proposals & AGM, took place on 23 October 2007. Irresponsible lending in the US sub-prime mortgage market has now fed through into a 'credit crunch' for UK banks, causing upward pressure on mortgage and lending rates for all consumers. With increasing evidence of irresponsible lending practices in the UK, there has never been a better time to lobby for improved regulation of the financial services industry. Following the success of the responsible credit conference in Edinburgh in May, (<http://doodnews.blogspot.com/2007/06/uk-credit-options-conference-success.html>) DooD launched a new set of proposals for action to MPs to address irresponsible lending practices at the Houses of Parliament on Tuesday 23 October. A number of MPs from across the political spectrum, as well as agencies involved in the campaign spoke at the event.

**CONNECTIONS: EXPLORING THE WEALTH AND WONDER OF CHRISTIANITY:** An evening series of conversations with Gerry W Hughes SJ on Mondays in October and November 2007, at 7.30pm, Lauriston Jesuit Centre, Lauriston Street, Edinburgh. Although already started by the time you receive the magazine, it is not too late to start attending this exciting series of talks. Their purpose is to help us explore together something of the wealth and wonder of Christianity in what is called a 'Post-Christian, Post-Modern World'. The lectures are based on a truth that is at first disturbing, but upon reflection one which is encouraging, hopeful, and open to everyone. The truth is that there is very little we can change. The only thing we can effectively change is the way we see things. Full details on the J&P website.



# respect + disrespect

*Maureen Jack works with the Christian Peacemaker Team near Hebron. Here she reflects on religious observance in repressive situations.*

In most situations people recognise that different religions have different customs and do not seek to impose their own religious customs on others. We know an elderly Muslim man in Hebron who as a boy acted as 'Shabbos goy' to a Jewish family, lighting their candles for them on Shabbat (Saturday) because their Jewish beliefs did not allow them to do it for themselves.

During Ramadan, Muslims allow nothing to pass their lips during the day. However, sometimes when visiting Muslim families during Ramadan we will be served tea. I remember one such occasion when teenage girls brought us tea. We protested that it was Ramadan. 'But you're not Muslim,' they retorted gently. We drank the tea while they took nothing themselves.

But this acceptance of difference is not apparent everywhere in Hebron. I recently spent time with a Palestinian family whose land on the edge of the city is now very close to the Israeli settlement of Kiryat Arba. Their land has been bisected by a path and flight of steps built by the Israelis to allow settlers to walk from the settlement to the outpost. The Israelis took this land without compensation; the loss of land reduces the family's ability to grow hay to feed their goats.

We worked to gather hay for the goats; Palestinians, internationals and Israeli peace activists worked together. As it was early Friday evening, Shabbat

approached. So too did the army and the police. Their concern was that we should stop work before the start of Shabbat. Jewish worshippers would be arriving shortly at the synagogue and work on Shabbat is forbidden to observant Jews. Since we were so near to the synagogue we should respect their views on working on Shabbat. The young army officer spoke to the Palestinian landowner, a man of reduced physical stature. The soldier squatted down, so that they were eye to eye. He spoke Hebrew and so I could not follow what he said, but his voice was light and his smile reached his eyes. 'Sheva, sheva,' he kept saying. Seven o'clock. Work must end then.

The Palestinian landowner too spoke calmly, smiling throughout. The officer held out his hand and the Palestinian shook it warmly. They wished each other, 'Shabbat shalom,' the traditional Jewish greeting, and the officer left.

One Israeli settler chased the landowner's children, shouting at them to stop working because it was Shabbat. We continued to work after seven as the Israelis worshipped. One of them had an automatic rifle slung across his back as he prayed.

The synagogue is a makeshift construction of wood and tarpaulin, built earlier this year. It was built without permission. Built on the Palestinian family's land. Were we and the Palestinians being disrespectful, working so near the synagogue? Or was it the Jewish settlers who were showing disrespect, worshipping in a synagogue they had built on stolen land? And, if so, disrespect to whom?

# DEMOLITION in Palestine



*Last month's magazine cover featured the demolition of a Palestinian house by Israeli military. Here is the hopeful sequel.*

Over the past few months, the Israeli Committee Against House Demolitions through its Constructing Peace Campaign, has built over 62 homes. A thousand Palestinian and Bedouin homes were demolished *inside Israel* last year, more than in the Occupied Territories. The campaign of displacement begun in 1948 is ongoing. ICAHD is currently building five more homes in East Jerusalem and the West Bank, and we have allocated funds to help rebuild the Bedouin village of Twail Abu Jarwal in the Negev which

has been demolished NINE TIMES!!! 26 volunteers from Europe and the USA arrived in July for ICAHD's annual Rebuilding Camp in the West Bank village of Anata. On the second day, the volunteers witnessed the demolition of a home close to the camp worksite. A decision was made by the volunteers and ICAHD staff to immediately begin rebuilding the house, so this year the Rebuilding Camp built two complete homes in two weeks.

ICAHD continues its international advocacy as well. It has just received the Rachel Corrie Peace Award from the Italian town of Ovada near Genoa.

For more information, see [www.18000homes.org](http://www.18000homes.org)

# pope benedict reflects on profit & sharing

During a recent homily in the Cathedral of San Clement in Velletri, the Pope said that the lesson of the dishonest steward in the Gospel of Luke illustrates that 'no servant can serve two masters; for either he will hate one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Mammon is the original Phoenician term that evokes economic security and success in business; we could say that in wealth is found the idol in which one sacrifices everything to reach personal success.'

Therefore a fundamental decision is necessary – the choice between the logic of profit as the ultimate criterion of our action and the logic of sharing and solidarity. The logic of profit, if it prevails, increases not only the disproportion between poor and rich, but also the devastating exploitation of the planet.'

The Pope referred to the prophet Amos who 'stigmatises a typical style of life of those who let themselves be drawn in by a selfish search for profit in every possible way which is transformed into a thirst for gain, a contempt for the poor and the exploitation of the poor for personal advantage.'

Christians must energetically reject all of this, said the Pope, 'opening their hearts, on the contrary, to feelings of authentic generosity. A generosity that, as St. Paul tells us, is expressed in a sincere love for all and is manifested in the first place in prayer. A grand gesture of charity is to

pray for others.'

Later, at Castle Gandolfo, Benedict XVI took up the theme again reflecting on profit and the equal distribution of goods in his address to the crowds: 'Money is not dishonest in itself, but more than anything else it can close man up within a blind egoism. What is needed therefore is a sort of conversion of economic goods: Instead of using them for one's own interests, we need to also think of the necessities of the poor. Christ did not enrich us with his wealth, but with his poverty, that is with his love that motivated him to give himself completely to us.'

Regarding profit and the equal distribution of goods, the Pope said that 'one does not contradict the other, provided that their relationship is well-ordered. Catholic social doctrine has always maintained that the equal distribution of goods is a priority.'

The Holy Father acknowledged that profit is legitimate and just, but added: 'The crises of hunger and the environment are denouncing, with growing evidence, that the logic of profit, if it prevails, increases the disproportion between rich and poor and a harmful exploitation of the planet. When, on the other hand, the logic of sharing and solidarity prevails, it is possible to correct the course of action and orient it toward proportional development, for the common good of all... In the end it is a decision between egoism and love, between justice and dishonesty, and a final choice between God and Satan.'

Church Action on Poverty and Scottish Churches Housing Action are working with a range of partners across Scotland and the rest of the UK to encourage at least 100 hearings or similar events to take place across the UK during **Poverty and Homelessness Action Week, running from 27 January 2008 to Sunday 3 February 2008**. This represents a major opportunity to put these issues firmly on the agenda of local churches, communities and policy makers across the UK, with at least 10 events in Scotland.

CAP has also launched a new Just

# tackling poverty and homelessness



Church Programme as well as the campaign 'Free from Poverty' - which involves a wider coalition of national partner organisations to encourage stronger political concern about poverty in preparation for the anticipated General Election in 2008 or 2009.

Further resources and information can be found on the leaflet enclosed with the magazine.

## international day for tolerance - november 16

Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

Consistent with respect for human rights, the practice of tolerance means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It means not imposing one's views on others.

The problem of intolerance is global, in the sense that it is on the increase in many parts of the world, but it is usually manifested in local or national forms. In order to be effective, global norms against intolerance need to be combined with local, national and not least individual measures.

Human rights within the wide diversity of the local community need to be honoured and ensured. This includes the rights of persons belonging to national, ethnic, religious, linguistic or other minorities - Indigenous people, migrant workers, asylum-seekers, refugees and the disabled.

Australian Catholic Social Justice Council

# European Ecumenical Assembly

Tim Duffy considers the  
Third European Ecumenical Assembly

**H**ands up if you've heard anything about the Third European Ecumenical Assembly taking place in Sibiu in Romania from 4 to 9 September? No? Thought not.

The Sibiu assembly was organised by the Conference of European Churches and the Council of European Roman Catholic Bishops' Conferences. The two groupings account for most of Europe's Roman Catholic, Protestant, Anglican and Orthodox churches. It follows similar assemblies in Basel in 1989 and in Graz in 1997. Organised for the first time in a mainly Christian Orthodox country, the Assembly discussed the themes of spiritual unity of churches and of the contemporary world, including Europe, migration, religion, justice and peace. The work of the Assembly was carried out in forums, plenary sessions, joint prayers, and bible studies.

Bishop Laszlo Tokes of the local Reformed Church in Transylvania, the Protestant cleric who is said to have sparked the 1989 revolution that led to the overthrow of Nicolae Ceausescu, had been scheduled to address the Assembly, but he did not attend. **'With my staying away from the assembly, I myself intend to signal that our Reformed believers long for something more than "shop window ecumenism"',** the Bishop said.

A similar approach to false ecumenism, but with a different emphasis was taken by Cardinal Walter Kasper, President of the Pontifical Council on Christian Unity, in an address which was one of the highlights, **'Cosy... fake ecumenism and being nice to each other, do not get us very far'** he said. **'[T]he only way forward is dialogue in truth and clarity. Since we are not as one in our understanding of the Church and, to a great extent, the Eucharist, we cannot gather at the one table of the Lord and eat the one eucharistic bread or drink from the one eucharistic cup. It does not help to conceal wounds; we need to leave them open, even when there is pain; only then can we treat them and, with God's help, heal.'** The Cardinal continued, **'There is no ecumenical progress without conversion and penance [demanding] readiness for renewal and reform... necessary in every Church. A new evangelisation is called for. What is needed is the solid fare of committed, lived faith. For Europe cannot be just an economic and political unit; if she is to have any future, Europe needs a shared vision and a shared set of basic values.'**

According to figures given by the Assembly Office, there were 1,542 registered delegates, 44 guests, and 23 speakers. A thousand others were also there in various capacities, such as interpreters and press. Almost three quarters (1,105) of the delegates were men and more than a half (775) were Catholics.

On Saturday 8 September, the assembly released its final message, which contains 10 recommendations. Unfortunately, **'support of the Millennium**

**Development Goals'** (no 7 – are they likely to oppose them?); a Churches' consultative process on climate change, globalisation and migrants (no 8 – how many more consultations?); and backing initiatives for debt cancellation and promoting fair trade (no 9 – what have we been doing for the last decade?) were even duller than one might have expected.

Even after allowance is made for the enthusiasm of youth, the Youth Statement is not only sharp, but much more concrete: crucially it contains an element of accountability. We've all come out of meetings signed up to commitments that drain into the sand for want of accountability. The sections on Creation, Peace and Justice are reprinted below along with the conclusion, appropriately, since young people are the future of the Church.

## CREATION

God is the creator of the world we live in and are part of. But instead of living responsibly, we – by an unsustainable lifestyle – contribute to environmentally disastrous developments, such as climate change.

We commit ourselves to rethinking our lifestyle in accordance with the biblical witness. This has to be done by concrete steps, such as buying fair-trade products, using renewable energies, reducing our carbon emissions and changing our consumption pattern to a sustainable scenario.

## PEACE

Peace is not a simple notion – it can be lived on the personal level, on the church level and in relationship among churches and governments. Peace is primarily about personal attitude: if our soul is not peaceful, we cannot achieve peace with the others.

We commit ourselves to address the silently supported arms trade and to pursue a permanent lobby against weapon producing companies. As a counterpart of the European Military Agency we demand the establishing of a European Peace Agency.

## JUSTICE

As parts of society the churches are also part of systems of injustice.

We commit ourselves to address the demands and needs of our neighbours to more justice all over the world; to plead loudly against oppressive migration policies and the supremacy of the industrialised countries in the global interaction; promote equal chances of education for every man and woman as the foundation of empowerment.

**We stress the need to pursue and work on the follow-up and implementation of these commitments as an obligation to ourselves, the delegates of the EEA3 and the Churches' decision making bodies. This not only represents the precondition for the motivation and further work of young ecumenists, but is a guarantee of the trustworthiness of the ecumenical movement.**

# the lessons of the jubilee

Ben Young, National Co-ordinator of Jubilee Scotland reflects on the tenth anniversary of the Jubilee campaign

**I**t is ten years since Jubilee 2000 took root in Scotland. Its aim was to celebrate the Millennium by totally cancelling the debts of the world's poorest countries. Jubilee 2000 was an historic campaign, but it is not yet history. After the Millennium, the **"Jubilee 2000 Scottish Coalition"** became Jubilee Scotland. The campaign has scored some astonishing victories, and is now addressing the very roots of the global debt crisis.

Jubilee 2000 was hugely ambitious. A just solution to the problem of global debt lay, as it were, in the centre of a heavily defended castle: locked up in an impregnable citadel, behind high walls and a deep moat.

The moat was ignorance: at the outset, most citizens in the rich world simply did not know that their governments were receiving these huge, regular payments from the poorest countries. They did not know that the world sickness and hunger is caused, in great part, by the stripping out of public funds to repay debts. Many thought poverty a natural phenomenon. Reaching the moat, campaigners revealed its deeper cause: resources were being taken from the poorest to feed the insatiable hunger of the over-developed world. Few who understood this could resist the call to take action. And so the moat was crossed.

But then came the castle wall. This was the idea that the economy of the West would collapse if the debts were cancelled. Until 1996, there was simply no way of cancelling the debts of the world's poorest countries. The most deeply indebted countries owed the bulk of that money to the World Bank and the International Monetary Fund - the two great guardians of the financial *status quo*, headquartered in Washington D.C. (just over the road from the US Treasury department, in which the global debt crisis had incubated in the 1970s and 80s).

In 1996 these institutions accepted that debt could be cancelled without harming the rich. But the tests that countries had to go through to reach this debt cancellation beggared belief. The Washington establishment was convinced that a *laissez faire* approach to commerce would by itself solve the problem of poverty (or perhaps they only pretended to believe this, since it served their own interests so well). They attached harmful economic conditions to debt relief: if countries weren't ready to privatise state enterprises, to abandon protection for their home industries, and to cut back on public spending - then they might as well go home. The cure for debt proved as bad as the disease. And for all these conditions, the amount of debt relief on offer was paltry.

Jubilee campaigners crashed open that castle wall. Over eight years of pressure, more and more debt relief

was offered, and the conditions were made less harmful. The latest advance came at the G8 in Scotland, which struck a deal allowing for twenty-two countries, most in Africa, to have all their debts to the World Bank and the International Monetary Fund wiped out.

About \$90 billion dollars of debt cancellation has come as a result of the Jubilee campaign. By contrast, Africa's total debt in 2005 was approaching \$300 billion. So a huge amount of debt still remains: but the campaign has taken a bite out of it. In some African countries there is now a glimmer of light, visible through the bars of their economic prison. From Zambia and Malawi, for example, we hear reports that things are at least not getting worse.

Few campaigns can claim such successes as Jubilee. I believe that the heart of its success is that it challenged stereotypes, focussed on education and encouraged clarity of conscience.

Jubilee exploded the insidious stereotype that the poor are helpless and needy. This is a view that cannot easily survive a trip to an impoverished country: there, we meet people who walk around the city from dusk until dawn, searching for work. We meet activists who willingly go to prison to call attention to injustices perpetrated by their own governments. Jubilee forged bonds between the campaigners of the poor countries and those of the rich.

The Jubilee message asks us to look plainly at the way the world works, and see how our own actions contribute, against our intentions, to injustice and oppression. This requires education for global citizenship: encouraging us to see our true place in the world, and not to let our consciences be drowned out by the propaganda of the powerful. Jubilee 2000 was a powerful educational movement: I was first taught about the debt crisis in a youth group I was running (the Woodcraft Folk). It was one of the young people who explained it to me.

To be part of the Jubilee movement is both to develop one's own knowledge and conscience, and to work for the development of the world. It is a campaign for development in the deepest sense: both for inner and outer development.

And, thanks to this, campaigners crossed the moat, breached the walls, and knocked at the door of the citadel itself. But a truly just solution remains locked in that citadel, and we are still trying to prise it open. Although there was debt cancellation, there has been no change whatsoever in the global financial rules which led to the debt crisis in the first place. If the interest rates should increase sharply, as well they might after the Credit Crunch, we could be plunged back into a new crisis.

This is why Jubilee Scotland has continued the work of Jubilee 2000. The debt cancellation that we have won has set many new things in motion: duty calls on us to continue our work for a better world in this new, exciting, but uncertain time.

