

diarydiary

JULY

- 5 International Day of Cooperatives
- 7-9 G8 Summit in Hokkaido, Japan
- 18 Nelson Mandela's 90th Birthday, send him a card
- 18-20 English and Welsh J&P Conference
Hear My People Cry booking forms
www.justice-and-peace.org.uk or 020 7901 4864

AUGUST

- 6 Hiroshima Day
- 8 Atomic bomb dropped on Nagasaki 1945
- 9 International Day of the World's Indigenous People
- 23 International Day for the Remembrance of the Slave Trade and its Abolition

SEPTEMBER

- 14 Racial Justice Sunday
- 21 Global Ceasefire Day

Full details and links on the events page on our website
www.justiceandpeacescotland.org.uk/events.shtml

O Lord,
we people of Faith
and people from various walks of life
have known you through your various channels
as the One who provides
food for the hungry,
clothes for the naked,
shelter for the unsheltered,
homes for the homeless,
freedom for the oppressed,
respect for the unrespected and
dignity for the downtrodden.

We pray you to give us the courage
to employ ourselves to be of help and support
to all refugees and asylum-seekers
who are suffering
because of terror and turmoil
in various parts of the world.

O Lord,
we pray to you that through your grace
we are encouraged to honour
this commitment
which we share for the world.

Faith Asylum Refugee

www.justiceandpeacescotland.org.uk

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Justice
& Peace
Scotland
Ceartas agus Sith



faslane peace chain



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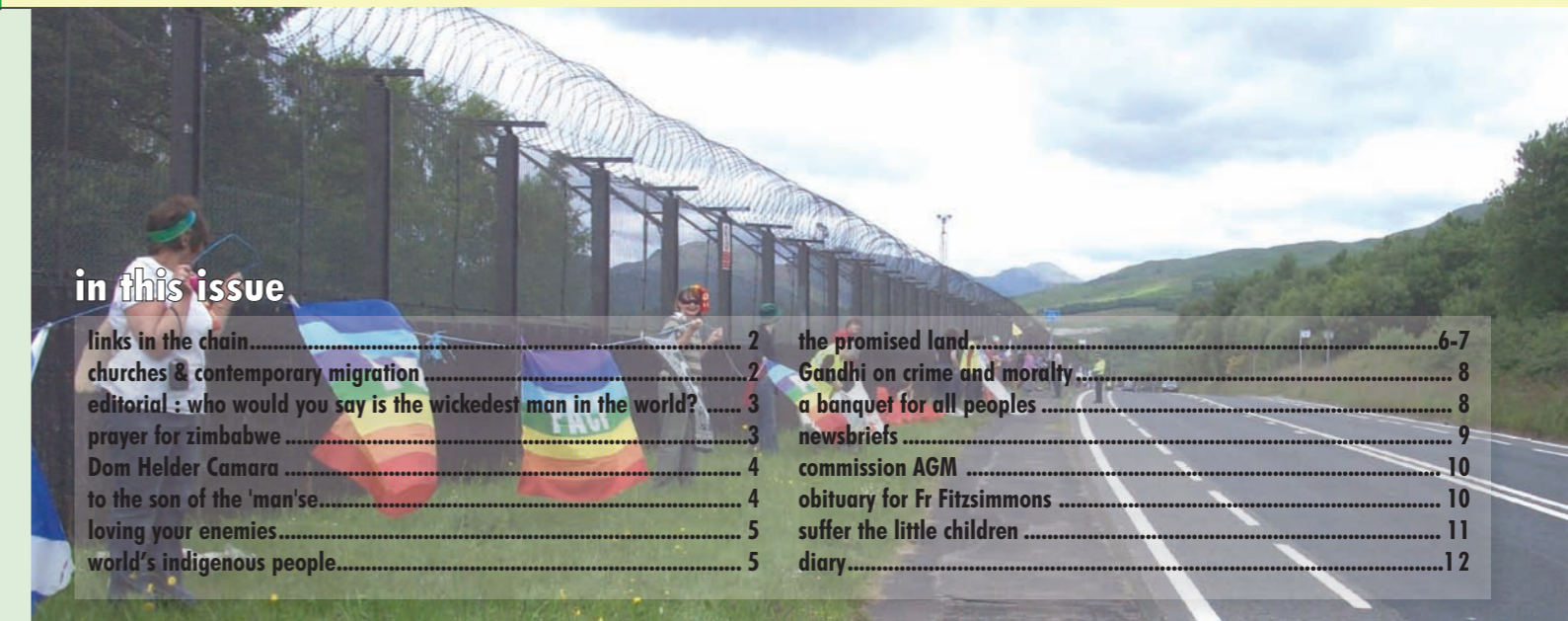
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Margaret McGowan, from Motherwell J&P, gives her reason for being part of the Peace Chain around Faslane on 14 June.

As we stood in the Peace Chain at Faslane, I remembered how I felt during the Cuba Missile Crisis in October 1962. At 3 pm our history teacher walked towards the window and said **'just checking to see if any nuclear missiles are heading this way'**. He would never have survived in modern education circles.

We lived with nuclear nightmares. We feared and hated the Russians who feared and hated us. We feared and hated the 'godless, atheistic' communists. We got down on our knees and prayed for peace. We surveyed, wide eyed, pictures of the destruction of Nagasaki and Hiroshima. We supported the elimination of all nuclear weapons. We knew that if you 'nuked' others you 'nuked' yourself.

When the Cold War ended, many were under the impression that the danger of nuclear weapons had also ended and the process of disarmament would begin.

Now in 2008 we plan to replace Trident at a minimum cost of £25 billion and continue to preach denial to other nations about their desire for these weapons of mass destruction.

We need to create a new, clear vision of a world where people work out their differences

peacefully. We must demand that our nation and all nations put down the nuclear sword. We also must demand that our nation and all nations abide by the principles of the Nuclear Non-Proliferation Treaty, stop the development of new nuclear weapons and persist towards total, worldwide elimination of all nuclear weapons.



Margaret McGowan with Ellen Charlton outside the North Gate at Faslane.

Pope Benedict XVI has stated clearly that **'in a nuclear war there would be no victors, only victims'**.



churches & contemporary migration

A conference on migration organised by ACTS and the Scottish Churches - Wednesday 8th October, Edinburgh

With Refugees and Asylum being one of our priorities we are giving you advance notice of this conference.

Over many years the lives of Scottish people have been enriched by immigrants from many parts of the world. In the last century we have seen significant numbers of migrants from Ireland, Italy, the Indian Sub Continent, Africa and, to a lesser extent, from other places. More recently, we have seen considerable numbers of new migrants coming from Poland and other Eastern European nations. These new communities within Scotland

continue to enrich the Nation, and the Churches in Scotland are keen to welcome them into our midst. This Day Conference will explore many of the issues around this new migration to identify key themes and challenges to which the Churches in Scotland can make a positive contribution.

Further details from

Nelu Balaj, Action of Churches Together in Scotland,
Tel 01259 216980

Email: ecumenical@acts-scotland.org

Web: www.acts-scotland.org

It has not been customary for Justice and Peace to go out and visit primary schools. For one thing there is a lack of personnel. Also there was a concern that, either the concepts might be a bit beyond the younger children; or else the subject might be too harrowing. It was therefore an interesting challenge when my god daughter, Patricia McManus (daughter of J&P's first chairman) who teaches in St Peter's Primary in Buckie, with her head teacher's agreement asked me if I would speak to the pupils about justice and peace.

It's a small school with two composite classes and a total of over twenty pupils. Patricia wanted me to speak to them all at once. Aware of my limitations in talking to the very young, I spoke with a primary head teacher I know well. She advised me that rather than concentrating on the bad or distressing side of life, it might be better to concentrate on the implications of God's good creation. I was also advised that for the age range 5-11 it might be useful to find something that brought the children together. So I wrote a little song for them to sing and adapted a game I have used with secondary pupils. The end product was a result of cooperation.



I have had for some time a series of carefully staged but hard hitting photographs by Peter Menzel from the book Hungry Planet, showing what average families around the world eat in a week and how much it costs. Although now a bit out of date on prices, it avoids the shock tactics of distressing pictures. As the time came closer I felt a bit panicky. In my experience, little ones see right through you. I'd far rather have spoken to a room full of adults.

I needn't have worried. My god daughter was on hand to make sure I didn't mess it up and to guide me through the electronic smart board. The youngsters could not have been more welcoming, attentive and participative. As an experience it's a lot fresher and less hormone charged than working

with the peer obsessed young people in secondary school. The wee ones aren't afraid to tell you their thoughts – or to hazard a guess - in response to a question. Some of the older ones showed a clear grasp of the world. Could you locate Mongolia, Bhutan or Chad accurately without a map? And if the song wasn't Eurovision material (or horrors, perhaps it was) everyone sang lustily.

As Patricia said, **'it was fascinating to watch how all of the children became increasingly still and attentive as we followed the sequence of photographs of families living on less and less'**. The game was an animated version of a development cartoon of two donkeys yoked together straining in opposing directions for hay. The children who took part were stars; and the rest of the youngsters were quick with their perceptions. You don't need a background in geopolitics to understand the conflict of strong against weak.

For me the experience was enriching and led me to think about the way we often try to communicate justice and peace and Catholic Social Teaching. In a secular world which often pits science and rationalism against religion, we are careful to root our arguments in a coherent vision that takes social complexity into account. So much so that we may end up yielding our principles in order to share common ground. Yet the transcendent source of our faith – which is after all the Kingdom of God far from obscuring our social vision, clarifies it from the grubby compromise of self interest. We most readily find that clarity (which some might call innocence) among young children. Perhaps that is why Jesus makes children the model for those who would enter the Kingdom.

I would very much welcome suggestions from teachers who will be more experienced than me of material they have found useful for assemblies and lessons. We could perhaps put a selection on the J&P website. While I am grateful to my god daughter (and Mrs Murray, her head teacher) for the invitation to speak to young children, I am aware it is not all sweetness and light. Rather like baby sitting, you get the rewards of novelty and then hand the children back to those who have to keep them going the rest of the time. Time and resources mean I cannot go visiting, even if I'd love to. Perhaps if we can put some material together, however, we can learn what the young people have to teach us.

commission AGM

No disrespect, but going into a Justice and Peace Quarterly meeting and an AGM at that, on a beautiful sunny day, can be a bit of a downer. Not only is there the usual pressure of reports and decisions to be made; there are also the farewells to those who have worked as Commission for several years and meeting up with the new Commission members.

As it was, this year's AGM turned out to be a combination of the business-like and the informal. Perhaps in contrast, the influx of new members with limited experience of the Commission itself means that for the next six months or so, there will be an interim management committee until people feel able to take up office more formally. As with a local group, it can be useful for folk to get to know one another a bit better before voting into official positions.

And while no one wanted to walk straight in as an office bearer, there was no lack of enthusiasm for the work ahead. The commission has of course three main priorities and these will continue to provide a focus for our work. They are Asylum and Refugees, Trident and Nuclear Weapons and Poverty in Scotland. These have been addressed from the position of Catholic Social Teaching, but there is the possibility of developing one of these priorities which could bring considerable benefit to local group members.

We are in process of submitting a proposal for a project to SCIAF. The aim is to use the issue of asylum and migration as a means of raising awareness and training people on advocacy and working with this aspect of immigration as a grounding in the background to justice and peace work. We are intending to utilise the training course offered by the Craighead Institute adapted for our

purpose. The main requirement, however, will be participants. If anyone is interested in a subsidised course in which they will learn not only about asylum and refugees, but also gain a method of approaching any issue of justice and peace from within a framework of social analysis and spiritual integrity, they should notify the Commission at the National Office in Bath Street. It doesn't have to be right away. The course might be suitable for someone who is due to retire in a year or two, or who is not immediately available. Let us know if you are interested.

Not just participants in courses are needed. Many of those active in justice and peace have given service for many years and

are now at an age and stage where what they would like to do is a bit ahead of their capability. It is the common lament of church organisations that we need to draw in younger people. In some ways, the hot button issues of contemporary politics, from human rights to pro life, and from nuclear weapons to climate change should find a greater response from young people of faith. And many of them are involved through the big NGOs which are able to deploy all the resources of modern marketing to targeted audiences of the young. This very excitement and distraction of campaigns and demonstrations and stunts can detract from the central feature of this work: striving to protect the dignity of humanity and increasingly, the whole of creation, in the belief that there is a spiritual destiny.

It was also a time for Commission members and office bearers to stand down. We are in their debt for steering the Commission through some difficult times and of course for giving their time, talent and energies over the years. So, to John McCarney (Chair), Dorothy McLean (vice Chair), Margaret McGowan (Motherwell) and Sue McAllion (Dunkeld) we say thanks for their commitment and best wishes for the future.

In his final Annual Report John McCarney concluded:

'I have been privileged to be a member of the Commission for a number of years and Chair for the last 2 years. There have been some very difficult and challenging times during that period, not least in terms of financial matters and consequent staffing issues. However, I would hope that the Commission has made a difference during that time and that it will continue to do so in the future – it now has an opportunity to build on previous work and move forward with the very important task of educating Catholics about Catholic Social Teaching as it impacts on the modern world. I would like to thank most sincerely all members of the Commission for their support during my period as Chair; and also to thank the Standing Committee for their support and forbearance; and finally great thanks to all staff for their support and tolerance, particularly during difficult times, but also by being available to support the Chair's work. I wish the Commission every success in the future.'

Obituary for Fr Fitzsimmons

Fr John, who died on 17 May, was a good friend to Justice and Peace. For starters he wrote the scriptural Introduction to the Justice and Peace Handbook, setting the scene for those who were approaching for the first time. It is also a good reminder for those who have been involved for a longer time.

He was a great deal more of course. Ordained during Vatican II, he became one of the translators for the Bishops in Rome attending the council. It was a heady time and a formative time, not just for a newly ordained priest but for the whole church.

It gave the young Fr John a vision of church that he put into practice for the rest of his life – a church that is accessible. Whether it was the liturgy in English, ecumenical dialogue or the apostolate of justice and peace – all seemed to Fr John essential ways of being church in the modern world. Of course, not everyone within the Catholic community agreed, and Fr John was not one to step out of the way of a good argument. His gifts as a communicator meant that he was regularly sought out by the media and could be relied on to deliver the goods, albeit sometimes contentiously.

In some quarters, much is made of the fact that he is supposed to have been passed over for the office of bishop. Whether

this was a wise decision or an unwise one is open to debate. It certainly never prevented him from broadcasting (in every sense) his views. His enthusiastic ecumenism meant that he operated in a wider forum than his own communion. He spoke at a Justice and Peace Conference ten or eleven years ago and characterised the Catholic church as being a bit like the wagon train in the old cowboy films drawn into a circle for defence. *'What they haven't noticed,'* he continued, *'is that the Indians are long since gone.'*

His health in recent years was not good. He enjoyed his stint as presenter of the Greetings Programme on BBC Radio Scotland. It was always fun, catholic in its choice of music and equally gracious to those who called him John and those who couldn't help saying Father John. He didn't leave a written legacy. For most of us it is the remembered talk or interview that lodge, with the inimitable delivery, such as 'We Catholics have got to be careful because if we carry on the way we're going we could finish up as the only sectarian organisation in this country'. This is criticism from within the church inspired by real love for it. He died too soon and will be much missed.

May he rest in peace.

TD

editorial

'Who would you say is the wickedest man in the world?'

This was the question posed to me recently by a friend who is, as they say, at right angles to reality but right on for the Kingdom. I replied cautiously that there were probably quite a few candidates and, in order to avoid sexism, shouldn't we include women? My friend was having none of it; her mind was made up. 'When I heard that Robert Mugabe was being allowed to go to Rome,' she brengeoned on, 'I was so incensed that I asked myself who I could write to in protest.' (I imagine some of you have already guessed.) I just hope that Pope Benedict is firmly seated before he opens this blast of criticism padded with helpful suggestions such as excommunication.

Mr Mugabe is of course a Catholic, Marist and Jesuit trained. It was the Catholic Justice and Peace Commission which exposed the massacre in the 1980s by the North Korean trained Fifth Brigade, and which formed a part of what was to become the Movement for Democratic Change. The Justice and Peace Commission of the Bishops of Zimbabwe recently said that the Zimbabwe Electoral Commission (ZEC) can no longer be relied upon as a 'neutral and nonpartisan electoral umpire' and have asked for intervention from the United Nations and the African Union to supervise a planned presidential runoff. Whatever the outcome of the rerun of the election it is reminiscent of the poem by Bertholt Brecht, in which he says that since the people did not deliver what the government wanted, they were dissolved and the government elected another.

With respect to my friend, demonising Mr Mugabe or anybody else is unlikely to solve the problem. It seems he is increasingly the front for those in the military who have done well out of the violence and expropriation and who fear they will be held criminally liable for their deeds. Like the illegitimate military rulers in Burma, power has allowed them to manipulate the apparatus of the state, sustaining themselves in power by the force of military and police, while tampering with the rule of law to extend their tenure, increase their power and wealth and of course, issue amnesties absolving themselves from legal accountability. In a lesser degree, many of those who demonised Margaret Thatcher were nevertheless content to benefit from council house sales, privatisation of public utilities and subsequent share issues. Demonising is the reverse of the cult of personality, which can excuse the need to examine the problems and more worryingly, absolve ourselves of any complicity.

Demonising need not be vested in people, but also in systems. And the danger here, as Pope John Paul pointed out in Sollicitudo Rei Socialis where he reminds us that structural level is always composed at root by collective acts of individuals. Although the impact may be collective, the responsibility is always in some measure individual.

An example of the reverse of demonising. The UK is currently involved in two major conflicts, Afghanistan and Iraq, which are dubiously legal, politically ill conceived and socially catastrophic for the countries concerned. In a recent book, economists Joseph Stiglitz and Linda Bilmes estimate the budgetary cost to the UK of the wars in Iraq and Afghanistan through to 2010 will total more than £18 billion. Include the social costs, and the total impact on the UK will exceed £20 billion. Beyond that they have

been costly in human terms: over 300 fatalities and many more injuries.

Men and women are sent into conflict without choice and in the knowledge of the risks. Most of them consider it doing their job. I find the hypocrisy of government calling them 'heroes' nauseating. It is an attempt to conflate military good faith with a bad campaign. Because military personnel carry out their work professionally does not make the conflict any more justified. And to criticise the politics of the conflict does not mean disparaging those who are being asked to put their lives on the line.

The emotive nationalist rhetoric used to describe militarism is a form of idolatry. Nowhere is this more so than in the idolatry of absolute force that underlies nuclear weapons. Yet we see another form of idolatrous nationalism on display this summer whether in 'national' football teams, or athletes competing 'for their country' in the Olympics. States will try to take much if not all of the glory for what is largely personal and team achievement. And yet, as that most rooted of biblical writers, the author of Ecclesiastes, reminds us: *Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favour to the skilful; but time and chance happen to them all.* (Ecclesiastes 9:11). TD

Prayer For Zimbabwe

When we know that 6 million Zimbabweans go to bed hungry every night, Eternal God we pray that the world will respond to their need, that the new season will bring good rains and that the problems causing hunger will be resolved.

When we know that the health system in Zimbabwe has collapsed and many people do not have any basic treatment, God, our source of inspiration, we pray for the sick in Zimbabwe who have no access to medicines or treatment and we pray that the problems causing this situation will be resolved soon.

When we know that innocent people – journalists, human rights activists, labour union leaders – who for a human Zimbabwe, are in prison now, Loving God, we cry out for justice.

Give these people in prison strength to cope with the situation. Open the hearts and minds of the leaders of Zimbabwe to human need and may fear and greed cease to reign.

When we know that people living with HIV/AIDS are still being seen as outlaws, God of mercy and compassion, we ask for courage that the people of Zimbabwe accept their brothers and sisters who need support, encouragement and love.

When we know that in spite of everything, there is still hope for Zimbabwe, God of Transformation, pour your hope in us and all Zimbabweans. Give light and perspective to the people of this beautiful country.

Amen

Shupayi Mupunga and Aad van de Meer

Dom Helder Camara



Born in Fortaleza on 7th February 1909, and ordained priest in August 1931, Dom Helder was made Archbishop of Olinda and Recife, the poorest, and least developed region of Brazil, in 1964. Barely five feet tall, he never embraced the pomp and ceremony of his rank. He wore a plain

brown cassock and a simple wooden cross. During the Second Vatican Council, he worked closely with Cardinal Suenens, and was one of the most influential figures on the progressive wing of the Council. He was an outspoken champion of oppressed and indigent persons, not only in his native Brazil, but throughout the world. He brought a 'preferential option for the poor' to the centre of Christian social thinking. He died on 27th August 1999, aged 90.

Spiral of Violence was written in 1971 at the time of the Vietnam war. It is distinctive not just for the manner in which it links structural injustice (Level 1 violence) with escalating rebellion (Level 2 violence) and repressive reaction (Level 3 violence), but also for the way in which Helder Camara calls upon the youth of the world to take steps for breaking the spiral to which their elders are often addicted.

Spiral of Violence emerged from Helder Carara's observation that violence builds up at three levels in a society. Primary violence is the everyday effect of structurally ingrained social injustice. This generates secondary violence – the revolt of the oppressed. And that in turn provokes tertiary violence – repression by the powerful to secure their privileged position. And so the spiral of violence tightens.

I began to learn from Dom Helder. His uncompromising commitment to the church of the poor gave us courage to challenge our own culture of middle-class religion. His courage in the face of Brazil's military regime inspired us to take on the militarism of our own country. And his firm commitment to nonviolence, particularly his political analysis of the 'spiral of violence', grounded us in a theory and practice of revolutionary struggle without arms.

I could not have sustained my quest for faith without persons like Dom Helder. I needed not just new ideas, but living examples of radical Christianity. The gospel is so contrary to business as usual in our weary world, that it has to be shown, not merely told. This is why biblical faith revolves around incarnation. Only embodiment can rescue the vision of Jesus from being dismissed as fantasy, utopia, or madness. Chad Myers, August 1999

'When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a Communist.' **Helder Camara**

To the Son of the Manse The lesser feeding of the 5 million

The following was produced in the wake of government wobbles on funding by a J&P supporter who wishes to remain anonymous.

Blessed are the poor (and getting poorer), Doubling our taxes means we can realise this.

Blessed are the meek (we 'victims' of your actions), We will engage less with the money-changers in the New Temples.

**Blessed are we the disregarded, the expendable;
We cannot afford licences to watch pie on Sky.¹**

Blessed are we suffering your 'persecution' (maybe a wee bit hunger and thirst too),

Not overfed (obese) or overdrunk, we'll save the NHS a bob or two.

Seek first the kingdom of Go(r)d; Thanks for giving us a greater opportunity.

"The poor are always with us"

Thanks again for helping us reapply biblical truths [Matthew 5: 1-16]

**For what we are about to receive/give (it is more blessed to give than receive)
We are truly thankful.**

¹ a reference to the recent disclosure of MPs expense claims...Gordon Brown's included a licence for Sky.

newsbrief . . . newsbrief

FIRST UN SPECIAL RAPPOREUR ON CONTEMPORARY FORMS OF SLAVERY APPOINTED:

At the recent session of the UN Human Rights Council, Ms Gulnara Shahinian (Armenia) was appointed as the UN's first Special Rapporteur on Contemporary Forms of Slavery, including its causes and consequences. The position marks a real step forward in strengthening the fight against slavery. The Special Rapporteur will have a three year renewable mandate and the power to investigate all types of slavery and make recommendations to governments on action they need to take to eradicate these practices.

Two new and very useful resources from Pax Christi:
THE MORALITY OF THE NUCLEAR DETERRENT DECISION FLOW CHART: Pax Christi member Martin Birdseye has devised this as a tool to enable individuals and groups to systematically discuss the issue and to help re-examine decisions regarding nuclear deterrence. This can be downloaded from the website www.nuclearmorality.com onto A3 size sheets, with accompanying guidance notes. Paper copies are available from Martin Tel: 44 (0)77 6274 6895 email; martin@nuclearmorality.com

PEACE PEOPLE WHO CHANGED THE WORLD by Valerie Flessati and Pat Gaffney. Published by Kevin Mayhew. This new education resources is aimed at RE, PSHE/Citizenship teachers and those who work with young people in parishes, youth centres and chaplancies. It features ten Peace People profiles and explores a variety of approaches to peacemaking including conscientious objection, nonviolent action and civil disobedience, accompaniment and solidarity and much more. Copies available from the Pax Christi office, 020 8203 4884 www.paxchristi.org.uk £14.99 + postage.

BAE SEARCHES FOR ETHICS AT AGM: The AGM took place as usual at the beginning of May. But this time the backdrop was slightly different, as, in 2007, BAE had commissioned a report into the ethics of its company practices. The report was released the day before the AGM. BAE said it hoped to be the 'industry leader in business ethics' and would 'set the pace for ethical business behaviour'. In an apparent bid to change public attitudes towards the company, BAE had the report written by a supposedly independent external body headed by Lord Justice Woolf. However, given that BAE funded the project in its entirety, the neutral status here is questionable. Full report in latest CAAT magazine, details www.caat.org.uk

GET FAIR: is the campaign to eradicate UK poverty by the year 2020. Supported by over 45 national churches and charities, it aims to: focus public and political attention on ending UK poverty; stimulate more informed public debate; increase the numbers of people willing to campaign on UK poverty; press the political parties to make specific commitments to ending poverty in their General Election manifestos. The campaign will be publicly launched on 11-12 September, in England. Details <http://www.getfair.org.uk/>

VOICES FROM THE EDGE: POVERTY AND HOMELESSNESS ACTION WEEK 2009:

The first ever Poverty and Homelessness Action Week at the end of January this year was a huge success - with over 120 local events taking place during the week. The sponsoring organisations - Church Action on Poverty, Housing Justice and Scottish Churches Housing Action - are already working on plans for next year's Action Week (31 January - 8 February 2009): Voices from the Edge.

STILL MORE GOOD NEWS ON FAIRTRADE: Over 70 new Fairtrade products arrived on the shelves of UK retailers in the last few months, from peppercorns to smoothies to limes and my favourite strawberry and champagne jam. Check out the full list at the Fairtrade Foundation website www.fairtrade.org.uk and download summer news. Latest research commissioned by the Fairtrade Foundation shows that 70% of the UK population recognise the FAIRTRADE Mark. Global Fairtrade sales have increased by 47%, with worldwide consumers spending over £1.6 billion on Fairtrade certified products in 2007.

THE BRITISH ASSOCIATION FOR FAIR TRADE SHOPS:

(BAFTS) is a network of independent fair trade shops across the UK. Their aim is to promote fair trade retailing in the UK, seek to raise the profile of fair trade on the High Street and provide a point of contact and communication for the exchange of ideas amongst their members. To find your local BAFTS shop check their directory at www.bafts.org.uk

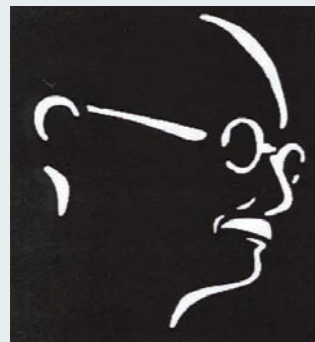
THE POVERTY AND JUSTICE BIBLE: We all know there are many verses in the Bible that inspire us and would be helpful to us in our work – but how many and where are they? The members of the Bible Society have recently brought out an edition of the Contemporary English Version of the Bible that highlights in orange over 2,000 verses revealing God's heart for the poor and oppressed. It also includes a unique 32-page guide with in-depth studies from equality to education, wages to water and practical suggestions on what to do next. It builds on issues raised by influential Christians and public figures including Bono, Rob Bell, Jim Wallace and Tony Campolo. Available on line from www.thebiblesociety.org.uk

PLANETWISE by Dave Bookless, 'I was in the act of throwing away my family's rubbish while holidaying on a beautiful island, when I heard God speak: 'How do you think I feel about what you are doing to my world?' Since that day, Dave Bookless has been on a mission: to share with others the compelling biblical case for caring for the planet God made for his glory and his people's enjoyment. This is not another book on green issues to make you feel guilty. There is hope. God can take your small and insignificant efforts and multiply them in his great plan. Besides honouring him, living simply can be an exciting adventure. Available online from <http://en.arocha.org.uk> cost, £7.99.



Gandhi on crime and morality

Much of Gandhi's thoughts and teaching is to be found in *Young India*, the newspaper he edited and published for many years. Here is an item from October 1925.



A fair friend sends me 'crisp sayings' by Dan Griffiths on crime and wants me to find room for them in these pages. Here are some extracts which a *satyagrahi* can readily subscribe to:

State law is not necessarily moral. Crime is not necessarily immoral.

There is a world of difference between illegality and immorality. Not all illegalities are immoral and not all immoralities are illegal.

Who can say that, whilst not to crawl on one's belly at the dictation of an officer might be an illegality, it is also an immorality? Rather is it not true that refusal to crawl on one's belly may be illegal, but it would be in the highest degree moral? Another illuminating passage is the following:

Modern society is in itself a crime factory. The militarist is a relative of the murderer and the

burglar is the complement of the stock jobber.

The third excerpt runs as follows:

The thief in law is merely a person who satisfies his acquisitive instincts in ways not sanctioned by the community. The real thief is the person who takes more out of society than he puts into it. But society punishes those who annoy it, not those who injure it, the retail and not the wholesale offenders.

seven social sins

The same fair friend wants readers of *Young India* to know, if they do not already, the following seven social sins:

- 1 Politics without principles
- 2 Wealth without work
- 3 Pleasure without conscience
- 4 Knowledge without character
- 5 Commerce without morality
- 6 Science without humanity
- 7 Worship without sacrifice



Naturally, the friend does not want the readers to know these things merely through the intellect but to know them through the heart so as to avoid them.

Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality of those who seek to change a world which yields most painfully to change. Robert F. Kennedy, in a speech in Capetown, South Africa, June 6, 1966. June marked the 40th anniversary of his assassination.

a banquet for all peoples

Racial Justice Sunday 14 September

'The Lord almighty will prepare a banquet for all the nations of the world, a banquet of the richest food and the finest wine' Isaiah 25:6-9

Migration is a fact of life. Increasingly, every community reflects more of the diversity of humankind. At many points in the Bible this reality is celebrated in the promise of a banquet to which all the peoples of the world are invited. The material for 14th September takes up this wonderful theme and offers an a la carte menu for the feast - featuring biblical connections and theological themes, questions for discussion, prayers and worship suggestions, activities for young people, suggestions for community events and links to topical challenges. At God's table no one goes hungry!

Enclosed with the magazine is the Racial Justice Sunday flier, please use it to order resources for your parish or group.

Racial Justice Sunday has been observed since 1995 on the second Sunday of September and for many churches this is a very useful focus. Others, however, have asked for material that can be used at any time of the year and so, for 2008, the format changes. Resources for a special Sunday on 14th September 2008 will lead into a year of materials suitable for use in congregations, house groups, schools and other settings.

Resources can be downloaded at <http://www.ctbi.org.uk/93>

loving your enemies

The following extract is from a recent address from retired Bishop Thomas Gumbleton. It seems relevant in the light of the recent Dublin negotiations on cluster bombs.

"You heard that it was said of old, 'Love your neighbour, hate your enemy,' but I say to you, love your enemy. Do good to the one who hurts you. Return good for evil." These are really challenging teachings of Jesus and as I say, probably, that first Christian community wondered, "Did he really mean it? Are these teachings for us to live in our everyday life? Are we really expected to give up violence, give up hatred, respond to any evil perpetrated against us with love? Did he mean that?" Are we ready to forgive within our families, in our parish family?

Are we ready to love our enemies?

This has to be something that we carry out, not only in our everyday life, but also we have a responsibility to try and make sure that our nation is living according to these values of Jesus, especially since we're a nation that's so heavily armed and is so quick to go to war.

Over the past few weeks, I've been to three or four different parishes and I notice in the Prayer of the Faithful, there's always a prayer for our young men and women serving our country - sometimes they say "defending our country" - in Iraq. I'm not against praying for our soldiers who are over there waging war, but I have not heard, in the Prayer of the Faithful, a prayer for the people of Iraq.

"Love your enemies." If these are our enemies - and I don't understand why they are, but if they are - we must love them and pray for them rather than continue to kill them.

This past week, and this is an example, it seems to me, of how we fail as a nation, 111 nations, in an international meeting that took place in Dublin, Ireland, signed onto a treaty to ban cluster bombs. I don't know if you've heard of such weapons, but the United States produces more of them than any other nation in the world.

We have used them consistently in Afghanistan, now in Iraq, and we refused to sign the treaty. We're not going to give up these weapons. But a cluster bomb is a huge bomb that is dropped from 35,000 feet, descends toward the earth, and then before it strikes, explodes and hundreds of tiny bomblets are dropped.

These come down then, and as the heat of the earth rises and meets them, they explode and they're filled with tiny pellets of steel that fly in every direction, cover two or three football fields - that's how far they go - and when they strike people, they tear them apart.

In Iraq, we've been using these cluster bombs. Recently I read an interview with a doctor who is part of the group called "Doctors for Iraq" and he had gone with some other doctors in to the city of Fallujah after we had bombed that city of 350,000 people with cluster bombs. He said, "In the third day of the siege, they used the cluster bomb. And in that day we didn't work as doctors, we just collected the heads of children and women. Heads and limbs, and I remember our duty was just to find the appropriate limb with the appropriate body and head so we can put them in one bag so we can prepare them for being buried. That night was six hours. It was so long, six hours.

"And then there was this famous picture on Al Jazeera, of a child, his brains opened, [he lost] all his brains. It was famous picture. I've carried that child with my hands... [he was one] of eight, four children and four women. All of them are just pieces."

That's what a cluster bomb does and we as a nation refused to reject that kind of weapon. There's something wrong with that sort of attitude, it seems to me, especially when you measure it against Jesus' teachings in the Sermon on the Mount.

We have to change, and to many of us it will mean radical change in our lives. It's very difficult to follow this way of Jesus, the way of the beatitudes, the way of active love, the way of rejecting violence and war. We might feel that we can't do it, it's too much, God really wouldn't expect that of us. After all, we live in a world where there is so much evil.

international day of the world's indigenous people

August 9

The First International Decade of the World's Indigenous People commenced in 1994. In 2004, the UN General Assembly proclaimed a Second International Decade of the World's Indigenous People. The goal of this decade is to strengthen international co-operation for the solution of problems faced by indigenous people in such areas as culture, education, health, human rights, the environment, and social and economic development, by means of action-oriented programs and specific projects, increased technical assistance, and relevant standard-setting activities.

Issues include:

- **The growing assault on indigenous lands, where the planet's increasingly scarce natural resources are located.**
- **The specific rules of global bureaucracies such as the WTO, IMF, World Bank and others that accelerate the loss of native sovereignty and native political and cultural rights.**
- **The devastating impact of extractive industries such as mining and logging.**

ACSJC

The Promised Land

The Promised Land

Uri Avnery, leading Israeli peace activist and mainstay of Gush Shalom website, recalls his involvement in the setting up of Israel 60 years ago.

One day, I hope, a Truth and Reconciliation Commission, on the South African model, will be set up here. It should be composed of Israeli, Palestinian and international historians, whose job will be to establish what really happened in this country in 1948. In the 60 years that have passed since then, the events of the war have been buried under layer upon layer of Israeli and Palestinian, Jewish and Arab propaganda. Even the eye-witnesses who are still alive sometimes have problems distinguishing between what they actually saw and the myths that have twisted and falsified the events almost beyond recognition. I am one of the eye-witnesses. Recently, on the occasion of the 60th anniversary, dozens of radio and television interviewers from all over the world have been asking me to describe what actually happened. Here are some of these questions and my answers to them.

HOW WAS THIS WAR DIFFERENT FROM OTHERS?

First of all, it was not one war but two, which followed one another without a break. The first war was fought between the Jews and the Arabs in the country. It started on the morrow of the UN General Assembly resolution of November 29, 1947, which decreed the partition of Palestine between a Jewish and an Arab state. It lasted until the proclamation of the State of Israel on May 14, 1948. That day marked the start of the second war - the one between the State of Israel and the neighbouring countries, which threw their armies into the battle. I categorize it as an "ethnic war". Such a war is fought out between two different peoples who live in the same country, each of which claims the whole country for itself. In such a war, the aim is not only to achieve a military victory, but also to take possession of as much of the country as possible without the population of the other side.

WAS THE WAR INEVITABLE?

At the time, I hoped until the last moment that it could be avoided. In retrospect it is clear to me that it was already too late. The Jewish side was determined to establish a state of its own. This was one of the fundamental aims of the Zionist movement, founded 50 years earlier, and was strengthened a hundredfold after the Holocaust, which had come to an end only two and a half years before. The Arab side was determined to prevent the establishment of a Jewish state in the country which they (rightly) considered an Arab country. That's why the Arabs started the war.

WHAT DID YOU, THE JEWS, THINK WHEN YOU WENT TO WAR?

When I enlisted at the beginning of the war, we were totally convinced that we were faced with the danger of annihilation and that we were defending ourselves, our families and the entire Hebrew community. The phrase "There Is No Alternative" was not just a slogan, but a deeply felt conviction. (When I say "we", I mean the community in general and the soldiers in particular.) I don't think that the Arab side was imbued with quite the same conviction. That was their undoing. This explains why the Jewish community was totally mobilised from the first moment on. We had a unified leadership (even The Irgun and the Stern Group accepted its authority) and a unified military force, which rapidly assumed the character of a regular army. Nothing like this happened on the Arab side. They had no unified leadership, and no unified Arab-Palestinian army, which meant they could not concentrate their forces at the crucial points. But we learned this only after the war.

DID YOU THINK THAT YOU WERE THE STRONGER SIDE?

Not at all. At the time, the Jews constituted only a third of the population. The hundreds of Arab villages throughout the country dominated the main arteries that were crucial to our survival. We suffered heavy casualties in our efforts to open them, especially the road to Jerusalem. We honestly felt that we were "the few against the many". Slowly, the balance of power shifted. From April 1948 on, we started to receive large quantities of light weapons from Czechoslovakia, which were sent to us on Stalin's orders. In the middle of May, when the expected intervention of the Arab armies was approaching, we were already in possession of a contiguous territory.

IN OTHER WORDS, YOU DROVE THE ARABS OUT?

This was not yet "ethnic cleansing" but a by-product of the war. Our side was preparing for the massive attack of the Arab armies and we could not possibly leave a large hostile population at our rear. This military necessity was, of course, intertwined with the more or less conscious desire to create a homogeneous Jewish territory.

DO YOU SAY THAT AT THIS STAGE THERE WAS NOT YET A BASIC DECISION TO DRIVE ALL THE ARABS OUT?

It must be understood that at no stage did the Arabs "flee the country". In general, things happened this way: in the course of the fighting, an Arab village came under heavy fire. Its inhabitants - men, women and children- fled, of course, to the next village. Then we fired on the next village, and they fled to the next one, and so forth, until the armistice came into force and suddenly there was a border (the Green Line) between them and their homes.

IN THAT CASE, WHEN WAS THE START OF THE "ETHNIC CLEANSING" YOU SPOKE ABOUT?

In the second half of the war, after the advance of the Arab armies was halted, a deliberate policy of expelling the Arabs became a war aim on its own. For truth's sake, it must be remembered that this was not one-sided. Not many Arabs remained in the territories that were conquered by our side, but, also, no Jew remained in the territories that were conquered by the Arabs, such as the Etzion Bloc kibbutzim and the Jewish Quarter in the Old City of Jerusalem. The Jewish inhabitants were killed or expelled. The difference was quantitative: while the Jewish side conquered large stretches of land, the Arab side succeeded only in conquering small areas. The real decision was taken after the war: not to allow the 750 thousand Arab refugees to return to their homes.

WHAT HAPPENED WHEN THE ARAB ARMIES ENTERED THE BATTLE?

At the beginning, our situation looked desperate. The Arab armies were regular troops, well trained (mostly by the British), and equipped with heavy arms: warplanes, tanks and artillery, while we had only light weapons - rifles, machine guns, light mortars and some ineffective anti-tank weapons. Only in June did heavy arms start to reach us. I myself took part in the unloading of the first fighter planes that reached us from Czechoslovakia. They had been produced for the German Wehrmacht. Over our heads "German" planes on our side (Messerschmitts) were fighting "British" planes flown by Egyptians (Spitfires).

WHY DID STALIN SUPPORT THE JEWISH SIDE?

On the eve of the UN resolution, the Soviet representative, Andrei Gromyko, gave a passionately Zionist speech. Stalin's immediate aim was to get the British out of Palestine, where they might otherwise allow the stationing of American missiles. A sometimes forgotten fact should be mentioned here: the Soviet Union was the first state to recognize Israel de jure, immediately after the declaration of independence.

The US recognized Israel at the time only de facto. Stalin did not turn his back on Israel till some years later, when Israel openly joined the American bloc. At that time, Stalin's anti-Semitic paranoia also became apparent. The policy-makers in Moscow were then of the opinion that the rising tide of Arab nationalism was a better bet. Throughout the war I wrote up my experiences. My reports appeared in the newspapers at the time and were later collected in a book entitled "In the Fields of the Philistines, 1948". The military censors did not allow me to dwell on the negative sides, so immediately after the war I wrote a second book called The Other Side of the Coin, disguised as a literary work, so I did not have to submit it to censorship. There I reported, inter alia, that we had received orders to kill every Arab who tried to return home.

WHAT DID THE WAR TEACH YOU?

The atrocities I witnessed turned me into a convinced peace activist. The war taught me that there is a Palestinian people, and that we shall never achieve peace if a Palestinian state does not come into being side by side with our state. That this has not yet happened is one of the reasons why the 1948 war is still going on to this very day.

The Promised Land II

The following report of military thuggery was received through Christian Peacemaker Teams. Sadly, it is not unusual.

At 1:00 am on the morning of April 30th, the Israeli Military raided the Hebron Girls' Orphanage near the intersection of Salaam and Al Adel (Peace and Justice) Streets. Acting on orders issued by Major General Shemni, soldiers looted the workshop of all its sewing and processing machines, office equipment, rolls of cloth, finished clothing and supplies. Christian Peacemaker Teams members documented, with still photos and video, approximately 40 Israeli soldiers emptying the workshop contents into 2 - 40ft. trucks. The estimated value of the physical material taken is \$45,000 US.

It was the saddest possible news after weeks of intensive lobbying, sleep-ins, and press conferences. Even former US President Jimmy Carter couldn't save the sewing workshop (he sent a message of support to a press conference held a week ago). The workshop taught garment-making skills to some of the older girls, and employed seventeen women on a commercial basis. Most of their output was the long, elegant coats Palestinian women wear. There were hundreds of them on racks, waiting to be taken to local shops for sale.

We did consider removing them, but the staff were concerned about their own safety. The IDF knew what was there, and who was employed, and the prospect of administrative detention is a sobering one. So, they stayed, along with the computers, and the rolls of cloth, the sewing machine, the pressing-machine with its burst of steam every time it was used, and all the tools of the trade.

All to be removed, at 1.00 am, while more than a hundred orphans slept in the rooms above. It would have been a noisy operation, lasting several hours. The children would have seen and heard it all. This was an invasion of their home. Many of the children are already traumatised. This was an act of terror which entailed the confiscation of the contents of the warehouse, the closure of the two bakeries (and wanton destruction of one of the ovens: first by setting fire to it, then smashing it with sledge-hammers) and the notice to quit of several commercial ventures in buildings owned by the society, have all happened while the case is before the Israeli

High Court. No date has yet been set for the hearing. It was postponed at the request of the IDF. They needed more time to put together a case to justify their closure and confiscation order. In the meantime, they carry out the orders! What sort of a law is that?

And the advice we received - from highly respected international legal authorities based in Palestine - is that these actions are unlawful under international humanitarian law, and probably contravene articles of the Geneva Convention which are designed to ensure the safety and well-being of children. The Convention lays very specific duties on an Occupying power with regard to the protection of civilians and especially of children. I have even heard it suggested that these acts could constitute war-crimes. We are not experts in the law. All we have done is record, monitor and share with you, what we have seen and heard. And I have seen and heard the terror in the faces and voices of little children. CPT's Art Arbour decried this latest effort by the Israeli military in its campaign to close the orphanages, "How can grown men do this to little children?" Christian Peacemaker Teams members documented with still photos showing 40 Israeli soldiers clearing out the workshop.

The cost in terms of the fear and terror instilled in the hearts of the little girls living above the workshop is much higher. Members of Christian Peacemaker Teams and other internationals from Belgium, Britain, Canada, Germany, Holland, Scotland and the US have been sleeping in the orphanage. Their concern is for the children who live in fear of the military forcing them out of the place they've come to call home. Their hope last night was that their presence would forestall the army's raid on the workshop. They hoped in vain.

Statements of support for the orphans had come in from former President Jimmy Carter, from EU Vice President Luisa Morgentini and from representatives of many international organisations worried about the fate of the orphans in Hebron. Please join with them in supporting the orphans. Further information and contact details, particularly about the work of CPT, is available from:

www.hebronorphans.blogspot.com and www.cpt.org

WHAT WOULD HAPPEN IF CHRISTIANS DEVOTED THE SAME DISCIPLINE AND SELF-SACRIFICE TO NONVIOLENT PEACEMAKING THAT ARMIES DEVOTE TO WAR?

