

diarydiary

NOVEMBER

- 6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
- 10 - 16 Prisons Week & Prisoners' Sunday
- 16 International Day for Tolerance
- 20 Universal Children's Day
- 25 International Day for the Elimination of Violence Against Women
- 29 UN International Day of Solidarity with the Palestinian People
- 29 Buy Nothing Day
- 29 STUC St Andrew's Day Anti Racism March & Rally. Assemble 10.30am St Andrew's in the Square, Saltmarket, Glasgow
- 29 Scottish Fairtrade Campaign Day, Dundee University.
- 30 Dungavel Solidarity Gathering - 1pm

DECEMBER

- 1 World AIDS Day
- 2 International Day for Abolition of Slavery
- 10 Human Rights Day
- 13 Blessing of the Crib, George Square, Glasgow, 11am
- 21 Carols for Peace, City Chambers, Glasgow. 3pm

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

The following is an extract from an article by Ban Ki Moon, Secretary General of the UN, written in June. Detractors often call the United Nations a 'talking shop' of 192 nations where, it has memorably been said, 'no issue is too small to be debated endlessly'.

"I wish I could live for a long time so that one day I would know how to explain it; if I am not granted that wish, well, then somebody else will perhaps do it, carry on from where my life has been cut short.

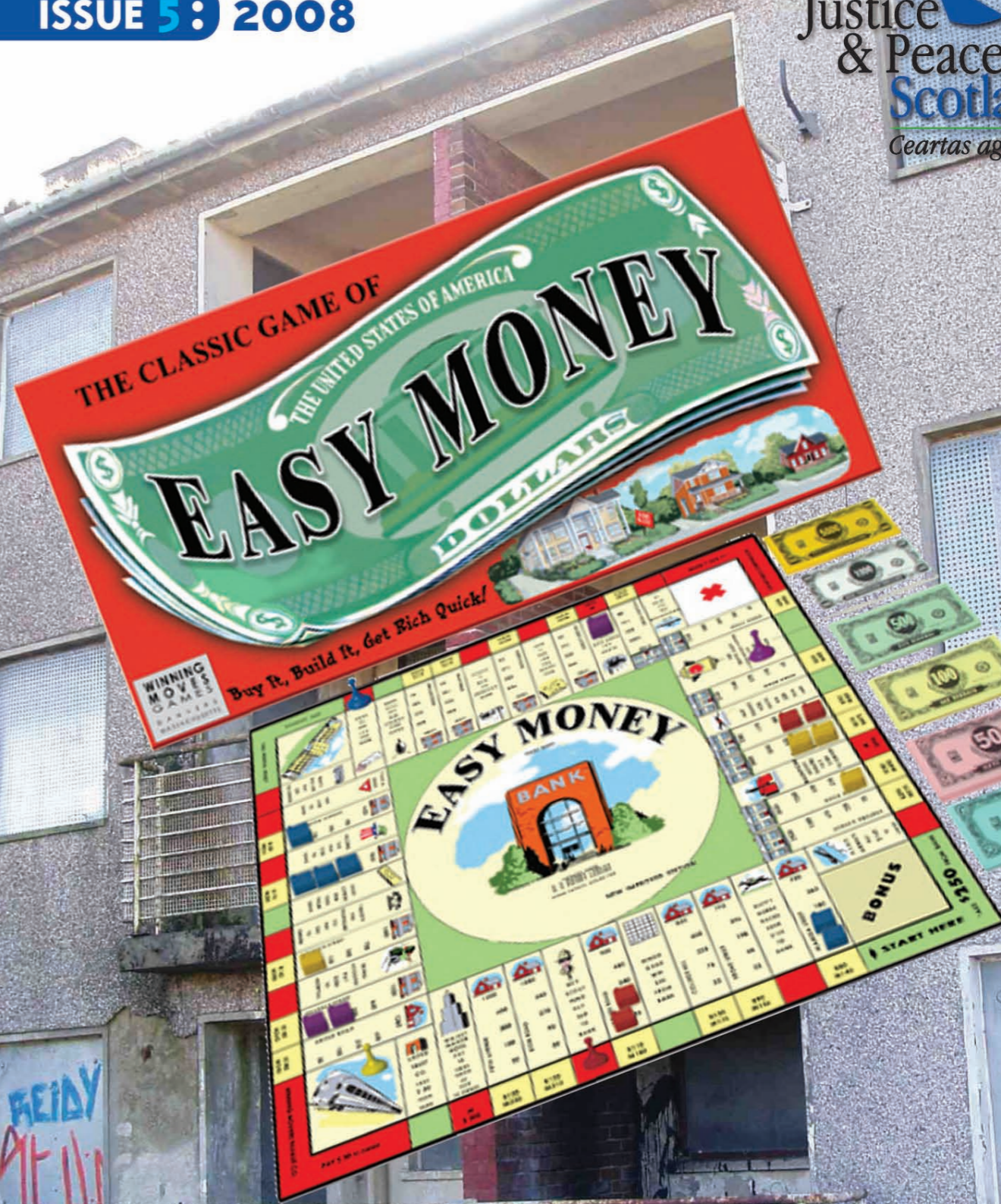
And that is why I must try to live a good and faithful life to my last breath: so that those who come after do not have to start all over again, need not face the same difficulties. Isn't that doing something for future generations?"

Etty Hillesum, killed in Auschwitz, 1943,
taken from
Pax Christi's Peacemaking Day by Day

But the real UN, almost invisible to the general public, is the action-oriented UN. This real UN feeds 90 million people in more than 70 countries - forming a thin blue line between hungry people and starvation. It wipes out debilitating diseases like smallpox and polio and vaccinates 40 percent of the world's children. It provides \$2 billion annually in emergency disaster relief and maintains the second-largest army in the world - a global peacekeeping force of 120,000 men and women who go where others can't or won't go. It's the talk that put UN peacekeepers on the ground in 18 countries on four continents. It's the talk that raises the money and mandates the programs that feed so many of the world's hungry. It's the talk that marks the world's first steps toward dealing with climate change, the global food crisis and a daily array of humanitarian crises. The convening power of the UN is the ultimate 'soft power' on the globe.

www.justiceandpeacescotland.org.uk

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*"How come it is always the money of the poor that is lost?
How come the money of the rich is always saved?
I'm not blaming or accusing, just putting the facts on the table.
When it comes to alleviating poverty, there are no resources.
But when it comes to saving the rich, there are always resources."*

Cardinal Oscar Rodríguez Maradiaga

dungavel & the rights of the child

Scottish Parliament Motion 'Dungavel and the UN Convention on the Rights of the Child'



Christina on the left with J&P supporters outside Dungavel

Ask your MSP to support this Scottish Parliament Motion lodged by Christina McKelvie MSP, on the 19 September 2008. S3M-02576: That the Parliament welcomes the UK Government's opting-in to the UN Convention on the Rights of the Child and the fact that this will mean the end of the practice of incarcerating asylum seeker children and child migrants without judicial scrutiny; further welcomes the fact that Dungavel will no longer hold children in close proximity to potentially dangerous adults; encourages the UK Government and the National Asylum Support Service to implement the convention now instead of waiting until domestic legislation is aligned with the convention, and congratulates all those who have campaigned to end child detention at Dungavel on the success of their campaign at last. Further details at:

<http://tinyurl.com/3qrabo>

spiritual misdirection

The great religious traditions have all developed traditions for growth and formation. In the Catholic tradition this has come to be known as spiritual direction. Nowadays, it is more often a matter of finding a direction rather than submitting to direction. There are various 'schools' but they share certain characteristics. Notably we are asked to take seriously the gospel call to repentance and conversion. This 'turning around' aims to draw us closer to God: in part by deepening our relationship through prayer; and in part by cultivating detachment from things we tend to be greedy about. Greed damages us in a number of ways. It distracts our attention from God, sometimes to the point where it becomes overpowering. Eventually what we covet becomes a kind of idolatry – taking the place of God in our lives.

Pope Paul VI denounced greed or avarice as 'the most evident form of moral underdevelopment' (*Populorum Progressio*, n19). This psychological insight reminds us that at the root of the current financial crisis there is a moral deficiency. It may be reassuring or even vindictively satisfying to hold everybody to account who contributed to the current economic crisis. But it is not just the greedy bankers. What about the people who encouraged the consumption - the mortgage brokers, journalists, television programme makers and advertisers who told us about the inevitable rise of the housing market and how it was recession proof? What about the greedy middle class people who thought they would move into property development and make money buying

up flats and letting them to poorer people? What about the ordinary people who just wanted to buy into the dream of a bigger house or a new kitchen or another car and mortgaged their future without thinking beyond the hype?

And if we are tempted to sit with Pharisaic smugness and give thanks we are not as other men, where has the money invested in our savings accounts and pension funds been going? The real concern here is that greed has been systemic. We are all caught up in its spread just as we will all be caught in its consequences. And those of us who have never been happy with the dominant market capitalism of recent years have little cause for rejoicing. It is so integrated into the fabric of our society that pulling it out risks pulling society apart with it.

But when politicians and business commentators speak of systemic problems, they often seem to suggest that the 'Market' has a life of its own – that 'It' corrects and balances itself. Strange, therefore, that it requires so many overpaid functionaries, along with their hangers on in the media. The market does not exist independently of human actions. As Pope John Paul II pointed out, injustices may be systemic or structural, but they are still the result of innumerable individual acts (*Sollicitudo Rei Socialis*, n36). The hope is that if there is systemic injustice, then there can be systemic justice, which might be seen as a stage in the coming of the Kingdom.

Catholic Social Teaching provides guidelines for approaching the great questions about ourselves: who

joan dilworth

Born 8 January 1923 - Died 17 May 2008

It is one of the sad duties as editor to record the passing of people who have been active in the work of justice and peace. Few were more active than Joan Dilworth who died aged 85 in May this year. Until quite recently she had been a well known and regular participant at diocesan and national justice and peace events. A pleasant and gracious woman, she was nevertheless uncompromising and forthright in her concern for justice. At the same time this social conscience was informed and sustained by a deep and serious faith.

From her early years she had involved with the Grail movement. The Grail was begun in the Netherlands in 1921 by a Dutch Jesuit priest, Jacques van Ginneken, who envisioned a movement of young women, under female leadership, willing to give themselves totally to spreading the kingdom of God, not as nuns in the cloister but as laywomen in the midst of the modern world. In the words of the 1988 International General Assembly, 'We are a faith community of women. We are learning that we are nourished by different wellsprings.' A 1999 Grail pamphlet adds, 'We support one another in our search for God. We work towards transforming our world into a place of justice, peace, and love.'

Joan worked for over 20 years in Uganda and Nigeria setting up pastoral centres and seminars for leadership training. She also spent time in Ghana preparing a report on the movement of peoples from the countryside to the towns. Joan also visited South America and Australia, and subsequently worked with the Grail in Germany. She served on the International Grail Committee and their Leadership Committee and was awarded a papal *bene merenti* medal for her work in Africa by Pope Pius XII. Women from Uganda, Germany, Holland and Portugal travelled to Edinburgh for her funeral.

On her return to Scotland she was over sixty. She was

drawn by a vision of a female apostolate at a time when justice and peace was learning much from the feminist perspective. This concern coincided with the flowering of the ecumenical movement. Women were among the most active agents of ecumenism, perhaps because they lack the hierarchies to be found among clerics. She was very active among the Friends of Acts in Edinburgh. She was also instrumental in setting up the Archdiocesan Women's Group in Edinburgh.

This direction of work led to initiatives in Belarus and on human trafficking in Romania; an initiative funded in part by grants from the Grail. In amongst all this she found time to be a member of the SCIAF Board.

In recent years she was progressively debilitated by dementia. Margaret Clark, former Chair of the Commission, visited her regularly and was saddened by the loss of vitality. 'Here was a woman who had given her whole life to serving others, but who for some time had been unable to recognise her friends. But her love of life and people shone through. Her face would light up and she was always pleased to see you. I personally received a lot of support and encouragement from Joan since she returned to Scotland especially for my work in Europe with the Ecumenical Forum of European Christian Women, through her insights into the role of women in Church and Society' She will certainly be remembered with affection and missed by those who knew her. Justice and Peace owes her a debt. May she rest in peace.

Then the mortal dust goes back to the ground as it was before, and the breath of life goes back to God who gave it. Eccl 12:7

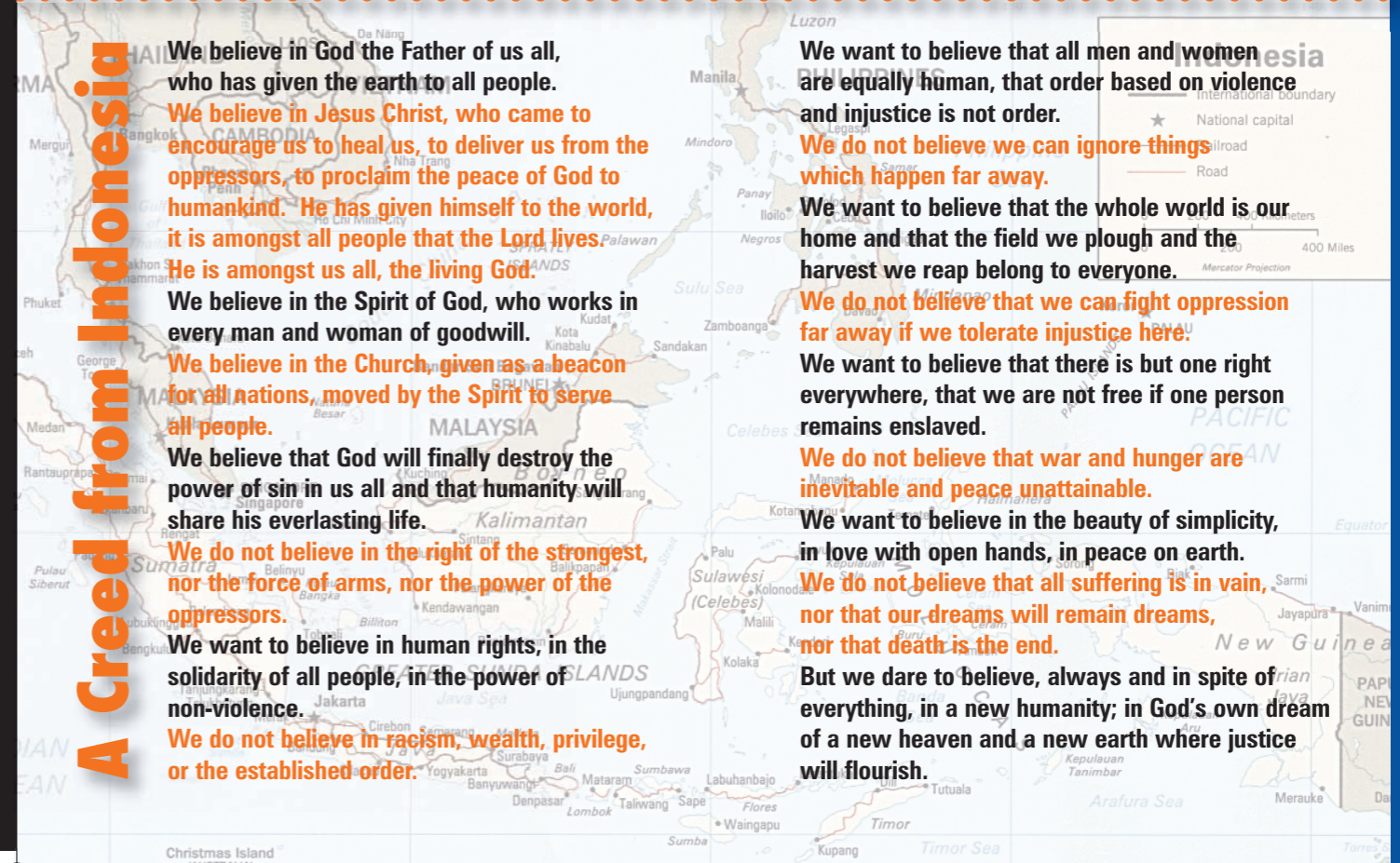
Margaret Clark and Tim Duffy



A Creed from Indonesia

We believe in God the Father of us all, who has given the earth to all people.
 We believe in Jesus Christ, who came to encourage us to heal us, to deliver us from the oppressors, to proclaim the peace of God to humankind. He has given himself to the world, it is amongst all people that the Lord lives.
 He is amongst us all, the living God.
 We believe in the Spirit of God, who works in every man and woman of goodwill.
 We believe in the Church, given as a beacon for all nations, moved by the Spirit to serve all people.
 We believe that God will finally destroy the power of sin in us all and that humanity will share his everlasting life.
 We do not believe in the right of the strongest, nor the force of arms, nor the power of the oppressors.
 We want to believe in human rights, in the solidarity of all people, in the power of non-violence.
 We do not believe in racism, wealth, privilege, or the established order.

We want to believe that all men and women are equally human, that order based on violence and injustice is not order.
 We do not believe we can ignore things which happen far away.
 We want to believe that the whole world is our home and that the field we plough and the harvest we reap belong to everyone.
 We do not believe that we can fight oppression far away if we tolerate injustice here.
 We want to believe that there is but one right everywhere, that we are not free if one person remains enslaved.
 We do not believe that war and hunger are inevitable and peace unattainable.
 We want to believe in the beauty of simplicity, in love with open hands, in peace on earth.
 We do not believe that all suffering is in vain, nor that our dreams will remain dreams, nor that death is the end.
 But we dare to believe, always and in spite of everything, in a new humanity; in God's own dream of a new heaven and a new earth where justice will flourish.



a marvellous opportunity

... WOULD YOU LIKE THE OPPORTUNITY TO LEARN NEW SKILLS? WOULD YOU LIKE TO WORK MORE EFFECTIVELY IN GROUPS, - JUSTICE AND PEACE, SCIAF, OR OTHER LOCAL CHURCH GROUPS? WOULD YOU LIKE TO DEEPEN THE SPIRITUALITY THAT UNDERPINS YOUR CHRISTIAN COMMITMENT? ...

Our application to SCIAF for joint project funding has been successful. This means that we are now able to offer fully subsidised places on an adapted version of the well established and highly regarded course for the Integration of Life and Faith given by the Craighead Institute.

The course provides the basis for developing a social and pastoral ministry in groups, parishes and diocesan settings. It also offers rich opportunities for personal formation and growth. The only condition attached to what is in effect a free course is that you undertake to use what you have learned in the local church and community.

The title of the course will be *A Faith that does Justice*. The key social justice theme of the course, developed for the course by Justice and Peace, will be Refugees and Asylum which is a Justice and Peace priority. The great virtue of the Craighead course, however, is that the methodology used can be applied to any issue with equal validity.

The course will take place in the Craighead Institute in Rose Street in Glasgow. It consists of four modules, each given over a weekend (Saturday and Sunday, gathering 9.30am for 10am – 5pm, dates below) with a gap of about two months between each module. During this time, participants will be expected to meet three times in small, local 'base groups', to share and develop their learning. It requires a serious commitment of time and energy, but offers real benefits.

Places are limited and are likely to be filled quickly. If you are interested, the sooner you apply, the more likely you are to secure a place. If you wish to apply, or need any further information, please contact Justice and Peace Scotland, 65 Bath Street, Glasgow G2 2BX, 0141-333-0238 or office@justiceandpeacescotland.org.uk

DESCRIPTION OF THE ILF PROGRAMME

ILF comprises 4 modules:

Module 1: Trust Building and Communication Skills: An Introduction to Ignatian Spirituality (13-14 December 2008)

Aim: To develop interpersonal skills in listening, interaction in groups and facilitation

Content: The path to Discernment; The Principle and Foundation of God's love; Trust Building; Listening & Communication Skills; Understanding Group Dynamics; Facilitating a Group; Keeping to Task

Module 2: Christianity and Social Concern (14-15 February 2009)

Aim: To assist one another in linking faith and justice through an understanding and knowledge of society and the social teachings of the Church with particular reference to the issue of asylum and refugees

Content: Understanding my own Faith Journey; Looking at the wider world; Justice/Injustice. Understanding: Perspectives/Bias/Stance i.e. how do I see things? How to do Social Analysis; Social Teachings on refugees and asylum

Module 3: The Word of God in Scripture, Life and Community (4-5 April 2009)

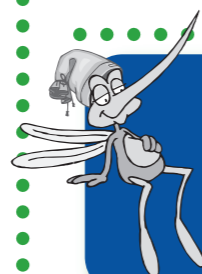
Aim: To link reality as we perceive it, the community in which we live and our faith story both in the Bible and in our lives.

Content: Understanding beliefs and values; Linking Scripture to life experiences; Images of God; Introducing Old Testament/New Testament; Theme of Liberation - Exodus; Prophecy/Kingdom: Church/Kingdom

Module 4: Looking more closely at Ignatian Spirituality: Prayer/Discernment/Action (20-21 June 2009)

Aim: To enable participants to explore pastoral methods for building the Kingdom of God today.

Content: Looking at Ignatian Spirituality; Power and Powerlessness; How can I exercise Power? Experiences of Prayer; Freedom to Act; Working together for the Kingdom of God



'timeforaquote'

If you think you are too small to make a difference, try sleeping with a mosquito.

Anonymous

spiritual misdirection continued

I am, what I have and what I do. Who I am is not defined by self image, but rather by discovering what it means to be created in God's image. With it comes a unique dignity beyond status, achievement or celebrity. It has been estimated that forty per cent of today's teenagers suffer from realism deficiency, or 'Beckham Syndrome', which means that they fail to perceive any need to prepare for life. They expect their lives to be a 'rags to riches' story, with one lucky break giving them instant prosperity as media stars, models or professional footballers. These are the new 'saints', whose vacuous celebrity is relentlessly touted as role model by communications media. In reality these chosen ones are little more than shop window dummies advertising whatever their sponsors want to sell to their gullible fans. A similar realism deficiency seems to have affected those who hawked themselves into a fantasy lifestyle beyond their means. Ultimately, the desire to 'express oneself' leads to the creation of a false self which is depressingly similar to all the other selves who are the target of the marketing men.

And it is when what I *have* is substituted for what I *am* that spiritual confusion results. The proliferation, even in the last fifty years, of consumer goods, mobility, means of communication and entertainment have only added to the distractions. Any of these can and do become idols in the new temples. They distort my focus and take away the capacity to know my true self in relation to God.

At the heart of social teaching is *'the universal destination of created goods'*. Put another way, the fullness of the earth is for everyone, not just a few: the common good. The question then is not so much why investors at this time are wary of investing their surplus; but rather in a world of such inequality and poverty, why they have a surplus at all. In the luminous twelfth chapter of Luke's gospel, a man asks Jesus to give a ruling on the division of an inheritance. Jesus refuses, saying 'Who am I to arbitrate' and continues: 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' (Lk 12:15).

At best, then it is something to be on guard against. At worst is economic terrorism which is far more costly than any other form. The terrorists wear sharp suits and pursue short term personal profit with a complete disregard for the long term cost or consequence. Over twenty years of deregulated capitalism, free markets

and bonus culture have almost wiped out any sense of the principle of the common good in favour of selfish accumulation. In a simpler time, the author of the book of Proverbs said that getting rich by lying and cheating was a kind of fantasy. It is the fantasy of sub primes and short selling that mean some people have increased their personal wealth enormously; and many of those who benefited from the artificial boom now have come to expect it as a right. The poor remain with us of course; not least because the financial parasites remain as well. The sting in the biblical proverb, however, is kept to the end: ultimately greed and deceit are a kind of death, a smothering of our own spirit (Prov 21:6).

What must I *do* then? This echoes the righteous rich young man who went away grieving when Jesus tells him to exchange his earthly property for treasure in heaven (Matt 19:22). The response of many countries, financiers and individuals to the present crisis is to pull up the drawbridge and cut back on social responsibilities. With a depressing lack of imagination or compassion they scurry around shoring up a failed system, while desperately trying to return to the status quo. Undeterred by ideology, they nationalise banks; seemingly undeterred by responsibility, they use taxpayers' funds to prop up bipolar markets.

Undoubtedly these are difficult times. But they may serve to focus our attention on what is truly central: love of God and of neighbour. Society has been spiritually misdirected into a false notion of freedom rooted in selfish materialism, which is in fact a constraint. Perhaps nowhere is this better illustrated than in the parable of the Prodigal Son (Lk 15:11-32). Having wasted his inheritance, he is reduced to looking after ritually unclean swine. His return is motivated not simply by desperation; but rather by the abject recognition of his folly, for which he asks forgiveness. Yet it is his father's unconditional love that makes return not only possible, but a matter of rejoicing. Among Arab Christians, the story is known as the parable of the Forgiving Father. It is this process of insight, repentance and unconditional acceptance which confuses the elder brother, replacing an economy of entitlement with an economy of love. It does not necessarily put money in the bank or improve our credit rating. It is however a spiritual heartbeat in which the oxygen of compassion and love empower us with a real freedom to be what we were created for.

Tim Duffy

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we need trust not greed

The Right Rev David Lunan is the Moderator of the General Assembly of the Church of Scotland. Here are his reflections on recent economic events.

Along with the church, our education and our legal systems, Scotland's banks form part of the institutional, historic bedrock of our identity as a nation. When any one of these faces a crisis we take it personally. The takeover of HBOS not only evokes the understandable response of 'how will this affect me?', but the wider global economic crisis causes us to ask deeper questions about our whole relationship with money, and the values we want for our society.

We are forced to ask: 'What made us think that more money is always the answer?' If recent events really were predictable, why was nothing done to prevent them happening? Have we been complicit in creating a culture which turns a blind eye to the risk-taking that borders on folly, and to the huge inequalities that are caused by the hidden movements of other people's money?

Do we really want a society built on greed? Do we want an economy built on people taking risks with money that is not theirs, which might mean a few get very rich if the gamble comes off; but the poor will suffer either way.

Our desire for more as a society has allowed the creation of a financial sector which has grown out of control of nation states. At the same time as they are making money from buying and selling what they do not own, they reject regulation as interference. What is described as creative proves in the end to be destructive. Then when the consequence is that thousands could lose their jobs and possibly their homes, the begging bowl is placed before the taxpayer, and somehow the financial industry gets bailed out.

No other industry receives this level of support. How is it that we can suddenly find billions to shore up a bank or an insurance company, but not help the industries which are the real wealth creators, both economically and socially? Why is the money not so readily found to assist programmes which could alleviate or even end poverty? With the same cash that has miraculously become available to save a bank or two, these goals could be well within our grasp.

The financial markets need real and robust government and international regulation to protect them from themselves. Look what happens when we let them do as they please. There is a certain irony that Mr. Bush, the arch advocate of capitalism, has become like Gordon Brown, the prime minister, the architect of state ownership; nationalisation of a bank saves the "free" market. Dealings with other people's money, futures, business practices, trading agreements, markets etc must be appropriately regulated in terms that are not just technical and financial, but moral and ethical.

Economics is not an exact science, nor is it always rational. It is based on an understanding of the frailties of human nature, as well as

trading, manufacture, supply and demand, resources, finance, transport, land etc. Those who deal in the buying and selling of shares talk a lot about confidence. But whose confidence - theirs or ours? What if we have lost confidence in those who claimed they knew best?

If the money changers are motivated solely by the quick buck, where is the reliability, the trustworthiness, the integrity we used to associate with those to whom we entrusted our hard earned savings? But society seems to respect those who have wealth, and not ask questions about how it was made. We reward failure with golden handshakes.

All our relationships depend on trust. Communities cannot survive if there is no trust. We must have a moral framework of checks and balances to underpin our economic system; without which it's the law of the jungle and the devil take the hindmost. That moral framework must have a bias towards those who have the least capacity to fend for themselves. It must challenge the idea that "more" is always better; because there are values more valuable than money.

For a long time now in the 'Christian' West, we have routinely ignored the tenth commandment about 'not coveting'. But our consumer culture, fuelled by a massive advertising industry, depends on our always desiring what we don't have, the new, the next, the bigger, the brassier. And then we wonder why we're unhappy, obese, addicted, and bored. Our wanting finds us wanting. We have long acknowledged the seven deadly sins of greed, pride, lust, sloth, wrath, envy and gluttony. In the last thirty years, we have witnessed greed on an unparalleled scale (though the perpetrators contrive to remain invisible) and it has undermined the trust that is the very foundation of society. Dishonesty and spin do the same, and are equally deadly.

Mahatma Gandhi a long time ago identified seven deadly social sins, but he could have written them this week: 'Politics without principle, wealth without work, commerce without morality, pleasure without conscience, education without character, science without humanity.' A culture of excess damages not simply our economy but the soul of our nation. If success in living is defined only in terms of material prosperity, then we are indeed poor in spirit, but without knowing it. An economy built on greed is a house built on sand.

The house built on sand will always be unsafe, no matter what you do to its appearance. We need an economic system that ensures everyone's future is built on firm moral foundations. The answer to the question of why nothing was done about what was predictable, is simply that what was required was not a little tinkering here and there, but systemic change in what we agree as a society is fair and ethically acceptable in how our markets function.

The General Assembly of the Church of Scotland (2008) said very clearly that "Poverty which threatens human dignity is an offence in the eyes of God". It follows that actions prompted by the greed of some which result in the poverty of others, fall into the same category of offence.

newsbrief . . . newsbrief

FREEDOM FOR 20,000 PEOPLE AS NEPAL ABOLISHES BONDED LABOUR PRACTICE. Anti-Slavery International, the world's oldest human rights organisation, welcomed the decision by the government of Nepal to free 20,000 people in slavery by abolishing the local bonded labour practice of *haliya*. The organisation also calls for official support to help the freed labourers find alternative livelihoods and to protect discriminated people from becoming victims of slavery in Nepal. The government of Nepal unexpectedly announced on 6 September that they have abolished the haliya system of bonded labour. The *haliya* system is an agricultural bonded labour practice in the Western hills of Nepal that affects seasonal labourers. www.antislavery.org/index.htm

UZBEKISTAN HAS BANNED CHILD LABOUR, ending the annual forced mobilisation of hundreds of thousands of school children to pick the cotton harvest. The Uzbek Prime Minister Shavkat Mirziyayev signed a decree on Friday 12 September to implement two ratified international conventions against child labour. The ban follows pressure from human rights activists, socially conscious shareholders and US trade associations. In August neighbouring Turkmenistan also banned the use of child labour to pick cotton. Uzbekistan, the world's third largest cotton exporter, produces 1.1m tonnes of cotton each year. The Central Asian country reportedly relies on the forced labour of up to 450,000 children, many aged between 10 and 15, to collect the annual cotton harvest. Each September, school children are forced to miss classes for up to two and a half months to pick cotton. The children spend up to 11 hours a day working in the fields and earn less than two US dollars. (Source *Anti-Slavery International*)

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.

ALTERnativity: Included in the magazine is the latest leaflet from ALTERnativity. Many find Christmas a stressful and busy time of year and wish for something different, but don't know where to start. ALTERnativity has ideas about getting started; we offer materials and workshops to help you explore how to take control of your celebrations and make advent a time of peace and joy. We recognize that it isn't easy to go against the flow so offer simple steps towards celebrating the freedom, joy and peace offered by the coming of the Messiah. Visit their website <http://www.alternativity.org.uk/>

DEFINING CLIMATE CHANGE: Most people consider climate change to be the warming of the planet. What climate change actually means is the significant change of average temperature in a specific region: i.e. it refers to both the warming and cooling of the planet. Wind, cloud density and ocean currents are all contributors in maintaining temperature, and changes in any of them will mean that some areas will warm up, whereas others will cool down. In fact, a recent study has shown that Antarctica has dropped in temperature over the past 40 years. The hole in the ozone layer situated above it means that the Earth's upper atmosphere is cooler, which has increased speeds of circular winds that whizz around the continent. These winds don't allow warmer air to reach the centre of Antarctica, and that has resulted in an overall cooling of the region. (Source *New Consumer website www.newconsumer.com*)

CALL ON YOUR MSPS TO BACK A STRONG SCOTTISH CLIMATE CHANGE BILL: Now the public consultation is over we need to keep the pressure on our MSPs, the people who can influence the Bill. Contact your eight MSPs to make sure that the Bill is strong enough to be effective at combating climate change. More information from SCIAF, Oxfam and WWF.

FAIRTRADE FOUNDATION: Their annual report which highlights the achievements and successes for the Fairtrade movement in the UK is available now online at www.fairtrade.org.uk/report0708 Also out is the order form for next years Fairtrade Fortnight which runs from the 23 February till 8 March, contact them via their website or Tel: + 44 (0)20 7405 5942

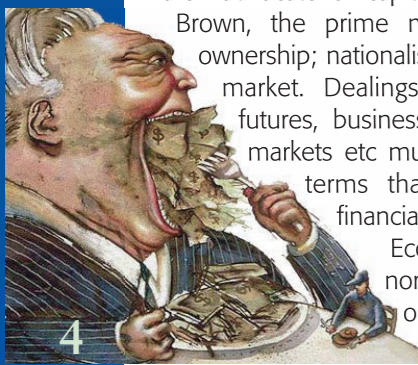
THE DRAFT IMMIGRATION & CITIZENSHIP BILL is heading towards Parliament at the start of 2009. It is the 'Simplification' bill to supersede all immigration laws since the 1971 Immigration Act. More information on the Migrants Rights Network website <http://tinyurl.com/4cj4ty>

AVIATION & TOURISM REPORT: The World Development Movement and the New Economics Foundation issued a report 27 September, which investigates how halting emissions from UK aviation would affect the tourism industry in developing countries. The report concludes that: The vast majority of aviation tourists from the UK go to Europe; Halting the growth in UK tourism to developing countries would have a small impact on the growth in the economies of countries which receive a proportionally large number of UK tourists; Of tourism that does go to developing countries, a large proportion of the revenue does not help the local economy but comes back to rich countries; It is very dangerous for a country to become too dependent on tourism. The report is available on WDM's website at: www.wdm.org.uk/resources or by contacting Tim Jones on 020 7820 4900 or tim@wdm.org.uk

GET FAIR CAMPAIGN LAUNCHED: Get Fair is a national coalition campaign of more than 50 organisations calling for an end to poverty in the UK. The campaign was launched officially on 11th September 2008. The launch highlighted findings in a recent YouGov poll which shows a total of 51 per cent of people say they would be more inclined to vote for a party that takes 'serious measures' to eradicate poverty. For more information visit, www.getfair.org.uk

CATHOLICS AND THE LABOUR PARTY: Public Meeting, Saturday November 1 2008, 10am - 12.30pm, organised by The Newman Association (Glasgow). Catholic voters in Scotland are struggling to balance traditional political loyalties with recent government social policy - including controversial legislation on human embryo experimentation, increased availability of abortion, the status of marriage and the family, and the treatment of Catholic adoption agencies. The Newman Association (Glasgow) has called a free public meeting on November 1, just before the Glenrothes by-election on November 6, in which leading Catholics will discuss the relationship between Scottish Catholics and the Labour Party. Questions will be taken from the audience. Venue: Glasgow University Chaplaincy

MAGNIFICAT is a daily prayer book which includes daily Mass readings as well as Saints' biographies and spiritual readings for each day. The Catholic Herald has entered into partnership with Magnificat and are offering free copies. It is highly recommended. For a free copy covering the month of November, phone 020 7448 3607 or 020 7448 3618 or email magnificat@catholicherald.co.uk



poverty & justice bible

Reading the bible is not such a central part of the Catholic heritage as it is of some other denominations. If you were to ask the average Catholic for any biblical texts on social justice or poverty you might be lucky to get half a dozen.

Jim Wallis, one of the founders of the Sojourners community, tells of sitting down with community members and an old bible and cutting out the verses relating to poverty and justice. They were left with over 2,000 verses and a bible full of holes.

The publishers of the Poverty and Justice Bible, the British and Foreign Bible Society, have reversed the procedure. They have gone through the bible and highlighted, as if with a highlighting pen, the passages referring to poverty and justice. It's a simple idea which, when used with discernment, can greatly enlarge our own awareness of how fundamental is the concern expressed in scripture for justice and for the poor.

Personally, I find marking books with a highlighter a kind of vandalism. For the bible, even light pencil markings can seem irreverent. Perhaps false reverence, however, is one of the greatest obstacles to engaging directly with scripture. This book is not some leather bound artwork, but a robust, full paperback edition of the bible with clear type to be carried around and used.

So you can approach it by flipping through and noting the highlighted sections. The danger here is that if you just go cherry picking you are likely to miss the context. Another way is to concentrate on where there seem to be clusters of highlights which can lead into some less familiar places in the bible. The little book of Ruth is almost half highlight. Not just the major prophets, but so called minor prophets such as Habbakuk and Zephaniah yield significant insights. In the new testament, the highlighting provides a helpful way into

the letter of James or the letter to Titus and even that forbidding final book of Revelation.

For many, however, it is the whole text of the bible that is difficult, often as a result of the language. The translation is crucial. Here the translation is the anglicised version of the Contemporary English Version originally published in the US in 1995. Soundly based on research into how contemporary people read, the CEV translates each sentence or idea, rather than each word on its own. It aims at simplified language (not paraphrase) to make the work available to the widest range of readers. This gives it a clarity that makes it easy to read, and pleasant for reading out loud. In 1997 the British Plain English Campaign awarded the British and Foreign Bible Society anglicised CEV a Crystal Mark award in appreciation of the clarity of its language. It is very user friendly and can be complemented by a translation like the New RSV or New Jerusalem for greater verbal accuracy.

There is a 32 page middle section which looks at putting the bible insights into practice. It has useful things to say, although the perspective is more evangelical. The idea of justice in 3D – Discover, Dream and Do bears a more than passing resemblance to the See-Judge-Act process, but without the systematic support that we find in Catholic Social Teaching. There is also a timeline, a mini dictionary and some clear maps for basic orientation.

The book is well produced and would make a valuable resource both for individuals and for justice and peace groups. Its accessibility may also encourage people to read scripture more fully and more regularly

It is available for £9.99 (+£1.95 post&package) from www.bibleresources.org.uk

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advocate for the poor

Oscar Andrés Rodríguez Maradiaga is Cardinal of Tegucigalpa in Honduras and the President of Caritas Internationalis, the global umbrella group for Catholic aid agencies. He started life wanting to be a pilot (he learned his English from aviation manuals). He became a Salesian priest, studied moral theology and has a diploma in psychotherapy. He is a classically trained pianist, and he also plays a mean saxophone. He has been an effective mediator in his native Honduras which has seen some of the worst of Latin American state violence.

He was sternly critical of the Iraq war, not least for its economic motivation – 'those who use destruction as a pretext for reconstruction'. And it is to the economic aspect of social justice that he frequently reverts. He signed (along with 17 million signatories) the original 1999 petition to the G8 calling for third world debt relief. He has called poverty and social injustice the real 'weapons of mass destruction' in the 21st century, and in 2004 he said hunger and hardship were the truly 'subversive' elements in Latin American society.

At the end of September he was in New York for a high-level UN meeting, convened by Secretary General Ban Ki-moon to assess the Millennium Development Goals for reducing poverty, at the midpoint of the 15-year programme. The Cardinal was one of six civil society leaders to take part in roundtable discussions at the UN. Cardinal Rodríguez urged heads of state to work towards the MDGs in partnership with civil society and grass roots faith based organisations.

Environmental sustainability was the subject of the Cardinal's roundtable. He said climate change is undoing much of the progress made in developing countries, and urges industrialised nations to cut greenhouse gas emissions. Climate change means that poor people will need increased financial support on top of existing pledges. The Cardinal said he has seen the damage greed has caused in his own country,

where mining companies have exploited land and left it poisoned for the people. 'We're witnessing a world being created where the greediness of a few is leaving the majority on the margin of history' he said.

The Cardinal arrived just as the US government was trying to negotiate a \$700-billion bail-out of Wall Street. 'Seventy billion? No, seven hundred billion!... Seven hundred billion. Can you imagine that money, and only because people are not able to run their corporations in the right way. How come it is always the money of the poor that is lost? How come the money of the rich is always saved? I'm not blaming or accusing, just putting the facts on the table. When it comes to alleviating poverty, there are no resources. But when it comes to saving the rich, there are always resources.'

Speaking of the MDGs, the Cardinal said that poverty reduction 'is not working', and pointed out that improvements in health care are limited. While the rich world agonises about the flight of capital, 'the only capital of the poor person is good health... We need to imagine a world in which the needless deaths of nearly 10 million children a year are an abomination that cannot be tolerated... We need to be able to imagine ourselves not in the Third World or in the First World but in one world in which our duties to the poor are shared.' This remains unlikely so long as we are subjected to the 'acute poverty of imagination' that afflicts wealthy societies most of all. This is in line with other statements the Cardinal has made, suggesting that the UN needs to approach development more seriously, otherwise there is little chance of the Millennium Development Goals being reached.

Recent experience of world leaders and the UN doesn't lead one to be too optimistic. Perhaps the recent challenge to economic orthodoxy will lead to a change, if not quite a conversion. Caritas and the Church have an eloquent spokesman in Cardinal Rodríguez to remind political leaders if they fall short.

dorothy day

Dorothy Day was born in November 1897 and founded the Catholic Worker Movement in the USA, espousing nonviolence, and hospitality for the impoverished and downtrodden. She established the Catholic Worker newspaper, stating it was intended to 'comfort the afflicted and afflict the comfortable.' She was a life-long worker for peace and justice, and established a string of Houses of Hospitality, offering food, clothing and shelter to poor people. She died in 1980.

It is no use saying that we are born two thousand years too late to give room to Christ ... Now it is with the voice of our contemporaries that (Christ) speaks, with the eyes of store clerks, factory workers and children that he gazes; with the hands of office workers, slum dwellers and suburban housewives that he gives ... And giving shelter or food to anyone who asks for it, or needs it, it is giving it to Christ.



I HAVE BEEN ASKED A QUESTION MANY A TIME, 'WHO IS YOUR HERO?' I SAY MY HERO DOES NOT DEPEND ON THE POSITION A PERSON OCCUPIES. MY HEROES ARE THOSE SIMPLE MEN AND WOMEN WHO HAVE COMMITTED THEMSELVES TO FIGHTING POVERTY WHEREVER THAT IS TO BE FOUND IN THE WORLD.
NELSON MANDELA

Dear Editor,

The recent turbulence in the financial market involving sub-prime mortgages and the resulting chaos in the banking sector, has prompted me to write to you with the following points:-
We need to move away from house buying, towards affordable houses to rent. Houses are for living in not for profiteering from. Housing is a right according to the United Nations Universal Declaration of Human Rights, quote: 'Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, HOUSING etc.'
The present credit crunch has been caused by greed in the housing market and the corruption of the banks. Banks privatize profits and socialize losses. It is like shuffling the chairs on the Titanic. We need a new just financial world order.
In our consumer society, people do jobs they don't like to buy things that they don't need and pay for houses they can't afford. Why not pay mothers to stay at home and look after their children, instead of going out to work, as is proposed in nursery places for 2 year olds. Some psychiatric opinion says that it is damaging to a child's well-being to be put in day centres, etc. when very young.

Let's Live Simply, Sustainably and in Solidarity with each other.

*Yours faithfully,
Margaret Adams
St. Peter's, Paisley.*

the camcorder guerillas

Below is an introduction to the work of Camcorder Guerillas

In a media world increasingly dominated by simple minded entertainment and senseless sensationalism, it is vital that the Camcorder Guerillas exist to make challenging films on issues that really matter. The Guerillas are a 15 strong voluntary collective of film-makers, artists, architects, social justice activists, university professors and students. Based in Glasgow, their membership reflects the diverse multi-cultural landscape of the city – with members from India, Venezuela, France, Spain, South Africa, Palestine, Finland and a few from Scotland. Members donate their time and skills to produce, screen and distribute films and video toolkits for campaigning groups and those concerned with human rights, welfare and social justice initiatives.

In an area where people are often subjected to very dry and serious material, it is both refreshing and exciting to find the intellectually and creatively stimulating films of the Camcorder Guerillas. They inhabit a vital place in Scottish Culture, providing a platform for voices that are increasingly marginalised in a commercial, over homogenised media landscape. And if we are to retain a diversity of opinion and a sense of engagement in contemporary Scottish society then we need to support the work of the Camcorder Guerillas.

With a provocative documentary style that champions the social justice agenda, their films make deep connections with audiences. Their work has consistently been engaging and enduring in its professionalism and they regularly launch their films to packed cinemas, and when funding allows they give DVD copies of their films away for free. The collective exists to promote solidarity with, and access between, campaigning groups and the people they exist to help, and they hope to establish patterns of positive change in Scottish communities around issues of social justice.

Since the collective was formed during a weekend collaboration between Indymedia, Glasgow Media Access Centre and a group of local professional film-makers in 2003, they have produced 10 short documentary campaigning films on various social justice issues, 8 short protest report films and have hosted dozens of free screening and exhibition events. With several of their films they have focused their attention on the issues facing asylum seekers, and have recently released a DVD compilation with 5 short films and an action pack with details of what people can do to help campaign for asylum seekers welfare. This DVD is being used by agencies such as Church Action on Poverty, Positive Action in Housing, The Scottish Refugee Council, The Destitution Network and numerous other groups working with asylum seekers. Feedback confirms that the films on this DVD have directly resulted in many people giving their spare rooms to destitute asylum seekers as well as encouraging people to contribute financially to the organisations who support them. Amnesty International UK

have noted: 'We have really appreciated being able to use Camcorder Guerilla films to promote our *Seeking Asylum is Not a Crime* campaign. Not only has their work been a great visual aid on our website, but we have also encouraged people who speak on behalf of our organisation to use it to spark debate around this important issue'.

Another recent production **Deadly Cargo** is a short film exploring how fully assembled nuclear warheads are regularly transported in secret convoys on ordinary British roads. The film encourages people to 'find out the chilling truth about these lethal convoys and how they are tracked by the people in the Nukewatch network'. The **Deadly Cargo** DVD also contains 2 short films made around Faslane Nuclear Submarine Base and an action pack with details of how people can get involved in the anti-nuclear and peace movements. **Deadly Cargo** is being used to attract volunteer observers along the convoy route as well as to lobby MSP's and politicians involved in renewing Britain's Nuclear capacity.

The next project you will be seeing from the collective is a film exploring 'inspiring local food initiatives' in the context of the global food economy and climate change. "The aim is to place particular emphasis upon the empowerment of disenfranchised communities and to give voice to children and young people". Camcorder Guerilla member Fran also says that, "we are seeking to access the most inspiring and important aspects of the Climate Change movement and bring these together to make a DVD toolkit which will equip viewers with examples, inspiration and resources enough to take action in their homes and communities and challenge the corporate food giants with their spiraling food costs and dangerous monopoly of the food supply. We want to encourage a situation where people feel empowered to take action and regain some control of their local food economies"

The Guerillas provide extremely useable, emotionally engaging films of a high professional quality that connect with a wide range of audiences. Their films challenge social injustice, and give voice to people on the margins of society. With an overall aim of inspiring viewers to take action - it is hard not to be moved to action by the videos they are producing, and there are no reasons not to get involved and start contributing to the greater good with their easy to use action-packs.

You can buy any of the Camcorder Guerillas films for a £10 donation or support the work of the collective by buying Solidarity Copies for £75 each. The Guerillas are open to new members and actively encourage people and organisations to screen their films. For further information or for details of how to support the Camcorder Guerillas, take a look at their web-site:

www.camcorderguerillas.net

or e-mail info@camcorderguerillas.net.

there lie forgotten men

REBECCA SULLIVAN

THEY LIE THERE IN THEIR THOUSANDS
THE LAST RAYS OF SUNLIGHT
CATCHING THE WHITE OF THE GRAVESTONES
LENDING A POIGNANCY TO THE MOMENT
NUMBERING IN THEIR THOUSANDS THEY LAY
DESERVING REMEMBRANCE
AND YET THE SCARRED GREEN FIELDS ARE EMPTY
NOTHING REMAINS HERE
THE PROCESSIONS OF PEOPLE VANISHED
WITH THE YEARS
THEIR SACRIFICE ALL BUT FORGOTTEN

SHE STANDS THERE ALONE
AT THE EDGE OF THE SILENT PLACE
AND SHE IS SHOCKED
NEW WARS BREW AND THESE FORGOTTEN MEN
WILL PLAY NO PART IN THEM
THE DEAD SILENCE WARNS NO EARS BUT HERS
IN GREAT HALLS IN MOMENTS OF GREAT DECISION
WHAT THEY FOUGHT FOR IS FORSAKEN
AND BY DAYS END NEW GRAVESTONES
APPEAR ON THE BLOOD RED GROUND

SHE FINDS WHAT SHE SEEKS
'SGT JOHN MALLEY AGE 27'
HIS LIFE BRUTALLY ENDED
AND SHE STANDS BY HIS GRAVE
BUT HE CAN GIVE NO ANSWERS
AND SHE WEEPS FOR HIM
FOR THE EMPTY HOLE HE LEFT BEHIND
AND FOR THE NEW EMPTINESS
SOON TO JOIN THE BLACK CHASM
AND HER TEARS JOIN THE FLOOD

Rebecca Sullivan's teacher, Caron Fitzgerald, first spotted the 13-year-old's talent and, having checked it was all Rebecca's work, passed it on to the Royal British Legion. 'Rebecca's poem was just different. I didn't have a thought when I was reading it, I had a feeling. It was very, very striking. I told her so and she just shrugged her shoulders.'

Stuart Gendall, a director at the Legion, said that Rebecca's work was chosen from around 10,000 poems sent in as part of their school programme to be read at the Remembrance Service in Trafalgar Square in 2006. 'It struck me and my colleagues as being particularly poignant. The imagery was very effective and it had a lot of maturity for a 13-year-old.'

spinning the wheels

A guide to the PR and lobbying industry in the UK is a new publication by SpinWatch.

The booklet provides a snapshot of an industry that prefers to stay out of the limelight. It documents the tactics used by leading PR and public affairs companies on issues such as nuclear power, science, food and local government. It then takes you on a tour of leading PR companies, think tanks and corporate funded science organisations in the UK.

Spinning the Wheels also gives an insight into lobbying, a sub-sector of the PR industry. It argues that while lobbying is a legitimate activity, the majority is undertaken by or on behalf of industry. By examining the links between personnel in commercial lobbying consultancies and politics in the UK, it reveals the enormous disparity in access and influence between the business interests able to afford their services and those lobbying in the not-for-profit sector.

You can either download a copy for free or order a hard copy from the SpinWatch bookshop.

<http://www.spinwatch.org>

Prisons Week & Prisoners' Sunday

Monday 10 - Sunday 16 November

Prisons Week was formed to pray for and raise awareness of the needs of prisoners and their families, victims of offenders, prison staff and all those who care. It consists of representatives of Christian denominations and Christian organisations. For more details visit www.prisonswalk.org/2008/

THE PRISONS WEEK PRAYER

Lord, you offer freedom to all people.

We pray for those in prison.

Break the bonds of fear and isolation that exist.

Support with your love prisoners

And their families and friends,

Prison staff and all who care.

Heal those who have been wounded

by the activities of others,

especially the victims of crime.

Help us to forgive one another,

to act justly, love mercy and walk humbly together with Christ

In his strength and in His Spirit,

now and every day.

Amen.