

POVERTY IN SCOTLAND?

**A challenge to Justice and Peace
Conference 2010**

*“There is enough for everybody’s need,
But not enough for everybody’s greed”*

Ghandi

Speakers

Cathy McCormack

*Poverty Campaigner and
author of the ‘Wee Yellow Butterfly’*

Rev Dr Graham Blount

Former Scottish Churches’ Parliamentary Officer

Workshops on issues surrounding poverty

Saturday 18th September 2010, 10.30 – 4.30

Dunkeld Pastoral Centre

24-28 Lawside Rd

Dundee DD3 6XY

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editorial

There is enough for everybody's need but not for everybody's greed. This is the subtitle of this year's Justice and Peace Conference. It encapsulates the problems that arise when we confuse what we need with what we want. This in turn points to a level of human immaturity. As Paul VI noted in *Populorum Progressio*: 'Thus the exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur. Greed, in individuals and in nations, is the most obvious form of stultified moral development' (n19).

The essential element here is the selfishness of the perceived needs: the most important thing here is **what I need** regardless of the consequences for others. Growing up is about the move from being self centred to being self sacrificing. It is a measure of our maturity when we can see ourselves as part of something bigger: the society in which we live. Here lies the basis of the common good, the social awareness that things are not created just for me, but for us all.

Isaiah saw the same in those who were supposed to be in charge of Israelite society: *All their watchmen are blind, they are unaware. All of them are like mute dogs, unable to bark... They have big appetites; they are never full. They are shepherds who have no understanding; they all go their own way, each one looking for monetary gain. Each one says, 'Come on, I'll get some wine! Let's guzzle some beer! Tomorrow will be just like today! We'll have everything we want!'* (Is 56:10-12)

A more recent underlining of the same attitude may be found in **The Spirit Level: Why Equality is Better for Everyone** (2nd edition 2010), by Richard Wilkinson and Kate Pickett. This deeply researched and documented study states that there is a correlation between the levels of economic inequality in a society, and the levels of anti social activity such as criminality, drug abuse and the overall physical and mental health of the society. It is an excellent antidote to the kind of arguments which I fear will soon be returning with a vengeance about the deserving and undeserving poor, welfare dependency in contrast to 'good hard working families' and the trickle down benefits of a society that encourages economic growth.

Orthodox economic thinking, despite its recent contradiction, still seems to think of growth as fundamentally quantitative and open ended. In nature, by contrast, growth is purposeful and limited. When the purpose is fulfilled – as plant, flower, vegetable, tree or creature which is 'full grown', it generally stops. Unlimited growth is usually damaging to the surrounding eco system; and in the human body it is called cancer.

In fact what has become unlimited in human beings is

desire. Infinite desire does not know when to be satisfied. Like the glutton or drunk, whether it is food, drink, possessions, sex or experience we are often unaware of what we are consuming. We have become fixated with the act, the business of consuming.

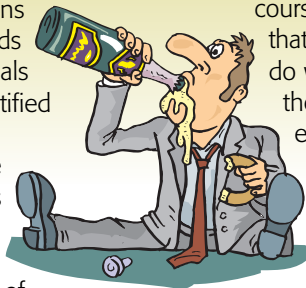
We have forgotten what it is to have 'enough'. And of course the message of the consumer society is that we can never have enough. Thus, not only do we need to possess items A, B, C... but also the latest versions of A, B, C... Without the endless changing and upgrading of disposable consumerism, the system would break down. Consumerism continuously needs to convince us that what we are is what we have. But as the psychoanalyst Erich Fromm pointed out 'If we are what we have and what we have is taken away, what are we then?'

The aim of consumerism is the triumph of quantity over quality. Whether it is cars, educational standards, profits or shareholder dividends, more is always better. Nor is this 'more' a source of satisfaction: rather it is the fearful, over the shoulder starting point for next year's 'even more'. It has been suggested that if the standard of living is your primary objective, quality of life almost never improves; whereas if the quality of life is your primary objective, your standard of living almost always improves.

This is because quality of life is not particularly centred on possessions or status, which are self centred categories based on what we have. It is centred rather on relationships and responsibility, our capacity to give of who we are. Gandhi suggested that 'It is the quality of our work which will please God and not the quantity.' The life in its fullness, or abundance that Jesus sees as his mission (John 10:10) is not quantitative or open ended: it is *the shalom* or peacefulness of the person in right relationship with God, neighbour and world.

In another way, a theology of 'enough' allows us to step off the treadmill of getting and spending. It gives us the time to contemplate things as they are and not merely as means of exchange, tokens of self importance, idols that divert our attention from God. It allows us to clean our senses and to perceive the world with the eyes and ears of compassion for the needs of others rather than regard for our self. And once we have pulled down the shimmering curtain of consumerism, we can move beyond an economics of self interest to an economics based on mutuality, responsibility and sustainability, and held together by faith. That is a faith which resides in every moment. 'Gives us today our daily bread' speaks of a deep confidence that we only need to ask for today.

Tim Duffy



racial justice sunday

Racial Justice Sunday this year will take place on 12th September. The theme will be **Migration 2010**, keying into the Migration 2010 initiative of the Conference of European Churches and the Churches' Commission for Migrants in Europe. It aims to increase the visibility of the churches' commitment to strangers, by responding to the message of the Bible and the promotion of an inclusive policy at European and national level for migrants, refugees and ethnic minority groups. This is particularly important at a time when immigration is being turned into a political football.

Downloadable resources will be available on the www.ctbi.org.uk/490/ website by July.



Sister Dorothy

a long road to justice

Some years ago we told the story of the murder of Sister Dorothy Stang. She was an American Notre Dame sister from Dayton, Ohio, who had worked in Brazil for over thirty years helping indigenous people and trying to protect the rainforest from the depredation of local ranchers. The most famous picture of her shows her wearing a t-shirt with the slogan, *A Morte da floresta é o fim da nossa vida* - the death of the forest is the end of our life.

On 12 February, 2005 on her way to a meeting on community rights, she was confronted by two men, Rayfran das Neves Sales and Clodoaldo Carlos Batista. Their intention was obvious. As Sister Dorothy read from the beatitudes in her bible, she was shot six times.

In June 2005, the two men were charged with conspiracy to murder an American outside the United States and were convicted on December 10, 2005.

On 15 May 2007, a court in the city of Belém sentenced Vitalmiro Bastos Moura to the maximum term of 30 years in prison for paying gunmen to shoot Sister Dorothy. In a second trial, however, Moura was acquitted of all charges. Rayfran das Neves Sales declared in court that he had killed Dorothy Stang for personal reasons. In fact, Sister Dorothy had sent letters to the local authorities accusing Moura of setting illegal fires to clear land, which led to his receiving a substantial fine. The prosecution appealed, the decision was reversed and Moura was eventually sentenced to 30 years in prison in a third trial on April 12, 2010.

Regivaldo Pereira Galvão, a rancher suspected of ordering the killing, who had already been arrested for the murder but released, was rearrested and charged in December 2008. Prosecutors have said Galvão helped

orchestrate Sr. Dorothy's killing because she blocked him and another rancher from taking land the government had given to poor farmers. He is said to have paid the equivalent of \$25,000 for the murder. In November 2009 Roniery Lopes, a witness in the trial of Galvão for fraud was shot, just before he was to testify. On May 1, 2010, Galvão was convicted for ordering the murder.

Sister Dorothy's fellow sisters and colleagues were there for the verdict:

The judge read the verdict as we held our breath in fear and wonder at the incredible results: Regivaldo Pereira Galvão, guilty of ordering the murder of Dorothy Mae Stang, sentenced to 30 years in jail.

The people gathered outside the courthouse at dawn, singing, praying and celebrating that for the first time in the history of Pará, we have managed to bring to justice someone indicted for assassination of someone in a land conflict to trial, and even more convicted.

His family, of course, is devastated...they were sure this would not happen...it never has. It was heartbreaking to watch his 12 year old daughter and 2 older teenage sons have to hear this. But he is a hardened criminal and his criminal activity in the Transamazon region must be cut...we imagine there are many people in the region nervous this morning. May they continue to be so as there is a gang of Regivaldo's who surround us.

The people who came for the trial return filled with peace and hope to Anapu.

But just when you think you have achieved justice... On 19 May, Judge Maria de Nazare Gouveia ordered Regivaldo Galvão freed after deciding he does not represent a flight risk. Court spokesman Linomar Bahia said he did not know how long the appeals process would take.

According to the Catholic Land Pastoral Commission, a watchdog group that tracks rural violence in Brazil, more than 1,500 activists, small farmers, judges and others have been killed across Brazil over the past 25 years, usually by gunmen paid by powerful ranchers with land claims at stake. Sister Dorothy's case gathered more interest than usual because it was taken up internationally. If that pressure is kept up, perhaps we may finally see justice, not just for her, but for all those who are dispossessed and intimidated by the rich and powerful.

TD

dying for a cup of tea?

Last December we ran an article about a tea plantation in India, whose owners are leading members of the 'Ethical Tea Partnership,' but whose practices were anything but ethical. Many of you took action, and in February's edition of the magazine we ran the reply Kathleen Brown from St Joseph's had received from Tetley Tea, assuring her an honourable settlement was reached.

Unfortunately, things have suddenly gotten much worse. The workers, who protested against the abusive treatment of a pregnant 22 year-old worker, could face prison sentences of up to seven years, if their employer has its way.

Mrs Arti Oraon, the tea plucker who collapsed after being forced to work while eight months pregnant, now faces criminal charges.

In late April, company officials announced that arrest warrants had been sworn out for Mrs Oraon and 11 other worker activists, on charges, including theft, grievous bodily harm, unlawful assembly, criminal intimidation and unlawful confinement.

The International Union of Food workers has just launched another online campaign at

www.iuf.org/cgi-bin/campaigns/show_campaign.cgi?c=506

Tetley were good enough in their reply to Kathleen to give a free phone number for their Consumer Services Manager, perhaps some of you would like to give them a call on 0800 387227.

Full details of the dispute can be found at <http://cms.iuf.org/?q=node/397>



imprisonment of palestinian children

The attack on an aid flotilla by Israel rightly attracted international attention. Maureen Jack, who has long worked in Israel Palestine with the Christian Peacemaker Teams, here describes an everyday reality.

On 23 February 2010 Israeli soldiers arrested the 15-year-old son of a friend of mine. That Tuesday afternoon Leila gave Akram some money to go and buy bread. As chance would have it, there was unrest in Hebron that week. Prime Minister Netanyahu had announced that Hebron's Ibrahimi Mosque, one of the most sacred sites of Islam, would become a Jewish National Heritage site. There was a great deal of concern that this would mean that it would no longer be accessible to Muslim worshippers. Palestinian kids had been throwing stones towards Israeli military checkpoints. The soldiers had responded in some instances with heavy bombardments of tear gas.

Akram had to pass by one such incident of stone throwing to get the bread. A soldier accused him of throwing a stone and arrested him, roughing him up as he did so. The soldier cuffed his hands behind his back and blindfolded him. He was taken to the local Israeli police station. He was questioned roughly and not fed or allowed to go to the toilet. He was denied access to his family or to a lawyer. That night Akram confessed to having thrown a stone.

The next day Leila contacted various local NGOs and got a lawyer to represent her son. Neither she nor the lawyer was allowed access to Akram. Five days later, Akram had his first court appearance, in an Israeli military court. As instructed, Leila arrived just before 8am. There had been a mix-up and so her name was not on the list of people to be allowed entry. So she had to wait outside for five hours in the pouring rain with no access to shelter or toilet. She was eventually allowed into the court for her son's case. He was handcuffed and his legs were shackled. He was in tears. She tried to speak to him but was prevented from doing so. She tried to leave some clothes for him; this was not allowed either.

No decision was taken that day and a few days later my friend had to go to court again. I saw her when she got back. Again, no decision had been taken in Akram's case. The lawyer had suggested to her that she should apologise to the judge for Akram's having thrown stones. She refused to do so. She said to me, *'I not say sorry. My son not throw stones. Why I say sorry?'* Akram continued to be held in an adult Israeli military prison.

An organisation that gave support to Akram and his family is Defence for Children International (DCI). A report on their website has some frightening figures. A Palestinian child can be held for up to 15 days initially (extendable to 90 days) without access to a lawyer (Israeli Military Order 378.) In 2007 95% of the convictions of children relied on confessional evidence. There is significant pressure on accused children to plead guilty as those who assert their innocence face having their sentences doubled or tripled; only 1.42% of cases had a full evidentiary hearing. The statistics offer little encouragement for children to plead

not guilty; in 2006 only 0.29% of cases led to an acquittal

There is also tremendous pressure on lawyers to plea bargain to have the child's case dealt with sooner rather than later. Sentences are more severe for older children; the sentence applicable depends on the child's age at sentencing rather than when the alleged offence was committed. Year on year, over a quarter of Palestinian children who are held in Israeli custody are charged with throwing stones. Once a child is 14 years old the possible maximum sentence for throwing stones is 20 years. Imprisoned Palestinian children have little or no access to education and are not allowed any family visits for the first 60 days, after which an application to visit may be made; such applications typically take between one and three months. At the end of February 2010, 343 children were held in Israeli custody.

On 23 April 2010 Akram appeared in the same adult Israeli military court, with no jury and a judge who was a serving Israeli army officer. Akram denied the charge against him, as he had done previously in court. The judge pressed Leila to tell Akram to plead guilty. Leila said that she wanted him just to tell the truth. When Leila was outside pressure was put on Akram to admit his guilt. The judge told him that she would have further hearings once a month for the next five months and that he would be held in prison during that time. Akram pleaded guilty. He was sentenced to two months in prison, with a further six months suspended for four years; if he is arrested during that period he will serve a further six months. And he was fined around £200. He was released from prison on 26 April 2010.

In a sense, Akram was lucky. The Palestinian lawyer had told Leila to expect that he would get between three and six months. But an Israeli woman who is a member of Machsom (Checkpoint) Watch told me that in her experience the usual sentence for a child convicted of throwing stones, someone who has not been in trouble before, is eight months in prison, followed by three years' probation.

In another sense, he was extremely unlucky. An international observer saw the whole event. She confirmed that Akram played no part in the stone throwing incident (in which no stone came anywhere near hitting anyone). The UN Convention of the Rights of the Child states that in all decisions concerning children their best interests shall be a primary consideration (Article 3.) In connection with arresting children it states, 'The arrest, detention or imprisonment of a child . . . shall be used only as a measure of last resort and for the shortest appropriate time' (Article 37 (b).) Akram is a child. Were his best interests even considered? Was arresting him a measure of last resort? Was two months' imprisonment the shortest possible time?



Kathleen Summers, of the Motherwell Core group, recently worked in a Palestinian refugee camp and tells here of her experience

The Burj al Barajneh refugee camp is one of the twelve Palestinian refugee camps in the Lebanon. It is the camp in which I lived in for a month. The camp takes its name from the area it is situated, in the southern suburbs of Beirut, fifteen minutes from Beirut International Airport. The camp is home to 22,000 Palestinian refugees and it is maintained by UNWRA the United Nations Works and Relief Agency. UNWRA is responsible for the healthcare of the refugees and runs clinics and a small hospital - the Haifa Hospital. It is also responsible for the water and drainage in the camp. The tap water has a high salt content so bottled water has to be used for cooking and drinking.

The houses in the camp are built to no building standard regulations. They are built close together, on top of each other with some buildings left unfinished. There are numerous cables hanging from one building to another often being tied together with ropes. There are alleyways connecting one part of the camp to another and they were usually wet underfoot as there was water dripping from cables, pipes and water tanks.

The roads in the camp are in constant need of repair. They need resurfacing and the potholes need to be filled in. The shops are small and impoverished although food was plentiful and fruit and vegetables were always fresh. Two Lebanese policemen sit at the entrance to the camp and a military helicopter circles the camp on a daily basis.

There were several kindergartens in the camp and the one



I helped in is called Al Qassim Kindergarten. It is owned and run by Mrs Fadia Lobani and it is the oldest Kindergarten in the camp. A plaque on the wall said the building had been donated by The Embassy of the Netherlands. The kindergarten is situated in Secteur 6 Rue 85. This is a legacy of French colonialism which divided the city of Beirut into secteurs, with the outskirts having low numbers and the centre high numbers.

The kindergarten is for children between the age of three to five. They were divided into three year olds - KG1, four year olds - KG2 and five year olds - KG3. They sat at their tables and copied from the blackboard. No free flow play as this age group would have here!

There were over two hundred children in the kindergarten with about thirty children in each class. The school day begins at 7.50am when the children assemble in the indoor play area and sing Palestinian songs. There is a Palestinian flag in every class and a map of Palestine on the wall. The teacher constantly asked the children where their homeland was and they would reply 'Palestine'. The lessons are in English and Arabic. The school uniform is a pink pinafore with a small map of Palestine on the upper left hand side. School finishes at 1pm with some children being bussed to the Shatila camp twenty minutes away. The kindergarten receives aid from UNWRA and is hopeful of starting afternoon sports activities as there is no place in the camp for the children to play or waste ground for boys to kick a ball. Their only play area is the alleyways in the camp.

I helped in the Kindergarten by speaking English to the children, teaching them nursery rhymes and action songs, correcting their work and making worksheets for the teachers if they asked. The most popular action song was The Hokey Cokey which was enjoyed by the teachers who asked for a copy of the words!

The primary schools which are single sex are outside the camp and are for children aged between five and twelve. These schools are very basic and are run by UNWRA.

The camp was grim and I was out of my comfort zone at the beginning of my stay. I was made to feel very welcome by Fadia, however, with whom I stayed and by the other residents of the camp who invited me to their homes for coffee and cake. I feel very privileged to have met these people. It has made me more appreciative of the many things I took for granted before my visit to the camp.

public meeting with shministim

Kathleen Summers since returning from Lebanon has sent this brief account of a recent meeting which reminds us of another side of Israeli life.

Or Ben David, a 19 year old Israeli woman who refused to enter military service and has been imprisoned three times as a result, was in Glasgow recently as the guest of Scottish Jews for Justice and Scottish Friends of Palestine. The Shministim - all 12th grade high school graduates - in the tradition of conscientious objectors world wide have taken an incredibly brave and inspirational stand in refusing to serve in the Israeli army, in opposition to Israeli policies of occupation and oppression of Palestinians. She told the audience that many young Israelis were unhappy at what they were expected to do in the army - standing at checkpoints; preventing Palestinians access to their land, jobs and healthcare; and assisting in house demolitions and daily harassment of Palestinians.

She said that some young recruits had committed suicide rather than complete the required two years in the army. These suicides were not publicised by the military. She continued by saying that some commanders were also unhappy at the policies of the Israeli Defence Force, but were unable to speak out in case they were branded as traitors. She was asked if Israelis were aware of the world wide protest against the Israeli bombing of Gaza in Dec 2008 - Jan 2009 and she said that it was not reported.

This was an interesting and informative meeting which gave the audience a rare insight into the unhappiness of some military personnel in the IDF and the courage of those who choose to resist the policies.

‘Therefore walk in the way of the good,
and keep to the paths of the just.’

Proverbs 2:22

This is an abbreviated version of the report submitted to the Bishops’ Conference in April 2010.
The full report can be found on the website.

I: The Last Year: An Overview

1. The last year has seen a consolidation as the new members of the Standing Committee worked together organising events and carrying forward the Commission priorities. A good working relationship has developed with our President Bishop Peter who, despite the obstacles of distance and illness, has made himself readily accessible. The Chair (Ellen Charlton) and the research worker (Tim Duffy) have made several briefing visits to Aberdeen which have been mutually beneficial. We are grateful for his support.
2. A change of office bearers usually brings a change of emphasis along with the necessary continuity. It is fortunate, in the absence of a National Secretary, that the Chair is available to carry out responsibilities beyond her own. Staff, the Standing Committee and the Commission have expressed their satisfaction with this arrangement, while realising that it cannot be indefinite.
3. The quarterly meetings of the Commission are our major forum for examining policy. A recent refinement has been the limiting of business to the morning session of the quarterly meeting. This leaves the afternoon free for a talk or reflection often with input from an outside agency, along with a chance for Commission members to exchange views and get to know each other better on the four occasions annually that they get together. We are also endeavouring to put in place a calendar of diocesan activities. Quarterly meetings are now more productive and enjoyable.
4. Our priorities remain pressing social problems:
 - Asylum – particularly the detention of children in Dungavel, but also general issues surrounding deportation
 - Trident – which remains the focus of an ideology of force
 - Poverty in Scotland – a fundamental concern, the more so since it is increasing
 - Climate Change – a crucial concern, receiving growing interest in Catholic Social Teaching, through Pope Benedict.
5. The SCIAF funded joint J&P and Craighead Institute course on social and pastoral ministry is now gearing up for its third and final intake. Grace Buckley, the vice Chair and Tim, research officer, represent the Commission in the joint work with the Craighead Institute. By Easter 2011, there will be over 50 people who have done the course, including the majority of the Commission. This gives us a well trained cadre of people to take the message of social justice undergirded by a sound Ignatian Spirituality into the dioceses.
6. The outreach of the Commission is through the magazine, the website, the regular and almost daily information communicated from the J & P office by e-mail and our representation at meetings of related bodies and organisations. The magazine continues to flourish as a means of informing, discussing and reflecting on the issues of justice and peace in relation to the tradition of Catholic Social Teaching. The website offers more space for almost immediate comment on issues of interest; as well as a permanent and accessible source of related information. Extending and

archiving the website will be a focus of work in the near future.

Finance: In common with other commissions, the majority of financial responsibilities have transferred to the Bishops’ Conference Financial Officer. We are grateful for her diligent and efficient discharge of these duties and for the advice and consultation she has offered.

IV: Future Developments:

1. Much of the work of the National Commission has been to look at issues on a national scale. There is currently discussion about how we may cooperate with dioceses and parishes (observing due subsidiarity) to encourage and resource more local initiatives. The Eco congregation project is an obvious example. Another might be micro credit or credit union formation fleshing out the suggestion in *Caritas in Veritate*, n45. Yet another might be to introduce elements of the Christian tradition of non violence for local groups.
2. Part of the agreement in the joint course with Craighead is that trainees should be identified who will in their turn be able after training to deliver the course and broaden the awareness and formation of justice and peace supporters through these local initiatives. Trainees are only identified after the final module (and subject to their availability and agreement) but we would hope to see that aspect of the course providing local resources.
3. The forthcoming election will again highlight the shallow and unprincipled nature of contemporary party politics. Policies and pledges will be subject to the arithmetic of perceived gain, which does not scruple to court the church constituency with apparently congenial views. The bishops, as Cardinal O’Brien recently demonstrated, are not taken in by these attempts. Indeed many of the reserved issues on which Scots will vote, such as economic policy, defence, foreign affairs and family and bioethical issues fall far short of the norms of Catholic Social Teaching. A useful reflection for the election is to be found in the recent statement issued by the Bishops’ Conference of England and Wales under the title of “Towards the Common Good”. The Catholic voter is nevertheless obliged to find the most conscientious option among parties that are all defective in a number of areas.

A Google search for ‘discerning the signs of the times’ will throw up items originating with Reinhold Niebuhr, Vatican II and Rev Ian Paisley among others. This suggests we need to be clear about the base for our discernment. The tradition of Catholic Social Teaching gives us not only such a base, but a developing tool for confronting a world increasingly hostile to religious faith and transcendence. This tradition empowers us, as the opening sentences of *Gaudium et Spes* explain, to hear the resonance of the ‘joys and the hopes’ and also ‘the griefs and the anxieties’ not just of Christians, but of the whole of humanity. Christ’s desire that we should experience ‘life in all its fullness’ is not comfort for some at the expense of others; but rather the root of that principle we call the ‘common good’. That remains the vision of Justice and Peace and we are grateful to the Bishops’ Conference for the support and encouragement they offer.

justice and peace conference 2010

By now you will have noticed from the front page and the enclosed booking form that we are having a conference in September. The subject is **Poverty in Scotland?: A Challenge for Justice and Peace**. As we watch the economic isobars tighten and hope to avoid a full blown depression, there are many whose lives are already in deep poverty and likely to go deeper. Particularly worrying is the increase in youth unemployment.

The focus of the conference will be the addresses by our speakers. Rev Dr Graham Blount has long worked on the ways in which finance can be made available for individuals and families living with deprivation. He has also been involved in arranging a recent conference on Rev Henry Duncan, the originator of savings banks. Graham is currently involved in research into the effects of faith based initiatives in civic society.

The other speaker, Cathy McCormack, has been involved as a poverty campaigner and social activist for

over 25 years, not only in her home area of Easterhouse, but also in Nicaragua and South Africa. She is inspirational and challenging; and originated the idea of a Poverty Truth Commission to uncover those who have profited from the economic apartheid of what she calls 'the war without bullets'.

The workshops outlined on the booking form will allow people to pursue the issues raised as well as bringing their own concerns to bear. We are holding the conference in Dundee, deliberately away from the usual Edinburgh - Glasgow axis to give folk who usually have to make a long journey the chance to make a shorter one. Numbers will be limited to around 80, so if you want to come it would be advisable to book early. If you are planning to drive and have space in your car it would be useful to let us know, both to save on costs and as an act of sharing.

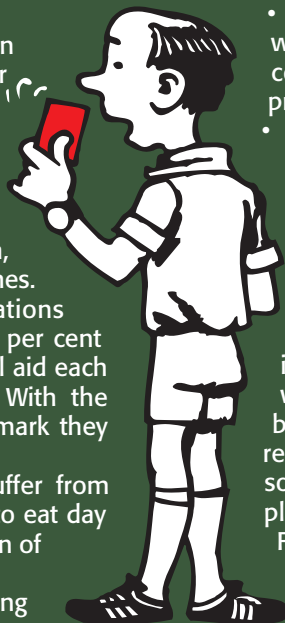
The conference will be free, so all you have to do is bring yourself and your lunch with your experience and help to make it an enjoyable and fruitful day.

world cup south africa 2010 - is it a level playing field?



A few facts to consider from the UN Human Development Report:

- A child born in Nigeria today has an average lifespan of 47 years just 8 years older than England goalkeeper David James.
- Nigerians have an average income of £730 per year. England centre-back John Terry earns this in just ten minutes.
- If you are on the minimum wage in Britain, for every £1 you earn, striker Wayne Rooney gets £1230.
- Climate change defines injustice but it is the richest countries which are most responsible for causing it. The United States emits over 20 tonnes of CO² per person each year compared to Ghana, Cameroon and Ivory Coast with 0.3 tonnes.
- In 1970, the world's richest nations committed themselves to spending 0.7 per cent of their national income on international aid each year in order to fight global poverty. With the exception of the Netherlands and Denmark they have not.
- Over 1 billion people in the world suffer from chronic hunger; they don't get enough to eat day after day including 20% of the population of Cameroon.
- Does money make you happy? Not having enough food, shelter or clean water can certainly make you miserable. The least happy countries in the World Cup are Cameroon and Ivory Coast.



allows manufacturers to shift. New research reveals that workers stitching soccer balls in Pakistan, India, China and Thailand continue to experience alarming labour rights violations. Problems highlighted in the report are:

- child labour still exists in the Pakistani industry especially within home-based work
 - gender discrimination of female home-based workers, being paid the least and facing the constant threat of losing their jobs due to pregnancy
- overtime working hours as in one Chinese factory, where workers were found to work up to 21 hours a day every day for an entire month
 - the lack of proper drinking water or medical care facilities, and even toilets, as found in Indian stitching centres.

About 75% of the over 200 workers interviewed in Pakistan were not permanent workers and therefore didn't have access to benefits and social security. Over the past decade, regular reports of violations of human rights in soccer ball production have been presented to key players in the industry including global brands and FIFA.

The Clean Clothes Campaign is shocked that after all of these years, low wages and other labour rights violations are still the norm and not the exception in the industry. Please remind FIFA that they are responsible for their sport, and that as fans worldwide get excited about the games, the public expects the soccer ball industry to finally live up to its promises. They are asking you to write to FIFA, you will find all the details at: <http://www.cleanclothes.org/campaigns/soccer-ball-stitchers-need-your-support#action>

Put pressure on FIFA

One of the great marketing opportunities of events like the World Cup is the amount of merchandise that it

craighead course



This year's graduates with course leaders and Bishop Moran

On 22 May, the second group of those who had completed the Craighead course Integrating Life and Faith received their diplomas from Bishop Moran at a ceremony in the Ogilvie Centre in Glasgow. Several members of the course spoke about value and effect it had for them.

The next (and last) session of the course will be held in Edinburgh at Gillis College in Whitehouse Loan. The aim this time is to give an opportunity to more people from the east of Scotland, but the course is open to anyone who wishes to apply. The dates are as follows:

- Module 1** 2-3 October: Trust Building and Communication Skills
- Module 2** 27-28 November: Christianity and Social Concern
- Module 3** 22-23 January: The Word of God in Scripture , Life and Community
- Module 4** 19-20 March: Ignatian Prayer/Discernment/Action

Places on the course are free. It would be advisable to register as soon as possible and not later than 11 September.

a reflection on **integrating life and faith**

I am so grateful words are too much.

This was the entry in my log book when I finished the Craighead course. At the start, things were different. When I first heard about the course last summer, my instinct was to say no: I was too busy. However, thanks to a J&P friend, I came to see this as more than what I did with my time: it was an opportunity to be part of building something with others. Now I am so glad there was a place on the course for me.

The first day I was apprehensive: meeting strangers, fitting in... However, a gift was given in the shape of a smiling familiar face as I arrived on the doorstep. Then a warm welcome from the team let me feel amazingly at home. Despite my nervousness, things worked out.

And this was a keynote: hesitations and doubts were calmed by unexpected gifts – which I would interpret as the kindness of God's Holy Spirit at work. People's generosity in sharing themselves, their time, their ideas shaped the whole experience so that I found myself

energised by the sessions. What I had feared would consume my energy became a new source of energy.

Some ideas that moved me and have stayed with me are:

- from our Base Group: "Hear with your ears, listen with your heart."
- the spirituality of justice and being empowered by the Holy Spirit
- looking at events to find out how they would be in tune with God's plan for me
- the universal destination of all created goods
- we are a people of hope and we work better together

My image of God is also changing: I believe it is becoming more personal and liberating. For me, ILF has brought challenge and empowerment and a deeper conviction of "God in all things and all things in God."

Kitty McEachen

newsbrief . . . newsbrief

Magazine Subscription Reminder: Many thanks to all who have renewed their magazine subscription, and all who pay their subscription by standing order. Unfortunately quite a number of subscriptions are still outstanding, and we would ask those who have still to pay to do so as soon as possible. The magazine is subsidised and we rely on the subscriptions to help pay for printing and the ever increasing cost of postage. Cost should never be a barrier to receiving the magazine. Any problems, get in touch.

Nuclear Weapons 1: Archbishop Joseph Mitsuaki Takami of Nagasaki has met with UN Secretary General Ban Ki-Moon to appeal for the abolition of nuclear weapons and handed in a joint statement from himself and the Bishop of Hiroshima. Welcoming the Archbishop on the opening day of the UN 2010 Review Conference of the Nuclear Non-Proliferation Treaty, Ban said that such an appeal from a religious leader, a Catholic bishop, is of great importance. The Archbishop handed the secretary general a copy of a joint statement that he and Bishop Atsumi Misue of Hiroshima issued last February calling on world leaders 'to take a courageous step toward the total abolition of nuclear weapons and the realisation of a world without wars'. Along with the statement, he gave Ban a Korean-language guidebook to Nagasaki's churches and photos showing Urakami Cathedral before and after its destruction by the atomic bomb on August 9, 1945.

Nuclear Weapons 2: Pope Benedict has called for the 'complete elimination' of nuclear weapons, urging all participating delegations at the UN Non Proliferation meeting to make an effort to 'weave a political and economic web of peace'. 'Peace, in fact, rests on trust and on respect for promises made, not only on the balance of power,' the Pontiff noted. 'In this spirit I encourage the initiatives that seek progressive disarmament and areas free of nuclear weapons, with a view to their complete elimination from the planet.'

Judge orders Home Office to stop deportations without warning: A high court judge has ordered the Home Office to halt the deportation of foreign nationals with almost no warning after a legal challenge argued the process denies people access to justice before they are removed. Source, Guardian, 25 May 2010
<http://bit.ly/aREwpG>



Playfair 2012 Campaign: the newly launched Playfair 2012 campaign is calling on the organisers of the London Olympics and global sportswear brands to ensure that workers producing sportswear and souvenirs with the Olympics logo are not subjected to exploitation and slavery. More information at
<http://www.playfair2012.org.uk>

Anti-Slavery International will be launching a campaign on the London 2012 Olympics later in the year which will seek to further support the Playfair campaign and address the risks of trafficking in the UK in relation to the Games.

The ideal... 'Olympism seeks to create a way of life based on ... respect for universal fundamental ethical principles.' (The Olympic Charter, 2007)

The reality... 'We are so exhausted trying to get the Olympic bags done in time! Every one of us works till very late. And the following day we still go to work at 7.30am! What sort of life is this?' (Worker at a factory producing merchandise for the 2008 Olympics.)

Thirty per cent increase in trade unionists killed world-wide: The annual survey of trade union rights was released in June, and the news is not good. According to the International Trade Union Confederation, 101 trade unionists were killed last year. And that represents a 30% increase on the year before. That even a single human being dies because they are members of a trade union is a tragedy. That 101 are killed in a single year is a moral outrage. To read the report visit

www.ituc-csi.org/ituc-annual-survey.html?lang=en

Pray together for the victims of torture: During the night of June 26th to June 27th, the Night Prayer Vigil for torture victims will be taking place throughout the entire world. Action by Christians against Torture (ACAT) organisations from various countries from all over the globe are inviting Christians of all denominations to commit to pray for torture victims. To find out more, please visit www.thenightvigil.com Saturday 26 June is the International Day in Support of Victims of Torture

The Slave Trade. The night of 22 to 23 August 1791, in Santo Domingo (today Haiti and the Dominican Republic) saw the beginning of the uprising that would play a crucial role in the abolition of the transatlantic slave trade. The International Day for the Remembrance of the Slave Trade and its Abolition is intended to inscribe the tragedy of the transatlantic slave trade in the memory of all peoples. Bringing to light all aspects of slavery is essential to constructing an overall dispassionate vision of this tragedy. *'Nobody deserves to be enslaved. We are all equal and deserve to be treated the same. I hope that everybody in slavery today can find their freedom. No woman should suffer the way I did.'* - Hadijatou Mani, now 24, who was sold into slavery at the age of 12. A West African regional court ruled that the government of Niger had failed to protect Mani from slavery, and ordered the government to pay about \$19,000 in damages.

Apple iPad: As many of you will be aware, the Apple iPad recently had its world-wide launch. What you may not know is that the factory which produces it, in China, has been the scene of a dozen worker suicides in recent months. Labour Start have been asked by unions and NGOs in Hong Kong and Taiwan to launch a big international campaign to put pressure on the factory owners - and on Apple - to investigate why this is happening, and to allow workers there to have real, independent unions that can bargain collectively. More information at <http://tinyurl.com/3ysklql> see also www.labourstart.org

We inhabit a world where some believe in absolute universal truths, others live in the flux of post-modernity. How do Christians live creatively in such a space and time? As a part of the preparation for the visit of Pope Benedict, theologian Elizabeth Templeton will facilitate a conversation on Truth and Authority. Ecumenical speakers will grapple with what is at stake about how we understand belief, religious language and culture. Advance reading will be available. Monday 30 August to Wednesday 1 September at Scottish Churches House
Cost £130. Booking: 01786 823588

Enclosed with the magazine you will find the booking form for our conference, and an excellent study guide on the Environment from the Archdiocese of St Andrews and Edinburgh

financial transaction tax

The German Justice and Peace Commission has proposed that European Commissions support and sign up to this version of a 'Robin Hood Tax'



Introduce an international financial transaction tax! Europe should play a pioneering role!

The financial crisis in 2008/2009 and its implications are a fundamental challenge for the future development of our societies and economies all over the world. The way we face this challenge reveals the values and visions on which we build our societies. It is far more than just a question of one rule or the other.

A look at the developing countries makes this clear. The slump in many economic sectors in developing countries as a result of the financial crisis has led to considerable setbacks in achieving the Millennium Development Goals (MDG). The number of people living in extreme poverty, i.e. who earn less than \$1.25 per day, has increased to 1.3 billion. The percentage of the so-called Working Poor with less than \$2 daily income has continued to grow. The International Labour Organisation (ILO) estimates their number at 2.7 billion people. The failure to achieve the first millennium goal to reduce by half the proportion of poor people by the year 2015 will also have devastating effects on the achievement of other goals in the fields of education and health.

The implications of the financial crisis must be taken into account in discussions on responsibility for the crisis and in debates on the prevention of future crises. Contributions of those responsible and a fair sharing of the burdens are questions of international social justice. Also in Europe up to now, it was citizens who had to bear the main burden. Tax revenues were used to rescue banks, to furnish sureties and to finance programmes to stimulate the economy.

ILO studies reveal that a regulation of financial markets is necessary in order to encourage job creation in the real economy. This holds true for economically strong countries as well as for countries where job creation is a prerequisite for poverty reduction. Financial markets must serve the real economy, and not vice versa.

In this context, many are calling for the introduction of a financial transaction tax. This tax would be an urgently needed systemic contribution to curb speculative excesses in the financial markets. In addition, it would generate funds to help stimulate the financial recovery of public budgets and give a new and valuable impetus to the global fight against poverty.

The financial transaction tax and the various forms of its implementation are viable options. What we observe, however, is that many of the economically and politically leading countries in the world, even within the European Union and especially within the euro-zone, are very reluctant to adopt the financial transaction tax despite considerable public support for this tax.

This is why we reiterate and emphasise the urgent need to introduce a financial transaction tax on an international level. As already expressed in the declaration 'Solidarity in a Time of Crisis' published by the Conference of European Justice and Peace Commissions early in 2010, we call for the introduction of a financial transaction tax to generate income which should be proportionately dedicated to Overseas Development Aid (ODA).

The undersigned Commissions appeal to their national governments to pass a joint initiative to introduce a financial transaction tax within the euro-zone and to advocate the adoption of a financial transaction tax on the G20 level. It is our conviction that the European Union should play a pioneering role in managing this crisis of mankind.

Recommended by the Executive Committee of the Conference of European Commissions for Justice and Peace and the German Commission for Justice and Peace. This proposal will be signed by Justice and Peace Scotland.

welcome for parliament housing bill report

Scottish Churches Housing Action welcomes Local Government and Communities Committee's comments on support assessments for homeless people – and urges further action

Scottish Churches Housing Action, the national homelessness charity, welcomed the first stage report of the Local Government and Communities Committee on the Housing Bill.

The Committee considered a proposal that the Bill should contain a measure to oblige local authorities to consider support needs, as well as housing needs when carrying out a homelessness assessment. They suggest that the Scottish Government should gather evidence on the implications of this, and possibly introduce an amendment at a later stage.

'We welcome this,' comments Alastair Cameron, Chief Executive of Scottish Churches Housing Action. 'This Bill is the last opportunity to get things right before 2012, which is the target year for making every homeless applicant entitled to settled accommodation. Tackling homelessness is not just

about putting a roof over people's heads – if support is not addressed, that's a recipe for repeating the problem.'

Scottish Churches Housing Action (Churches Housing for short) brings together the major Christian denominations in Scotland under the slogan No Room for Homelessness! As well as promoting the use of redundant and under-used churches for affordable housing, it develops local, volunteer-based, projects to help homeless people; and campaigns on behalf of homeless people.

Scottish Churches Housing Action now wants the Scottish Government to gather evidence as a matter of urgency, and bring the amendment forward.

www.churches-housing.org



commission in arbroath

The summer meeting of the Commission is usually a sunny affair. The most recent meeting was no exception. The hospitality at the parish of St Thomas Arbroath is always lavish and enjoyable. The liturgy for the day, prepared by local representatives Chris Boyle and Anne Meiland with the active participation of Fr Kevin Golden and supported by the parish music group, was quite outstanding.

After the business meeting of the day, mass and a marvellous lunch, the afternoon session consisted of a discussion of what is going on in local dioceses. The summer meeting of the Commission requires diocesan reports, and is attended by alternates as well as representatives, so it was possible to get a wide spectrum of reports. It was also useful in allowing people to share and learn from each other's experiences.



Our thanks to those who made the day so enjoyable. Perhaps this is why the Declaration of Arbroath was put together there.

Margaret Clarke who worked in the Justice and Peace office for eight years, retired at the beginning of March. She and her husband Frank were looking forward to a leisurely trip to Lourdes to celebrate retirement. Unfortunately, Margaret has been seriously ill in hospital for a number of weeks, and missed out on her pilgrimage.

Commission members have sent best wishes. We would ask you to remember Margaret and her family in your prayers for a complete recovery so that she can enjoy her retirement fully.

The Most Beautiful Flowers...

Wherever we live, the most important problem... is the salvation of souls. It is not always easy to know where we can benefit others most, what field is most suitable for us. Only the King of souls knows that, whilst we are left to bloom where He has sown us. If He has sown us in the field of sorrows, let us bloom in sorrow, if in that of solitude – let it be in solitude, for the Creator sows the most beautiful flowers in inaccessible places among mountain tracks, and they have their own value, though no person sees them....

The anguish of the soul can be unseen and can be plucked and offered, like a flower to the Saviour. This is the most beautiful decoration for the altar of Jesus; without such decorations, even the finest churches are sad places.

Petras Plumpa (from the letter of a Lithuanian Catholic prisoner in a labour camp)

two prayers

Grant us, Lord God, a vision of your world as your love would have it:

a world where the weak are protected, and none go hungry or poor;

a world where the riches of creation are shared, and everyone can enjoy them;

a world where different races and cultures live in harmony and mutual respect;

a world where peace is built with justice, and justice is guided by love.

Give us the inspiration and courage to build it, through Jesus Christ our Lord. *Amen.*

O God,

Open our eyes that we may see the needs of others;

Open our ears that we may hear their cries;

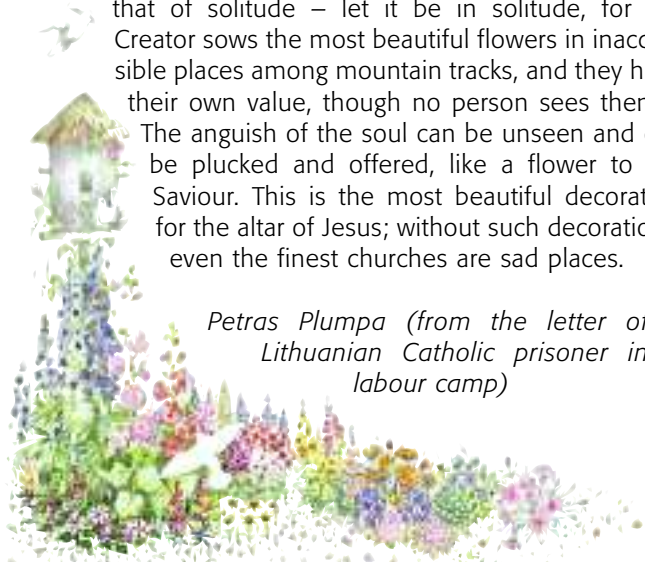
Open our hearts that we may feel their anguish and their joy.

Let us not be afraid to defend the oppressed, the poor, the powerless, because of the anger and might of the powerful.

Show us where love and hope and faith are needed, and use us to bring them to those places.

Open our ears and eyes, our hearts and lives, that we may in these coming days be able to do some work of justice and peace for you. *Amen.*

Source: Sabeel Centre



diary diary

JUNE

- 25-27 G8 summit, Huntsville, Canada
- 26 Edinburgh Archdiocese Justice & Peace Mass, Gillis Centre
- 26 G8 2010 - Five Years on from Gleneagles
- 26 International Day in Support of Victims of Torture

JULY

- 3 Building a People of Power, Conforti Institute, Coatbridge
- 3 International Day of Cooperatives
- 10 Sinking of Greenpeace ship Rainbow Warrior 1985
- 16 First atomic bomb detonated in New Mexico, 1945

AUGUST

- 6 Hiroshima Day
- 7-30 Festival of Spirituality and Peace, Edinburgh
- 8 Atom bomb dropped on Nagasaki 1945
- 9 International Day for the World's Indigenous People
- 19 World Humanitarian Day
- 23 International Day for the Remembrance of the Slave Trade and its Abolition

SEPTEMBER

- 12 Racial Justice Sunday
- 15 UN International Day of Democracy
- 18 Justice and Peace Scotland Conference, Dundee
- 21 International Peace Day

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



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