

OUR  
DAILY BREAD  
FOOD IN GOD'S CREATION



Photo: Susy Morris ©

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# editorial



The great Swiss Reformed theologian Karl Barth (1886-1968) often advised people of faith 'to take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible.' Newspapers, he goes on to say, are so important that *'I always pray for the sick, the poor, journalists, authorities of the state and the church - in that order. Journalists form public opinion.'* Quite how he would respond to today's vastly expanded media, both print and electronic, is open to question; but the formative power of journalism remains a major force.

The idea of a fourth estate, undermining the laws of the medieval Three Estates of the Nobility, the Church and the People by misrepresentation emerges in the writing of Michel de Montaigne towards the end of the sixteenth century. His contemporary translator, John Florio, expands the original French with a description of the members of this fourth estate: 'lawyers, breathsellers and pettifoggers'. That fairly accurately describes those involved in corrupt media relations whose misdeeds utterly wiped out any other news recently.

Thomas Carlyle, the historian and social critic, in the mid nineteenth century introduced the term 'fourth estate' to describe the press reporters on parliament in particular. Towards the end of the century the theme was summed up inimitably by Oscar Wilde: *'In old days men had the rack. Now they have the Press... Somebody called journalism the fourth estate. That was true at the time no doubt. But at the present moment it is the only estate. It has eaten up the other three. The Lords Temporal say nothing, the Lords Spiritual have nothing to say, and the House of Commons has nothing to say and says it. We are dominated by Journalism.'*

Journalism here, of course, is the serious if opinionated reportage that used to come in a newspaper freshly ironed by the butler. Tabloid readers had yet to arrive in their full horror (the News of the World was, however, already up and drooling), although Carlyle seems to have been aware of this readership when he replied to a question about the population of England, 'thirty million, mostly fools'. The current wide-eyed astonishment and outrage of the

gullible, the hypocritical and the downright dishonest at the extent of phone hacking and corruption was also foreseen by Carlyle's contemporary, Lord Macaulay: *'We know no spectacle so ridiculous as the British public in one of its periodic fits of morality.'*

While universal literacy is not necessarily a boon, it is commonly suggested that those who produce and consume tabloid journalism are stupid, which is far from the truth. In fact great care goes into the production of material in a style which will appeal to selfish ignorance and dysfunctional emotion. Hence the witch hunt mentality against 'benefit scroungers' and 'bogus asylum seekers'; and the phoney first name sentimentality with royalty, celebrity and 'our heroes'. Throw in a good measure of consumerism and the recipe is complete.

The essence of the media is rarely simply to inform. It is concerned to sell papers and products. Newspapers typically generate 70-80% of their revenue from advertising although this is being eroded by online developments. This is obvious in the sheer weight of the stuff in tabloids; it remains present but less obviously wrapped up in, for example, lifestyle features in the broadsheets. The best description of this 'propaganda model' of 'manufactured consent' in Britain is in the work of David Edwards

and David Cromwell of Media Lens, in *Guardians of Power: The Myth of the Liberal Media*. Another readable but scary account of wider media distortion can be found in Nick Davies' *Flat Earth News*. The implication is not that you can't believe anything you read; but that you should retain a healthy measure of scepticism about the unchecked, recycled and planted material from vested interests. As one old time journalist said: *'Freedom of the press in Britain means freedom to print such of the proprietor's prejudices as the advertisers don't object to.'*

What then is the point of most of what passes for news? What is there about the largely melancholy procession of human catastrophes, accidents, criminal viciousness and indifference coupled with unnatural prurience about our fellow humans that we actually need to know. For some it is a supposed substitute in an empty life lived through celebrities and tittle tattle. Increasingly, we are subjected to piles of intrusive tripe justified under the dubious rubric that the public has a right to know. Albert Camus in his final published novel, *The Fall*, reflected this absurdity when he has his central character speculate on what future historians might say of the present time: *'One sentence on modern man will be enough for them: he fornicated and he read the newspapers.'*

The question arises then – do we need the news? What does Karl Barth's rallying call mean when our sources of news are often inaccurate, if not corrupted by vested interests. Think how often a political debate consisting of evasion and the quoting of selective figures and spin leaves us none the wiser at the end. Think of the different headline priorities of newspapers and other media in their national and local forms. Or how often does the consumerising of news lead to constant immediate updates, which are no more than tedious repetition with a dose of predictive possibilities?

Thomas Merton, while agreeing on the need to keep abreast of events, sees no need for or merit in the news being fresh. He prefers the news when it is *'slightly stale. I eat the same tragedies as others, but in the form of tasteless crusts. The news reaches me in the long run... no longer as a stimulant... So, when you hear news without the "need" to hear it, it treats you differently. And you treat it differently too.'* Like so much else in the bloated consumer society, a process of reduction and detachment is required to help us see clearly.

One of the most common complaints about news is how little exposure is given over to good news. In fact this is a wrong perception, brought about by the emphasis on the sensational, the prurient and the sellable provided by conventional media. We have to build our own sources of trustworthy information and comment, using more than one source where necessary; and rooting the process in the tradition of Catholic Social Teaching. This tradition has been described as being *'informed by Gospel values and the lived experience of Christian reflection.'*

Perhaps we are so accustomed to the word 'Gospel' that we forget its derivation from the Old English for 'Good News'; which in turn translates the original Greek. It occurs in the first chapter of the earliest gospel: *Jesus came to Galilee, proclaiming the good news (euangelion) of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news'* (Mark 1:14-15).

Tim Duffy



# racial justice sunday 11 september 2011

**T**he Churches' Racial Justice Network works for racial justice across Britain and Ireland. They aim to make a real difference in the Christian community and far beyond by raising awareness, encouraging effective working together and facilitating imaginative local initiatives. Racial Justice Sunday is an opportunity for all Christians in Britain and Ireland to focus their worship, prayer and action on racial justice. Make sure your church remembers racial justice!

This year's Racial Justice Sunday is based around the theme 'Created by God, Treated like Slaves: Tackling Human Trafficking' and 'Love your neighbour as yourself, do this and you will live' from Luke 10:27-28.

Further details and resources available at [www.ctbi.org.uk/CBE/551](http://www.ctbi.org.uk/CBE/551)

*'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'*

Universal Declaration of Human Rights, UN, 1948

This year sees the fiftieth anniversary of the Freedom Riders, the black and white civil rights activists who travelled together by bus through the segregated southern states of the USA. Their attempts to challenge the illegal mechanisms of racial segregation were met with horrific personal violence and social resistance. The eventual outcome was the dismantling of most of the effectual apartheid against black people in public services. There is a good overview on Wikipedia at [http://en.wikipedia.org/wiki/Freedom\\_riders](http://en.wikipedia.org/wiki/Freedom_riders)

*'I didn't want to die, now, but I didn't have any fear of doing what I had to do. I knew what was happening was wrong. And I had an opportunity to do something about it.'*

Catherine Burks-Brooks, 71, who, as a senior at Tennessee A&I State University, took part in the first Freedom Ride in May 1961.

## tent of nations

**Michael Martin of St Joseph's Clarkston, sent in this report of a project of reconciliation**

**D**aoud Nassar, who is Director of the Project called Tent of Nations, gave a presentation on the origins and aims of the Project at a meeting in St. Aidan's Church, Clarkston. The audience was mainly from the Christian churches, although the Muslim community was represented; and Ellen Charlton, Chair of the Justice and Peace Commission was present. Events started with a communion service in St. Aidan's to which there had been a general invitation and at which the Rev. Neil Galbraith preached.

Daoud gave a power point presentation and located the project a few miles outside Bethlehem, in the West Bank, which is currently under Israeli control. The Project is on land belonging to his family which has been registered with the appropriate authorities from the Ottoman period. Despite this proof of ownership, the family has had to defend its rights against various challenges from the Israeli authorities.

It was Daoud's father who had decided that the land should be used as a place of reconciliation, which would seek to bring together the peoples of the territory to seek peaceful solutions to the problems which they faced, social, economic and political. The Tent of Nations was established to bring together young people of different cultures and

religions, not only from Palestine but from other areas of the world, particularly those affected by conflict. Through a range of activities which bring the different cultural groups together, the Project seeks to build bridges of understanding, peace and reconciliation. To achieve these aims, the Project runs programmes and offers facilities to groups within the West Bank as well as to visiting groups from abroad.

One of the striking features of Daoud's story is his determination not to be caught up in the negative atmosphere engendered by the antagonism and persecution he and the Project have been subjected to by the Israeli authorities. He refuses to regard them as enemies and seeks to win them over by his rational approach and determination to act within the law (however biased it appears to be). In response to the refusal of planning permission to build power supplies on the site, he has erected solar panels; instead of the water tanks above ground (permission refused) he is digging down to catch and store water underground. Such is the resourcefulness of the man – and, one could add – such is the Christian witness of the man. His story deserves to be known widely and his project supported by the wider Christian community.





# real justice

**Simon Bateson, the Artistic Director of Take One Action Film Festival, describes the films on offer with justice themes**

**T**ake One Action Film Festival returns to Edinburgh and Glasgow this September. It celebrates the people and movies that are changing the world. If that's something you value, book a date at the cinema this September, along with your church, youth group or friends, and please share details from the programme outlined below as widely as possible.

In the midst of financial cut-backs, it's a great joy and no small feat to be able to once again bring to Scotland a host of the best new international films that have something to say about issues of global concern: ranging from economic justice to climate change and media power.

Cinema inspires and brings together many different people; and for us that's radical. Creating a conversation which links the mighty and the lowly, the north and the south, the creative and the critical. Ultimately, in the spirit of our patrons, the Palm D'Or winning filmmakers Ken Loach and Paul Laverty, it's simply about letting great, sometimes shocking and often hidden stories be aired. Stories which we hope will move people to go beyond the screen and take action.

For me, what's different this year is the sense that audiences are hungrier than ever for films which the multiplexes and mainstream distributors ignore. Hungrier for more effective connection in their cities, and to be part of something meaningful and positive. And then there are the filmmakers whose work we are so proud to show. The quality, and the personal and financial risks they take to get difficult stories told, never fail to amaze me, and this year they seem to go even further in the quest to shed light on the mechanisms of society.

Highlights will include our UK Premiere of the feature drama *Even the Rain* (Edinburgh Weds 21 Sept, Glasgow Thurs 22 Sept). This moving and dramatic film stars Mexican actor Gael Garcia Bernal as a filmmaker trying to recreate the Columbus story in Bolivia, only to get caught up in the real-life, present day street battles over the privatisation of the country's water supply. Past and present, art and life ripple wonderfully across each other, and leave you wanting to find out where reality begins. The title *Even the Rain* provides the clue: that some modern day truths are scarier than historical fiction.

Then we've the Scottish Premiere of *Blood in the Mobile*, with award-winning director Frank Poulsen in Q&A (Glasgow Fri 23 Sept, Edinburgh Sat 24 Sept). By turns terrifying and jaw-dropping, the film has been a highlight of many recent festivals across the world and explores the links between the conflict in the Democratic Republic of Congo and the consumer demand for cheap technology in the West. A highly provocative and courageous piece of filmmaking.

Frank is just one of several amazing filmmakers who'll be with us. Holly Lubbock will be joining with her film *Fezaka's Voice*, an incredibly moving film about a South African school choir's dream of taking part in the Salisbury Music Festival. We'll have a special video message from Archbishop Desmond Tutu to kick off these screenings (Glasgow Weds 28 Sept, Edinburgh Thursday 29th Sept). From Australia, courtesy of Body



Shop founder Anita Roddick's foundation, Sinem Saban joins us to

present her acclaimed film *Our Generation* (Dundee Fri 30 Sept, Edinburgh Sat 1 Oct, Glasgow Sun 2 Oct). This charts the Australian government's continued attempt in spite of repeated public apologies to seize aboriginal lands for new mineral exploitation, using the cloak of social and health reforms. And *Black Gold* director Nick Francis will showcase his new film, the game-changing story of *When China Met Africa* (Edinburgh and Glasgow, Sun 24 Sept).

On top of this, we've a host of international campaigners, reporters and business people contributing to workshops and discussion around the films. This includes the high-profile Burmese author and activist Zoya Phan in conversation (Sat 1 Oct, Edinburgh) and responding to *Nargis: When Time Stopped Breathing* (also Sat 1 Oct, Edinburgh and Glasgow), an extraordinary insight into the suffering of the Burmese people after the devastation wrought by Cyclone Nargis in 2008. Plus Clare Short in conversation (Sat 24th Sept, Edinburgh) and Christian Aid climate change activists addressing the beautifully expressive and touchingly human *There Once Was An Island*, about a vital Polynesian island community going under water (Edinburgh Fri 23 Sept, Glasgow Sat 24 Sept).

Other screenings include Cannes Festival hit *Fix Me*, a funny and profound view of Palestine through the lens of one man's personal therapy; a wonderful critique of Donald Trump's dealings with the Scottish Government in *You've Been Trumped*; and a playful treatment of our broken food system, *Enjoy Your Meal*.

Finally, beyond the screen Take One Action presents more in-depth workshops for all levels of interest including *Reporting International Development*, Wednesday 28 September (Edinburgh); *A Beginner's Guide to Campaigning*, Saturday 1 October (Edinburgh), also Sunday 2 October (Glasgow); and *Land Rights, Governance and Natural Resources* on Sunday 2 October (Edinburgh).

It would be great to meet you there. All dates are subject to change. For up to date programme details, visit [www.takeoneaction.org.uk](http://www.takeoneaction.org.uk). To support the work of Take One Action, visit [www.takeoneaction.org.uk/join-us](http://www.takeoneaction.org.uk/join-us) or email [info@takeoneaction.org.uk](mailto:info@takeoneaction.org.uk)

*Simon Bateson is the Artistic Director of Take One Action Film Festivals. Having supported the release of fair trade film Black Gold while a campaigner at Christian Aid, he returned to Scotland via Sierra Leone in 2007 to set up Take One Action. This is the fourth year of the festival which also runs events year-round across Scotland.*

# the place of charity

Cardinal Sarah, the newly appointed President of Cor Unum, the Vatican council for charitable activity in the Church, gave a keynote address at the recent annual meeting of Caritas Internationalis. This is an edited version.

The fundamental document for us is the Encyclical *Deus Caritas est*. Published in 2005, it presents an official doctrine on charity for the first time. For Pope Benedict XVI, the imperative and practice of charity, love of one's neighbour, are vitally important. The Church cannot renounce her proclamation, even though nowadays, at least in the Western world, a humanism without God seems to have become an integral and lasting part of the prevailing culture. Pope John Paul II spoke bitterly of countries where religion and the Christian life were once flourishing absolutely and capable of generating communities of living and active faith, which today have been radically transformed by the incessant spread of religious indifference, secularisation and atheism. This particularly concerns the nations of what is called the First World, where economic wellbeing and the rush to consume inspire and nourish a life lived 'as if God didn't exist'.

Currently, faced with the serious problems of life, religious indifference and the total lack of meaning that is attributed to God are no less worrying nor deleterious than overt atheism. Together with enormous material, scientific and technological progress, the West is now experiencing a serious moral regression and a gradual 'silent apostasy' (*Christifideles Laici*, no. 34). Undoubtedly, since the beginning of his papacy, Pope Benedict XVI has considered this 'religious indifference' and 'silent apostasy' as the major challenge the Church has to take up today in her relations with the modern world. Therefore, he is more determined than ever to make our minds more aware and our faith more visible and more active, in order to show the world that the Church's mission is deeply rooted in faith in God: Father, Son and Holy Spirit. The same is also undoubtedly true for *diakonia*. Indeed, together with proclamation of the Faith and the liturgy, *diakonia* fulfils the Church's mission...

This service of Charity is part of the three missions that express the profound nature of the Church. They are called *Diakonia* (service), *Leiturgia* (worship) and *Martyria* (witness), and cannot be separated. Often, the presence of the Church through the service of charity is the only means of evangelising. But in this proclamation, what do we want to bear witness to? It isn't a question of proselytising. Those who practise charity in the Church's name will never seek to impose the Church's faith upon others' (*Deus Caritas est*, no. 31). Indeed, it means bearing witness to a love that comes not from us but from God. We must express the compassion, love and salvation of God fulfilled in Jesus Christ.

Filling the world with light, being the salt and the light, is how the Lord described the mission of His disciples. Taking the good news of God's Love to the ends of the earth is what Christians should dedicate their lives to, in one way or another. Some of you might ask how you can communicate this Love of God, this knowledge of Christ, to others. In our charitable activities, should we explicitly proclaim Jesus Christ and His Gospel? I would reply that you must bring Jesus Christ to others in a natural and simple way, as perfume brings a good smell, salt gives a pleasant and delicious taste, and fire radiates heat, light and flames. You also do it by living exactly as you do in the world, devoted to your professional work, and in the bosom of your family if you are married, taking part in all

the noble aspirations of mankind, and respecting everyone's legitimate freedom, so that 'if any of them do not believe the word, they may be won over without words by the behaviour and faith of the disciples of Jesus' (1 Pet 3:1-2). Ordinary life may be holy and full of God. And the Lord calls on us to sanctify our everyday tasks, because therein too lies Christian perfection.

Today, the tragedy of modern mankind is not lacking clothing and housing. The most tragic hunger and the most terrible anguish is not lack of food. It's much more about the absence of God and the lack of true love, the love that was revealed to us on the Cross. 'Man shall not live on bread alone, but on every word that comes from the mouth of God' (Mt 4:4).

One of the signs of the times is the proliferation of philanthropic organisations and humanitarian aid and solidarity structures. Therefore, the witness of charity is becoming increasingly important. There is a risk of turning the service of charity into a civil service function, namely to separate the work of charity from the person who acts. Yet, in the mission of the Church, bearing witness is inseparably linked to the person of the witness. The diaconal mission of the Church cannot be limited to an objective and neutral presentation of its object. It only takes on its full meaning when those who commit themselves internalise it and become the incarnation of the compassion and Love of God, as they should be the visible and emotional presence and the paternal closeness of God for those who are suffering and experiencing sickness, disasters, ordeals and death. We cannot disassociate the person who bears witness from the mission.

This is why we are all personally called on not to turn charity into a mere 'profession', and to be aware that we personally are bearers of a gift: the treasure of the Word and Love of God which transcend us. Here's the meaning of the word witness: to be there for someone, and not for ourselves. Saint Maximus the Confessor is forthright on this point: 'Love is not only manifested by distributing wealth, but much more by distributing the Word of God and personally engaging in serving others', in the name of God our Father. This is obviously where we can give space to God.

It is therefore necessary, says the Holy Father, that: 'Those who work for the Church's charitable organisations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity. Consequently, in addition to their necessary professional training, these charity workers need a 'formation of the heart': they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others. As a result, love of neighbour will no longer be for them a commandment imposed, so to speak, from without, but a consequence deriving from their faith, 'a faith which becomes active through love' (Gal, 5:6, cf. *Deus Caritas est*, no. 31).

Bread is important and freedom is important, but the most important thing of all is our Faith in the God of Love and our kneeling to worship and serve Him by serving the poor.



# OUR DAILY BREAD

## FOOD IN GOD'S CREATION

**This background paper to the CTBI campaign Our Daily Bread asks us to reassess our attitude to food.**

**Introduction:** Food is essential to our survival and wellbeing and yet, at least in the developed world, increasingly we have taken it for granted. We are promised that 'as long as earth endures seedtime and harvest will never cease' (Gen 8:22) and told by leading scientists that 'the global food system will experience an unprecedented confluence of pressures over the next 40 years'.

To consider our response as individual Christian consumers there is need to understand the global perspective. Food Security means the ability of people to feed themselves and their families with nutritious affordable food. This should be reality for all and in the developed world we may need to adopt a more realistic view of 'affordability'.

### The Global Challenges

'The case for urgent action in the global food system is now compelling'.  
The approach to global food supply should seek to:

- Balance future demand and supply sustainably and ensure affordability
- Ensure stability in food supplies and protection of the most vulnerable when there is volatility of supply and price
- Achieve global access to food and end hunger—whilst there has been enough food produced, 925 million people experience hunger, a further billion have an inadequate diet through lack of micronutrients and yet a further billion are over consuming at the risk of their health
- Manage the food system in ways that mitigate the impact of climate change
- Maintain biodiversity while feeding the world.

Photo: Susy Morris  
Corn texture: Jon Smith



## pope's world day of peace 2012 message to focus on young people

**P**ope Benedict XVI has chosen the following theme for the celebration of the 45th World Day of Peace of January 1, 2012: *Educating Young People in Justice and Peace*. The theme engages an urgent need in the world today: to listen to and enhance the important role of new generations in the realisation of the common good, and in the affirmation of a just and peaceful social order where fundamental human rights can be fully expressed and realised.

In fact, there is a duty incumbent upon the present generation to prepare future ones, and creating for them the conditions that will allow these future generations to express freely and responsibly the urgency for a new world. The Church welcomes young people and sees them as the sign of an ever promising springtime, and holds out Jesus to them as the model of love who 'makes all things new' (Rev 21:5).

Those responsible for public policy are called to work for the creation of institutions, laws and environments of life that are permeated by a transcendent humanism that offers new generations opportunities to fully realise themselves (e.g. decent job, education etc.) and to build a civilization of fraternal love directed toward a more profound awareness of truth, freedom, of love and of justice for all persons.

This, then, is the prophetic dimension of the theme chosen by the Holy Father in the path of the 'pedagogy of peace' indicated by John Paul II in 1985 ('Peace and Youth Go Forward Together'), in 1979 ('To Reach Peace, Teach Peace'), and in 2004 ('An Ever Timely Commitment: Teaching Peace').

Young persons must labour for justice and peace in a complex and globalised world. It is therefore necessary to establish a new 'pedagogical alliance' among all those responsible for the education and formation of young people.

## putting action into the act

**I**t's over two years since Justice and Peace campaigned as part of the Stop Climate Chaos Scotland coalition for strong climate change laws. We now have the most ambitious piece of climate legislation in the world, including targets to reduce Scotland's emissions by 42% by 2020 and 80% by 2050 (compared to 1990 levels).

Responding to climate change is an issue of justice for the poorest and most vulnerable people in the world who are already living with its effects. Scotland must play its part in tackling this global issue by reducing our emissions and helping those in the developing world adapt to the impacts

of climate change.

But our Scottish Climate Change Act will be meaningless if we don't meet those targets. The Scottish Government is currently preparing its next Budget. As part of Stop Climate Chaos, we will be calling on the Government to fully fund all of the measures it has identified as necessary to meet our climate targets. We will be asking our members and supporters to contact their MSPs about this crucial issue. Please visit the website [www.stopclimatechaos.org/scotland](http://www.stopclimatechaos.org/scotland) to find out more.



## Ten Drivers Impacting Global Food Supply

**Population:** For the first time there is an expectation that growth in population will cease but not until mid century when world population is predicted to be 9 billion.

**Climate Change:** Growing demand for food will be against a backdrop of rising temperatures and changing patterns of rainfall with consequent impact on sea levels and river flows. There will be significant impact on crop growing conditions. The demand for more food must be met while delivering steep reductions in greenhouse gas emissions.

**Land Availability & Use:** Currently 4,600 million hectares are used for food production; there is limited additional land available and land has been and will continue to be lost to urbanization, desertification, salinisation, soil degradation and sea level rise. There are strong environmental grounds for limiting further expansion of agricultural land especially when it entails depletion of rainforests. There is increasing pressure for land to be used for other purposes including biofuels.

**Water Availability & Use:** Agriculture consumes 70% of water withdrawn from rivers and aquifers and demand is expected to increase by 30% by 2030. Total global water demand could rise by 35-60% by 2025 and double by 2050. In some regions aquifers are being depleted without the capacity to replenish. Constraints on water supply are likely to be a huge concern and efficiency of usage must vastly improve.

**Global Energy Demand:** Expected to increase by 45% by 2030. Some parts of the food system are very vulnerable to higher energy costs especially the production of nitrogen fertilizers. There will need to be reduced dependency in the food chain on fossil fuels.

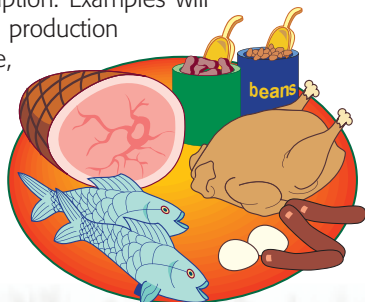
**Dietary Changes:** Various studies have projected per capita increases in demand for meat (32-52Kg /capita/annum by 2050) and fish. Major increases, especially in grain-fed meat will seriously impact resource availability.

**Emerging Technologies:** The global challenge will not be met without application of new technologies; genetic modification, nanotechnology, cloning of livestock, synthetic biology are just a few examples that need balanced evaluation.

**Governance of the Food System:** Globalisation of the food system including the expansion of multi-national conglomerates, use of subsidies and trading policies will continue to be of significance. Governments will need to re-appraise their commitment to food based research, knowledge transfer and extension policies.

**Power in the Food Chain:** Shifts of power within the food chain especially to the advantage of manufacturers, processors and retailers have delivered a blend of benefits and threats to consumers and food producers. The extent to which small scale producers can remain viable in the wider market place remains uncertain.

**Changes in Values and Ethical Stance of Consumers:** Through buying practices, levels of awareness and influencing skills, consumers will have increasing impact on policy makers and on patterns of consumption. Examples will include modern technology, production methods, animal welfare, ethical marketing etc. The Christian consumer will seek to interpret biblical truth to the complex area of food supply and use.



## Consumer response

Consumer power has been harnessed very effectively especially by large retailers. ('The herd will be heard.') We are attuned to the concept of consumer rights but less familiar with the notion of consumer obligations. In the context of the global food agenda what are the food related issues on which, as Christian consumers, we need to consider our stance? The complexity of this topic is such that simple right and wrong conclusions may not be attainable.

**Gratitude:** The starting point has to be a grateful heart; we must stop taking our 'daily bread' for granted and develop a broad understanding of how it is produced, what it has cost and how fortunate we are in terms of availability. Whilst the vast majority are not directly involved in food production, eating has been described as an agricultural act thus linking us all to the land. The social implications around food are strongly rooted through the bible.

**Health:** Few if any factors impact our health more than what we eat, a fact of particular significance for our children. It is vital they understand the link between food and health and that we raise individual responsibility for balanced nutrition.

**Diet:** In addition to health related issues there is need for a balanced approach around consumption of meat and fish. The carbon foot print of meat production will vary hugely according to systems of production with some forage based systems capable of providing net benefits.

**Waste:** It is estimated that almost half of the world's food never gets consumed. Even in the developing world approximately one third is wasted, mainly post harvest. In the UK an estimated one third of waste is in the supply chain and two thirds in the home. Consumers need to change their behaviour to address this issue.

**Sourcing of Food:** With a global market place we have unparalleled choice with the option to remove seasonality as a constraint in our buying practices albeit with significant environmental cost. Importing foods that can be grown at home poses the dilemma of, on the one hand, supporting developing economies, whilst risking depriving them of scarce water and other resources. While the link between 'food miles' and sustainability can be blurred there are socio-economic, food quality and traceability reasons for local sourcing and procurement. We do of course consume significant quantities of food that cannot be produced in our temperate climate.

**Systems of Food Production:** The best options for agriculture to increase food production while simultaneously reducing its contribution to greenhouse gas emissions are the basis of intense scrutiny and debate. In part the debate revolves around levels of intensity. Extensive production entails lower inputs and outputs. Any criticism of intensive production needs to be balanced against the need to produce enough food for all.

**Animal Welfare:** Animal production systems also entail varying levels of intensity. Most would support the view that if animals are to be reared for food it should be under systems that incorporate high standards of welfare.

**Emerging Technologies:** The huge challenges relating to feeding the world are unlikely to be met without the application of risk assessed new and emerging technologies. There is need to lower some ideological barriers in order to achieve agro-ecological sustainability. Consumers should engage more widely in the debate that can be unduly biased with disproportionate influence of single interest lobby groups.

**Fair Trade:** The work of the Fairtrade Foundation has moved from being perceived as 'whacky' to mainstream. This has demonstrated that even beyond the work of the Foundation the ability of consumers to influence the extent to which producers (relatively small scale) receive a fair proportion of the end price charged by processors and retailers (relatively large scale) should not be underestimated.



# Ground the Drones



Over the past few years we have witnessed the increasing use of unmanned aerial vehicles, commonly known as drones, to undertake armed attacks around the globe. Iraq, Afghanistan, Pakistan, Libya, Yemen and Somalia have all been subject to drone strikes by US or British drones controlled from many thousands of miles away. Palestine is also subjected to drone strikes from Israel.

Although there are claims that the drone strikes are precise and accurate, there are many reports - particular

## a week of action: 1- 8 october 2011

from Pakistan where media are able to obtain first hand reports - of high numbers of civilian casualties. Legal experts as well as peace and human rights organisations have expressed serious concerns about the growing use of armed drones and even some within the British Ministry of Defence have raised questions about the push towards greater autonomy for armed drones.

There is significant UK involvement in the researching, building and operating of drones. As part of International Keep Space for Peace Week, during the week of 1-8 October, the Drones Campaign Network is encouraging organisations, local groups and individuals to engage in actions to both raise public awareness about drones and to engage in action to 'ground the drones'.

For more details, download the excellent briefing at [www.dronecampaignnetwork.org.uk](http://www.dronecampaignnetwork.org.uk)

## what can we do about the banks?

The 2007-10 banking crisis and recession badly eroded trust in the banks. As well as the obvious impact of their activity on the stability of the global financial system, banks have been criticised for secrecy, excessive corporate pay and bonuses, and their role in a variety of environmental, social and human rights problems.

*'The Banks and Society: Rebuilding Trust'*, a report by ECCR, the Ecumenical Council for Corporate Responsibility, (March 2011) examines the social, ethical and environmental concerns arising from:

- Banks' direct impact on customers, employees, and local and national communities – for example through branch closures and the availability of basic bank accounts.
- Indirect consequences resulting from banks' facilitation of client business - for example the financing of environmentally and socially damaging extractive industry, such as the Canadian tar (oil) sands.
- Banks' corporate governance – issues such as pay and transparency.

ECCR believes that an adequate response to all these issues is needed if the banks are to regain public trust.

The report provides a brief profile of the main banks, makes recommendations to improve their corporate responsibility performance, and includes questions to help you engage with your bank on these issues. It can be downloaded from ECCR's website: [www.eccr.org.uk](http://www.eccr.org.uk)

ECCR is a church-based organisation working for economic justice, human rights and environmental sustainability. ECCR undertakes research, advocacy and dialogue to encourage companies to meet higher standards of corporate responsibility and helps faith communities and their members consider how to use their money, through banking, investments, pension funds etc, to influence company behaviour.

ECCR can provide speakers for regional or local church meetings and events, colleges, schools and other groups, as well as articles for church newsletters. Please contact [helen.boothroyd@eccr.org.uk](mailto:helen.boothroyd@eccr.org.uk); 07503 931172.



## J&P Conference a Reminder

The world economy is sliding towards recession and the only solution offered by blinkered governments is cutbacks affecting jobs and public services. There is a greater need to be aware of the central nature and purpose of human work in the context of social justice and Catholic Social Teaching.

This is the aim of the Justice and Peace annual conference on Saturday 1 October, in Renfield St Stephen's Hall in Glasgow. The speakers will include Professor Greg Philo who is the research director of

Glasgow University Media Unit and has worked on media presentation of many issues of social justice. Geraldine Donnelly and Susan Cassidy of Communitas, the Education and Training arm of the Union for Life 'Community', will speak from a trade union perspective. Tim Duffy of Justice and Peace will speak on the theology of work as the central issue in Catholic Social Teaching.

There will be ample opportunity for questions and discussion in groups of the issues which are changing on a daily basis and therefore all the more in need of a sound foundation.

It would really help for purposes of organisation and arrangement if we had a clear idea of the numbers likely to attend. Please let us know by registering in good time.



# newsbrief . . . newsbrief

**Join in a human peace symbol:** Saturday 17 September, George Square, Glasgow, at 11 am. The symbol will be both a sign of peace and a call for nuclear disarmament. This is part of a series of events which will take place around the world to mark the UN International Day of Peace which is 4 days later on 21 September. The Scottish event will involve music, speakers, stalls and a Painting for Peace competition for children. Please help to publicise this event. Website: <http://banthebomb.org/makepeace> Attention Teachers; details of the painting competition can be found at <http://banthebomb.org/makepeace/competition.htm> the competition is open to children between the ages of 4-11.



**The People's Charter to Create a Nonviolent World** will be launched in Melbourne, Australia on 11 November 2011 in a major public signing event. The date 11 November 2011 marks the (93rd) anniversary of the signing of the Armistice for The Great War in 1918. The idea behind this proposal is to get people to sign up to a new sense of being involved in a shared worldwide nonviolent movement of 'ordinary' people committed to ending violence in all of its forms. The organisers would like to make this launch a worldwide event with as many people participating in as many locations as possible. If this would interest your group or parish see <http://thepeoplesnonviolencecharter.wordpress.com>



**The Peace Museum** is now on the social networking website Twitter and encourages its supporters to keep up date with the museum by following it on Twitter. Increasingly, museums like The Peace Museum are using Twitter to promote events and exhibitions, to share information, updates, and facts and to exchange news and make special announcements. Details at: [www.peacemuseum.org.uk/2011/06/27/the-peace-museum-tweets/](http://www.peacemuseum.org.uk/2011/06/27/the-peace-museum-tweets/)

**Jubilee Scotland Action Request:** Patrick Harvie, MSP, on behalf of Jubilee Scotland, has officially lodged motion S4M00148, 'Supporting Jubilee Scotland's call for Debt Arbitration'. This motion is a vital part of Jubilee Scotland's Defuse the Debt Crisis campaign. They need your help to ensure that as many MSPs as possible sign up to this motion - and in doing so bring us a significant step closer to debt justice. If you are signed up to their quarterly newsletter, you will be receiving a postcard which will allow you to contact your MSP about this motion. You can also of course contact your MSP direct by email (find out who your MSP is at the Scottish Parliament website, and remember you also have 7 list MSPs.) Jubilee Scotland desperately need people to help spread the word by distributing action postcards around their local area and helping them to organise public talks across Scotland. To order postcards, or help arrange a meeting contact [alys@jubileescotland.org.uk](mailto:alys@jubileescotland.org.uk) or 0131 225 4321.

**World Teachers Day - 5 October:** Held annually since 1994, World Teachers Day was created by UNESCO and celebrates teachers worldwide. Its aim is to mobilise support for teachers and to ensure that the needs of future generations will continue to be met by teachers. Each year, Education International celebrates the day with downloadable posters and e-cards available from: [www.5oct.org](http://www.5oct.org)

**Need paint? Want rid of paint?** Last year 366 million litres of paint (retail and trade) were sold in the UK. Of this, it is estimated that approximately 55 million litres are unused, stored in homes or garages or just thrown away. That's enough paint to fill 22 Olympic-sized swimming pools! Community RePaint provides a solution to this problem by providing an outlet for unwanted reusable paint while helping local communities and individuals. Find out more at [www.communityrepaint.org.uk](http://www.communityrepaint.org.uk)

**Bikes wanted:** The Unity Centre is looking for bikes to fix up and give to asylum seekers in Glasgow to help them get around the city at low cost. They plan to teach asylum seekers and refugees how to fix up bikes and how to ride them safely in the city. They are mainly looking for adult bikes but will also be happy to take children's bikes to fix up and distribute to asylum seeker families. It doesn't matter what condition the bikes are in - they can fix them or salvage parts for other bikes. You can leave bikes at the charity shop at 371 Paisley Road West or at the Unity Centre at 30 Ibrox Street. Or they can collect - just phone the Unity Centre on 0141 427 7992. Contact Unity if you would like to get involved in this project. The Unity Bike Project is run in partnership with Glasgow Bike Shed and supported by Cycling Scotland more info: [info@unitycentreglasgow.org](mailto:info@unitycentreglasgow.org)

**One year countdown to London 2012:** As the one year countdown to the London 2012 Olympic & Paralympic Games gets underway, the Home Secretary warned that the Games pose an increased risk to human trafficking as traffickers may target the Games to further exploit vulnerable people. Anti-Slavery International will be launching their campaign shortly to ensure that more is done to tackle the risk posed and ensure we stop trafficking before, during and after the Games. The 'Playfair 2012' campaign, is also calling to ensure the Olympic movement and sportswear industry respect the rights of workers making Olympic-branded goods around the world. Please get involved and tell Adidas, Nike and Speedo to ensure workers are free from exploitation and slavery. find out more at [www.playfair2012.org.uk/what-you-can-do/brands/](http://www.playfair2012.org.uk/what-you-can-do/brands/)

**New Edition Of MoD Guidance On Nuclear Weapons Emergencies Published:** The Ministry of Defence has published a new version of its 'Local Authority and Emergency Services Information (LAESI)' guidelines to provide advice to civil emergency services on action to take in the event of an emergency during the transport of a nuclear weapon or military special nuclear materials (<http://bit.ly/qoNbmX>). The guidelines summarise the hazards resulting from an accident and outline the MoD response capabilities for handling an emergency during transit of a military nuclear cargo, and explain the actions that civil agencies would be required to take during and after an emergency.

**New J&P Website:** We are proud of our website as a source of information, events and links to useful material. Technology moves on, however, and we will soon be launching an upgraded website. This has been redesigned for greater ease of use and access to information; as well as being open to future developments. It is very difficult to get to many sources of information and organisations now without the world wide web. And without electronic communication, much national as well as international cooperation would not be practicable. Properly employed, the new technology is a blessing.

# national justice & peace network conference 2011

**Commission vice Chair, Grace Buckley was one of the Scottish representatives at this year's NJPN Conference. Here is her account.**

Great minds think alike – just as the National Commission in Scotland is focusing on the issue of work for its annual conference this year, so too the National Justice & Peace Network (NJPN) representing England and Wales had **Justice at Work** as its theme for its annual conference. There were around 300 attendees, including an encouraging number of young people and children, at the conference at the Hayes Centre in Swanwick. The weather wasn't good but we were too busy to notice, except when the thunder sounded on Saturday morning. Four of us attended from Scotland.

The sessions, from Friday evening to Sunday lunchtime comprised speakers, witness presentations, workshops and a Question & Answer session, and just in case you were left with time on your hands, there was also a Fair Trade Wine Reception and a Just Fair with a variety of stalls with campaign materials, books and Fair Trade goods. Each day was 'topped and tailed' with Morning Prayer and a closing liturgy. For the early risers, there was also a morning service at 7.45!

The calibre of speakers and workshop presenters was excellent, and they covered a wide range of aspects of the conference theme. On Friday night, David McLoughlin, a Senior Lecturer in Theology at Newman University College gave an insight into the political and economic society of Palestine at the time of Jesus, and against that background, provided a view of two parables which we probably all thought we knew but which we will never view in the same way again. He invited us to think again about the Kingdom of God and our part in creating it, and he left us with the warning that it is always a risk when the community of the Kingdom finds common cause with a political great plan – the Big Society?

The first speaker on Saturday morning was Labour MP, Jon Cruddas, who spoke on the 'Dignity of Work', and identified the real challenge for society today – how to provide secure jobs, housing, public services and safety nets for the poor and vulnerable. The poor are being made to pay disproportionately for the financial deficit – compare the £18bn cuts under the Welfare Reform Bill with the £2bn levy on the banks. He called for a green new deal and for progressive forces such as the churches and the trades unions to fill the vacuum opening up in public opinion before it was filled by the political right wing. He took comfort in the crisis developing at News International which showed that people were not prepared to put up with the corporate world and its views.

Frances Grady, Deputy General Secretary of the TUC followed, with a presentation on the place for trades unions in delivering justice at work and in society. She suggested that the values of the trade union movement had never been more relevant in society. Furthermore they had much in common with the Church and Catholic Social Teaching. Many of the rights we take for granted today were fought for by the churches, trade unions and others. The challenge today is for both the Church and the trade union movement to put their beliefs into practice. In a society where increasingly we are seeing a widening gap between rich and poor, the Church and the trade unions should work together, from their common belief in the value of each human being, to bring justice at work and in society for each global citizen.

The final speaker, on Sunday, was truly inspiring –

Sheila Kambobe, Deputy Director of the Jesuit Centre for Theological Reflection (JCTR) in Zambia, who exposed the reality of life for workers and small businesses in Zambia in a free market economy. Only 10% of Zambians are in formal employment. 61% live in what is officially termed extreme poverty and women are particularly affected. The Zambian government has lost its former role in society and as a result the economic growth being experienced is benefiting only a small section of the population. Taxes are rising for those lucky enough to be in employment, and working conditions are worsening. Many companies are foreign owned and they are bringing in their own nationals at the expense of suitably qualified Zambians. The JCTR are trying to change things – pressing for fair wages, for the observation of labour laws by foreign companies, and for the use of Zambia's natural wealth for the support of agriculture and small businesses.

Each of the speakers was followed by a 'witness' talking from their experience on a related topic, and then by the former MP, John Battle, who drew out some thoughts from the speeches and witness presentations, in relation to Catholic Social Teaching.

Saturday afternoon was the time for workshops. The challenge firstly was to decide which to go to – the initial list contained over 20 workshops on topics as disparate as the fashion industry, workers in prostitution, conflict resolution and the Living Wage campaign. It was only possible to attend two, and I chose 'The Green Economy' and 'Fashion Victims'.

The first was run by Roy Tindle of the Aldersgate Group who invited us to consider our society – how it is and how it should be, at a time of climate change crisis. He challenged us to remember that faith is about hope and to look at what steps, however small, we could take to change our society. We challenge the Church to get involved and to do more!

The second workshop was taken by Anna McMullen of *Labour Behind the Label*, who managed to pack a lot of information and ideas into a short space of time – partly through the use of a quiz and interactive discussions. The difficult question at the end for all of us was – what do you do to improve things for workers in the international garment industry. A boycott isn't the real answer – we need to be informed about what we buy, seek to raise public awareness of the issues, and put pressure on the retail shops.

The NJPN has a separate programme for children and young people, and they were given an opportunity to show what they had been doing, with a presentation 'What if - ...I can' on the Saturday and, on Sunday, with a rap from the younger children and a wonderfully affective mime from the teenagers on the challenges facing young people in society.

The Question & Answer session on Saturday night was well organised and chaired by Bishop William Kenney of Birmingham, and covered a wide spectrum of issues, as doubtless did the discussions in the bar and at the Social afterwards. The closing session on Sunday looked at what actions could/should be taken over the next 12 months as a result of the discussions. There was certainly plenty of food for thought in what we had heard and seen, and I for one will need time to unpack fully what I learnt as a basis for action.

## Mary Macpherson gives an account of the workshops she attended at the conference

**T**he first workshop I attended was on the *UK arms industry (ethical issues and alternatives)* given by Dr Stuart Parkinson of Scientists for Global Responsibility. As we have come to expect, the UK military budget is massive. It is the world's third largest. We are one of five 'official' nuclear weapons states and we are the world's fifth largest arms exporter. The main ethical concerns are that we actually fuel the cycle of violence by being willing to use military force rather than alternatives. Our arms exports fuel arms races and strengthen oppressive regimes. We know the absurdity of having nuclear weapons. The total cost of replacing Trident is about £100 billion and its use and the threat of use has been found generally unlawful.

Many of the other weapons being made and sold are also indiscriminating. Their use results in a high number of civilian casualties and although the claim is made that with improving technology more precise targeting is possible, we constantly hear about 'unfortunate' accidents. Armed drones being developed at present would separate the pilot and the target not just by distance but there would be no visual target. The drone would 'know' who the enemy was.

One of the arguments for not cutting military spending is the loss of jobs. But surely if it's unethical it should be stopped. Regeneration funding is found where jobs are lost elsewhere and the military industrial sector is small and expensive with only approximately 0.7% of total UK employment. The Green collar sector of industry is

growing. Investment in goods and services in areas such as renewable energy is a better way to protect our world.

We should focus on non-offensive defence. Tackling the root causes of major security threats eg competition over resources, marginalisation of the majority world, climate change.

More information can be found at [www.sgr.org.uk](http://www.sgr.org.uk)

At the next workshop Christine Allen Executive Director of *Progressio* explained how the organisation works to help people gain power over their lives and overcome barriers that keep them poor. *Progressio* is a lay led organisation but although independent of church structures, their values are grounded in faith and it is the starting place for a combination of Catholic and secular approaches to challenging poverty and injustice. They work with people of all faiths and none.

They have two approaches: Capacity Building and Advocacy. They recruit and place experienced professionals as Development Workers, wherever possible locally, with local partner organisations to help strengthen the knowledge and organisational skills of the partner organisation. It is a 2 year placement as they are there to help the partner organisation ultimately to work independently. This is a two way process as the Development Workers will also learn from the partner organisation.

More information can be found at [www.progressio.org.uk](http://www.progressio.org.uk)



# living for one world

*"If everyone helps to hold up the sky, then one person does not become tired"* Ghanaian proverb

**T**his year, One World Week takes place from 23–30 October. The theme for this year is valuing and understanding the world and those who live in it, under the heading of *Living for the Planet*.

What does it mean to live for one planet? Basically it means valuing the planet and all the life forms that sustain us. To damage the environment is ultimately to harm ourselves. Our lifestyle and attitudes must work in co-operation with nature.

Global warming is affecting crops that communities depend on. Climate change is also likely to be responsible for the increase in weather related disasters which have devastated the lives of countless people around the world, who are already struggling with poverty. We must share the burden of adapting to a changing climate and care for the planet now before it is too late.

### Living for its people

What does it mean to live for its people? One of the causes of suffering and poverty is greed. We must share our resources and respect people everywhere. We are all interlinked and part of each other. The world is like one body; if one part of that body is in pain, the whole body

suffers. Our actions can have profound effects on others; the smallest action can have a ripple effect to bring positive change. We must ensure that food is distributed and shared equally and not wasted. Nobody in the world should go hungry.

### Living and acting for change

Our actions can change the world as we choose what we eat, what we buy, how we travel, how we use our money and time. Acting together, such as by signing petitions, communicating with decision makers and holding them to account, gives us collective power to influence change towards a fairer and more environmentally sustainable world.

To take part and find out more visit [www.oneworldweek.org/v2/](http://www.oneworldweek.org/v2/)





# diarydiary

## August

- 19 **World Humanitarian Day**
- 23 **International Day for the Remembrance of the Slave Trade and its Abolition**
- 29 **International Day Against Nuclear Tests**

## September

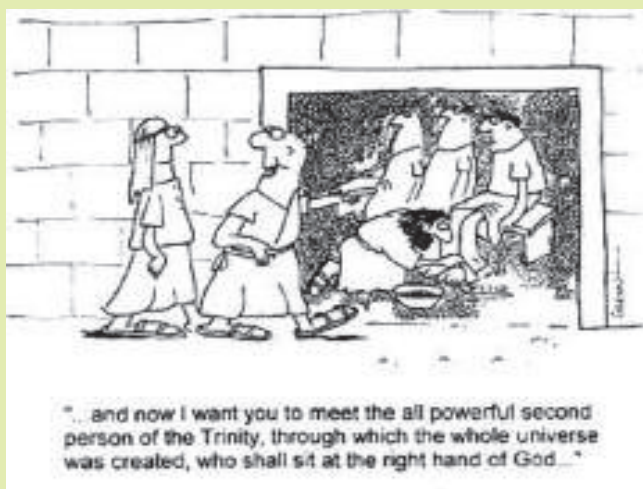
- 3 **Scottish Fairtrade Forum Campaign Day**
- 8 **International Literacy Day**
- 11 **Racial Justice Sunday**
- 13 **Refugee Survival Trust AGM, Glasgow**
- 16 **International Day for the Preservation of the Ozone Layer**
- 17 **Human peace symbol, George Square, Glasgow at 11 am**
- 21 **UN International Day of Peace**

## October

- 1 **J&P Conference: Renfield St Stephens, Glasgow**
- 1-8 **Ground the Drones: A Week of Action**
- 2 **International Day of Non Violence - Mahatma Gandhi born (1869)**
- 4 **World Habitat Day**
- 4 **World Space Week commences**
- 13 **International Day for Natural Disaster Reduction**

- 15 **UN International Day of Rural Women**
- 16 **World Food Day**
- 17 **International Day for the Eradication of Poverty**
- 23-30 **One World Week**
- 24 **United Nations Day**
- 24 **Disarmament Week commences**
- 24 **World Development Information Day**

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



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