

Justice & Peace Scotland

Cearias agus Sìth



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editorial

I haven't worn a poppy for several years, but I remember all those who have died in war as I always do; and not just on 11 November. I am concerned that what was once a simple sign of remembrance and solidarity has become a badge of orthodoxy which is increasingly hijacked by those who see the poppy as a badge of support for current military action.

The poppy campaign originally took its inspiration from a poem of the First World War, *In Flanders Fields*, by Canadian army doctor John McRae. It was later sentimentalised into a campaign by Moira Michael, an American teacher; and later still it became the basis of the newly formed British Legion. Earl Haig had commanded the British forces at the battles of the Somme and Passchendaele which left 2 million British dead.

For many Haig was simply an unthinking butcher, willing to sacrifice any number of troops for military gain. Yet World War I was an example of the structural injustice that was to become such a feature of the twentieth century, where people who are not themselves necessarily wicked, become a part of an inhuman system that causes enormous suffering. After the war Haig became the first president of the British Legion, whose main source of funding was to be poppy sales.

No-one would dispute that the Royal British Legion does valuable work. They support nearly 36,000 ongoing War Disablement Pension cases for war veterans every year. They do this on a limited budget – the target for this year's charity poppy campaign is £36 million (about 0.1% of the defence budget). The real question is why the Legion has to do this. Why is government so reluctant to fulfil its responsibilities to members of the armed forces who have been killed or maimed in service and may be in need of a lifetime's care? The last government thought it sufficient to permit those with the after effects of military service to bypass hospital waiting lists and to receive free prescriptions. But the issues of care and recompense for the damage received during military service are quite separate from those of remembrance.

During the 1920s and 1930s, concerned that the red poppy was restricted to remembrance of British military casualties, other groups adopted a white poppy to symbolise all the casualties of wars. The Peace Pledge Union (PPU), an avowedly pacifist organisation, took responsibility and white poppy wreaths were laid from 1937 as a pledge to peace that war must not happen again. PPU still coordinates the white poppy campaign.

Margaret Thatcher famously expressed 'deep distaste' for the white poppy. Much more sensibly, as well as more diplomatically, the Royal British Legion has said wearing a poppy: 'is a matter of choice, the Legion doesn't have a problem whether you wear a red one or a white one, both or none at all'. The decision, about whether to display a poppy (as well as whether to contribute to the work of the Royal British Legion) is personal. If the propriety of the symbol, however, is deemed more important than what it is meant to symbolise, we need to reassess our tradition of remembrance.



Our culture in the west from the time of Homer and the Old Testament has glorified war and the warrior and entwined it with religion. The heroic warrior is granted mythic status and becomes an object of high honour in society. Dying in battle was long seen as the summit of manly achievement. The tradition of God being on our side has a history as long as warfare. For the later Romans and the Byzantines it was a battle cry – *'Nobiscum Dominus'*. In the same way the belt buckles of the German military in World War II were embossed with *'Gott mit uns'* – God with us. This is a primary idolatry, substituting something else for God. It is readily found in the self important funeral monuments to long forgotten military officers whose families had the means to erect them in churches and graveyards.

'This country is a blessed nation. The British are special. The world knows it. In our innermost thoughts, we know it. This is the greatest nation on earth.' This is the kind of idolatrous and dangerous tripe I mean - from Tony Blair's farewell speech at Sedgefield in 2007. This from the man who took the UK into five military conflicts in six years: the bombing of Iraq in 1998, the war in Kosovo in 1999, military action in Sierra Leone in 2000, Afghanistan in 2001 and Iraq in 2003. Of course Tony Blair enjoyed several years of plausibility. But put a poppy on his kind of nationalistic arrogance and you have a real problem.

Another element of this emotionally stunted mentality is the tendency to refer to all members of the military as heroes. This product of a rancid ideology and mawkish sentimentalism is a further attempt to justify conflict and has little real value for those who have to live with bereavement or with loved ones as victims. If everyone is a hero, then no one is a hero; and admiration and compassion are irrelevant. It is a world of unreal relationships like the false intimacy of celebrity and 'friends' on social networks. Trying to make everyone familiar simply makes them all the same. It distorts and even overrides our emotional judgement: for if we are willing to accept anyone designated as heroes or friends, we are equally likely to accept anyone designated as an enemy. This is the basis of political propaganda and is a contradiction of peace.

Remembrance is one of the most fundamental aspects of being human: the prospect of being simply forgotten is quite terrifying. The last words spoken to Jesus in this life were those of the good thief: *'Jesus, remember me when you come into your kingdom'* (Luke 23:42). Yet Jesus shows an ambivalent attitude to the past. The work of justice and forgiveness, peace and reconciliation often requires us to let go much of the past, notably our own. At its most challenging Jesus says to his disciples, *'Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God'* (Luke 9:60).

The past, however, is not simply abandoned. We remember with gratitude all those who made sacrifices for our well being, including those who were casualties of war. The Kingdom of God has been beautifully described as a remembered future in which war and suffering have no place. And at the centre of our faith there is constant remembrance of sacrifice in the words of the Eucharist: *do this in memory of me.*

Tim Duffy

european network of justice & peace commissions

Our Vice Chair, Grace Buckley, attended the Annual International Workshop & General Assembly this year 16-20 September 2011, as representative of the Scottish Commission. The location was Albania, with the Workshop taking place in Tirana, the capital, and the General Assembly in the Peace Village in Shkodra, a former capital.

The International Workshop had as its theme Inter-religious and intercultural relations – chances and challenges for our solidarity - An Albanian contribution to the construction of Europe. During a couple of very full days, groups of representatives from the various Commissions visited different religious communities to talk about their experiences in dealing with these issues, followed by a round-table discussion with leaders from the communities. The declaration was produced at the end of the Workshop and gives a good indication of the outcomes.

The second part of the meeting – the General Assembly – was held in the Peace Village at Shkodra which had originally been built to house Croatian refugees fleeing from the fighting in their country, as the former Yugoslavia disintegrated. Bishop William Kenney, Auxiliary Bishop of Birmingham, took over as President of the Network, and, (appropriately) Luigi Mila, the Secretary General of the Albanian Commission, was confirmed as Vice-president, with Executive members Nicola Rooney (Ireland), Madeleine Fredell (Sweden), Jorge Luer (Germany) and Victor Scheffers (Netherlands) with Henrik Alberius as Co-ordinator.

The priority for the Network is to resolve the issue of its future structure (including its Secretariat) and its funding, and so the Executive will hold office for only two years during which they are to concentrate on finding solutions. The clear message to member Commissions is that they will be expected to have greater involvement in the work of the Network!

The Commissions representatives present certainly took this message on board, and a number of projects and actions will be followed through by Commission representatives working in groups over the next few months – watch this space.

Excerpt from Final Statement:

The theme chosen by Pope Benedict XVI for World Day of Peace this year was 'Religious Freedom, the Path to Peace'. Twenty years after Albania emerged from what was arguably the most repressive communist regime in Europe, the Conference of European Justice and Peace Commissions came here to learn about the Albanian experience of inter-religious and inter-cultural dialogue.

The representatives, from 23 European countries, had the privilege to be welcomed by all the main religious communities of Albania. Leaders and members of the Muslim, Orthodox, Catholic, Bektashi and Protestant communities shared experiences in a solemn opening of the workshop, in a conference, in welcoming participants into their communities and in responding to questions in a round table discussion. Prime Minister Sali Berisha addressed the participants and invited guests during the opening ceremony. This experience of welcome and



Bishop Defois and Bishop Kenney (outgoing and incoming presidents) with Albanian religious leaders'

sharing was deeply appreciated.

During encounters with the different communities participants were deeply moved to learn of the persecution experienced during the communist period: people were imprisoned for their faith; the leadership structures of the different religions were decimated through imprisonment and exile; the cultural heritage of the different traditions was destroyed; places of worship were taken away from the people and often put to uses that were disrespectful of the faith and of the values of the community.

It was inspiring to see the tremendous resilience of the Albanian people, in the face of so much suffering and destruction, as they kept their faith alive in their hearts. When the persecution came to an end in 1991, the religious communities, united by the experience of common suffering, ensured that the work of reconstruction was carried out in a spirit of solidarity with the other, cooperation and sharing. In this spirit, religious revival in Albania has been a time of shared celebration...

It was encouraging to learn of the support of political leaders for the religious communities, underlined in a particular way by the address given by Prime Minister Berisha. The openness, at a political level, to an Albanian identity that not only accepts, but also takes pride in the religious plurality and religious freedom of its society, is an example to other nations. The religious communities too play their part in making a contribution to social cohesion and the life of the state through multiple kinds of social engagement, many of which include extending a hand of friendship to those outside their community.

The essential spiritual dimension of this inter-faith encounter was marked by a ceremony with representatives of the participating communities in the centre of Tirana on 17th of September. The different communities, each according to its own tradition, offered prayers for the future in a moment of shared celebration of unity in our diversity. In symbolic recognition of the significance of this encounter an olive tree was planted in front of the Art Gallery in central Tirana, with the support of the municipality, as the busy life of the city continued all around us.

The strong desire of the Albanian people to strengthen their ties to other European countries was evident throughout this experience. It is clear that Albania has much experience to share in terms of the challenges facing religious communities throughout Europe today, such as the economic crisis, dealing with past conflict, adapting to increasing levels of cultural diversity, providing welcome to those who arrive from other countries and addressing religious fanaticism. Religious communities need to show leadership on moral and ethical questions, making their contribution to the common good and the development of our societies.

Media as part of the social solution

ALEC PORTER GIVES AN ACCOUNT OF A RECENT MEETING ON THE EFFECTS OF THE MEDIA.

I recently attended a session of the Scottish Parliament Festival of Politics sponsored by the Polish Consulate-General in Scotland, who invited Bernard Margueritte to be the speaker. His theme was *The media at a time of crisis: part of the problem or part of the solution? A Polish example.* For over 30 years, he was the Warsaw-based, Le Monde correspondent for Eastern Europe and is now President of the International Communications Forum.

The ICF was founded by Bill Porter (no relation!) How it came about is worth relating. Porter worked as a journalist in Asia, Europe and America. While in Croatia he met his wife Sonja, who had been an outspoken critic of both Nazism and Titoism. She was twice condemned to be executed but influential friends on both occasions somehow managed to save her from the firing squads. It was this quality of courage and truth that attracted Bill, as well as her red hair. After about thirty years of married life, when Bill was a publisher in London, Sonja died of a viral infection. Some weeks before her death, when Bill was complaining about the state of the media and its destructive influence on humanity, she said to him, 'If you are thinking like that, do something about it!' This became the spark that impelled him to found the ICF with like-minded friends in the media in 1991. Bill Porter single-mindedly devoted the remainder of his life to giving a new vision and purpose to people in the media across the world. When he died, Bernard Margueritte took over as President of the Forum.

The session in Parliament was chaired by Magnus Linklater, editor of the Times in Scotland. In his introduction, he commented that the current crisis in the media over phone hacking was perhaps a wake-up call. It was showing how low media professionals had sunk, losing sight of ethical standards they should be aware of. Margueritte responded saying that the media is part of

the society it is in. He summarised the important points in the current situation:

- concentration of the media in a few groups
- globalisation of news
- emphasis on bad news
- a lack of balance

The media must be part of the solution. Thinking of new media, they can be a magnificent tool. New media can promote democracy but sometimes one does not know the reliability of sources. 'News is not the media,' he said, 'There is no lack of information, but there is a lack of meaning. Traditional media has to do better by putting the news into context. There is no place anymore for bad journalism, journalists have to go back to wisdom....only the media can move us from understanding to mutual understanding in the world.'

He spoke of the positive role the media played in the liberation of Poland from the Soviet Empire. He spent three weeks in the Gdansk shipyard during the strike there. He remembered the shipyard workers praying together that they would be shown what to do next. Out of that came Solidarity.

The fire started by Solidarity was further kindled by the visit of Pope John Paul II to Poland and the Masses held in the city square attended by thousands. I remember a member of Solidarity telling me later that when they saw the thousands walking to attend Mass with soldiers and police standing idly by, 'we said to each other, nothing can stop us now.' So it proved. The media spread the news around the world and all through Soviet controlled Eastern Europe. Margueritte said, 'The fall of the Berlin Wall is what people remember but it started in Poland.'



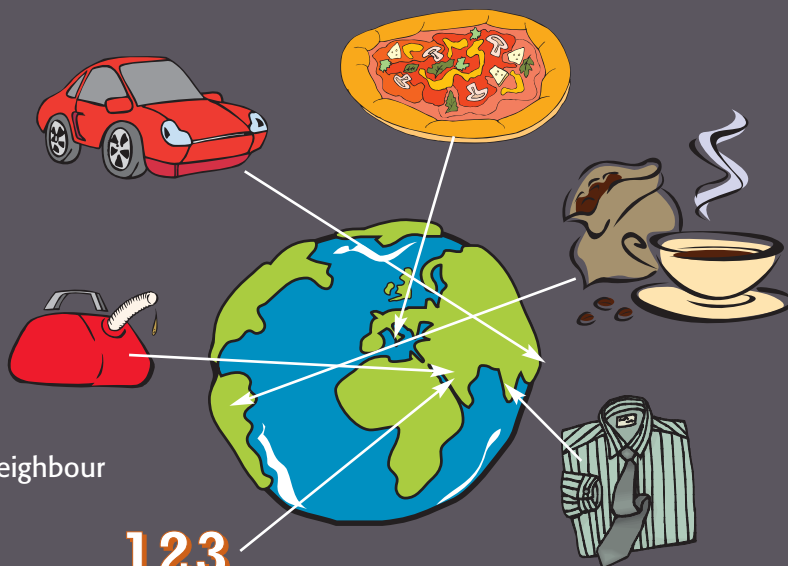
cosmopolitan

Your car is Japanese.
Your pizza is Italian.
Your falafel is Lebanese.
Your democracy is Greek.
Your coffee is Brazilian.
Your movies are American.
Your tea is Tamil.
Your shirt is Indian.
Your oil is Saudi Arabian.
Your electronics are Chinese.
Your numbers are Arabic.
Your letters are Latin.

And you complain that your neighbour is an immigrant?

Pull yourself together!

Pamela Curr, Campaign Coordinator, Asylum Seeker Resource Centre, Melbourne.
No One chooses to be an asylum seeker.



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new evangelization and justice

John Dornan long time Justice and Peace supporter urges greater cooperation among Catholic organisations involved in social justice.

For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being. (Deus Caritas Est)

The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones. The crisis thus becomes an opportunity for discernment, in which to shape a new vision for the future. In this spirit, with confidence rather than resignation, it is appropriate to address the difficulties of the present time. (Caritas in Veritate)

In every age the Church has responded to the material and spiritual needs of people according to the means at her disposal. The Second Vatican Council inspired a response from clergy, religious and laity to 'read the signs of the times' and take a fresh look at how we should respond to those needs, particularly in what was then referred to as the 'developing world'. Most recently, Pope Benedict XVI has addressed these issues in two major encyclicals, re-affirming the teaching of his recent predecessors and re-assessing appropriate responses in our time.

Our experience since then, and our perspective on how problems can impact on the entire population of the planet has encouraged a more holistic approach applying equally to our action to address the direct needs of the poorest, as well as our efforts to inform ourselves on the causes and implications of our actions. This applies equally to the persisting divisions in our own society. We need to address the poor on our own doorstep as well those beyond our increasingly unwelcoming borders.

A recent 'spoof' press release declared that global poverty had been officially declared as the eighth wonder of the world, given the fact that it has outlasted virtually every other human creation. The scandal of continuing human deprivation, whether refugees fleeing war and famine, or millions thrown out of work by the machinations of financial markets, is an outrage which directly questions our response to Jesus' message to the disciples of John the Baptist,

Go back and tell John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised to life, the Good News is proclaimed to the poor and happy is the man who does not lose faith in me. (Luke 7: 22-23)

If we live in a more 'connected' age then isn't it time it showed in the way we organise ourselves to address the key elements of the Church's role in the world? The challenge to the body of Christ today is not to be busy but to be effective and, in doing so, to witness to the Good News. This is neither a criticism of the many outstanding individuals who have given of their time and talents, nor of the agencies such as SCIAF, St Vincent de Paul Society and others who have led the way for us. The question is whether by more overt cooperation we might encourage a more energetic response among the Catholic community and challenge the widespread view in Scottish society that faith is purely private and personal.

In 2012 the Synod on the New Evangelization will consider how the Church takes the authentic message of Christ to an increasingly secular world. The experience of religious orders and congregations may have something to teach us, having arisen to address particular challenges in the Church's history. Perhaps now is the time for all the

baptised to share in discerning new ways to be Christ in the world.

Our schools have already responded to the Holy Father's challenge to be 21st century saints through the Caritas Award set up to encourage young people to offer their time and energy in service in schools and communities. Perhaps it will help young people to make the link between faith and good works.

A reappraisal of our approach would not seek to water down the political dimension of our commitment to justice and peace, as Pope Benedict has again re-emphasised the Church's role in the public sphere:

The [Second Vatican] Council probed more deeply what had always belonged to the truth of the faith, namely that the Church, being at God's service, is at the service of the world in terms of love and truth... She has a public role over and above her charitable and educational activities: all the energy she brings to the advancement of humanity and of universal fraternity is manifested when she is able to operate in a climate of freedom. In not a few cases, that freedom is impeded by prohibitions and persecutions, or it is limited when the Church's public presence is reduced to her charitable activities alone. (Caritas in Veritate, n11)

In our reflections on how to re-energise our commitment to justice and charity, we should be mindful of all aspects of the Church's mission: spiritual, practical and political. There should be scope within the rhythm of the liturgical year, particularly during the seasons of Advent and Lent, to reflect on the great social issues of our time and renew our commitment to addressing them. If all agencies, organisations and parishes were seen to be taking our own vocation seriously it would send a powerful message to all people of goodwill in Scotland.

The focus on Evangelization should include the totality of the Church's message and mission:

Between evangelization and human advancement – development and liberation – there are in fact profound links. On the basis of this insight, Paul VI clearly presented the relationship between the proclamation of Christ and the advancement of the individual in society. Testimony to Christ's charity, through justice, peace and development, is part and parcel of evangelization, because Jesus Christ who loves us, is concerned with the whole person. These important teachings form the basis for the missionary aspect of the Church's social doctrine, which is an essential element of evangelization. The Church's social doctrine proclaims and bears witness to faith. It is an instrument and indispensable setting for formation in faith. (Caritas in Veritate, n15)

Catholic Education in Scotland has begun to show the way. There is an opportunity in the current situation for a reappraisal of the way in which the various agencies and organisations work in the service of the Gospel. Change is never easy to promote or accept. The dialogue which must take place needs to be conducted with sensitivity and respect for the achievements of the past without precluding any re-orientation which will make all our efforts more effective. Our vision should remain focussed on the common good.

While not underestimating the challenges which confront us, we should be mindful of the confidence and faith exemplified by the Holy Father. We may also recall the words of Gustavo Gutierrez,

These times are only dark for those who do not believe that God is also present in them.

remembering all of the casualties of war

A new Charter seeks a more accurate recording of the victims of conflict.

States have a clear but largely unmet responsibility for full and transparent reporting of those killed in armed violence around the world. This is the central message of a new initiative, the Charter for the Recognition of Every Casualty of Armed Violence, launched Thursday, 15 September, at the British Academy and already endorsed by 37 humanitarian and human rights organisations from around the world.

The Charter's core demands are few but far-reaching. These are that states ensure every casualty of armed violence is:

- promptly recorded,
- correctly identified,
- and publicly acknowledged.

These calls on states are informed by the experience and insights of a newly-formed international network of NGOs who have been documenting the death toll in past or current armed conflicts and in regions suffering from extensive criminal violence. The Charter has also been endorsed prior to its public launch by a range of charities and NGOs who consider the open, comprehensive and respectful recording of fatalities – including of the forcibly disappeared – from armed violence to be a cross-cutting issue of relevance to their work and in alignment with their humanitarian principles.

Organised by Oxford Research Group, the launch event at the British Academy was chaired by its President, Sir Adam Roberts, and was attended by members of the casualty recording network, members of other signatory NGOs, government representatives, supporters and well-wishers. The Charter will be circulated to gather much wider support from the civil society and a broad spectrum of NGOs and other organisations, in order to help bring it more compellingly onto the agendas of states. An important element of the Charter's potential to influence state actors is that its casualty-recording requirements are firmly grounded in international law – which in effect makes them obligations (particularly – but not only – when states are parties to armed conflict).

Speaking at the British Academy launch, Hamit Dardagan, Co-Director of Oxford Research Group's Every Casualty programme, which drafted the Charter and researched its legal basis, outlined some of its context and aims:

Armed violence continues to exact its human toll throughout the world, yet all too many of its victims die in obscurity, unnamed and unacknowledged, the pain and tragedy of their loss forever missing from the public record. No one understands the difficulties of recording such deaths better than some of the people gathered in

this room, because we have been doing the work, and trying to overcome the difficulties. This is in stark contrast to many states, who instead of making every effort to fulfil this obligation have sought every excuse to avoid it, thereby giving themselves license to refer to the full extent of casualties as intrinsically unknowable and to treat the issue as essentially political.

If the simple demands of this Charter are met, then we may finally see this issue more often discussed as a matter of truth – a truth referring to victims who had a name and identity, and a truth as unavoidable to all of us as it already is to the bereaved.

Examples of such documentation work showcased at the launch included the *Kosovo Memory Book, 1998*. The book is the first volume in a larger project to tell the story of each victim of the conflict from all communities in Kosovo from 1998-2000, and lays to rest long-standing disputes and mutual mistrust regarding the true extent of the casualties of this conflict. Bekim Blakaj (Director of the Humanitarian Law Centre, Kosovo) said:

Throughout history, millions of people have been killed and gone missing in armed conflicts. Their families and loved ones will forever remember them; however, to most people they are just statistical data and numbers. It is therefore our obligation, as members of the civil society, to register them, to record in depth their suffering and make it public, in the hope that past mistakes will not be repeated in the future.

The *Kosovo Memory Book, 1998*, is a clear and powerful response to this shameful tradition of neglect.

The meeting also heard from Wissam Tarif, Executive Director of INSAN, an organisation publishing the results of detailed investigations into the ongoing deaths of Syrian protesters. The Syrian regime has made it very difficult for local and international monitors, including the UN, to document casualties. Wissam Tarif said:

Casualties of armed violence are not numbers, they are real people who had dreams, sorrows, and joys. They left behind families and friends - many who are angry, many who

are sad. Recognising the casualties of armed violence is recognising a better future. Throughout our history we have committed all kinds of violence. But the cycle of violence cannot go on forever.

Reconciliation and truth commissions have opened tombs and exhumed the bodies in an attempt to find the truth. This Charter should shorten the agony of not knowing, prevent the postponement of justice, and contribute to ending the denial of truth.

Casualties of armed violence are not numbers, they are real people who had dreams, sorrows, and joys.

arms around the globe

As we look forward to Remembrance Sunday, we can now look back with some disgust at the UK's biennial arms fair, known formally as Defence & Security Equipment International (DSEi). About 1,300 arms companies from around the world attended, displaying arms ranging from rifles to tanks to fighter jets to battleships. They were joined by arms dealers, trade visitors, military delegations and various other scum of the earth. The published invitation list included just 37 countries and contained no countries from the Middle East or North Africa. Earlier this year, at the height of the Arab Spring, David Cameron and the CEOs of a number of UK arms manufacturers were trotting round the Middle East trying to sell anti riot gear to the likes of Bahrain and Saudi Arabia.

The arms fair opened a day after the UK government admitted that the regimes of Bahrain, Algeria, Saudi Arabia and Vietnam had been invited to send delegations to the fair (DSEi) is owned by Clarion Events and organised with political and financial support from the UK government, via Liam Fox's Ministry of Defence and Vince Cable's Department for Business. The UK defence and aerospace sector employs an estimated 300,000 people (0.2% of the UK workforce). Dr Liam Fox the Defence Secretary, in a speech to mark the opening of the DSEi exhibition, said that he is 'proud' that the UK is the world's second biggest defence exporter and that helping the firms prosper is in the national interest. Arms companies play a key role in promoting foreign policy objectives and furthering what he calls 'enlightened international engagement'.

Dr Fox is a medical doctor and it would be interesting to know how he squares 'enlightened international engagement' with the requirements of the Hippocratic Oath: 'I will prescribe regimens for the good of my patients according to my ability and my judgment and never do harm to anyone.'

The Campaign Against the Arms Trade (CAAT) has traditionally organised briefings and protest against the exhibition. This time the National Gallery called in the police to remove nonviolent campaigners who objected to the Gallery's decision to host an evening reception for visitors to the London arms fair. Arms dealers arriving at the Gallery, in London's Trafalgar Square, were escorted past protestors by rows of police.

Among the guests was former Cabinet minister Geoff

Hoon. As Defence Secretary at the outbreak of the Iraq war, he refused to rule out using Trident (it would have been one way of finding WMD in Iraq).

Caught with other senior Labour figures in a Channel 4 Dispatches sting about future employment opportunities, he said he would expect 'a fee of £3,000 a day... translating my knowledge and contacts about the international scene into something that frankly makes money.'

Sacked from a role with Nato last year as a result, Hoon has since taken a 'highly paid' international role — with a defence firm, the Italian-owned AgustaWestland, which received a £1.7 billion helicopter contract while Hoon was Defence Secretary. His career is a mirror of so many others in the incestuous world of the military-industrial-political sector.

The relevant sections of the *Compendium of the Social Doctrine of the Church* (nn508-11) are fairly unanimous in condemning the production and trading of weapons, from the enormous destruction of the nuclear to the insidiously widespread small arms, light weapons and anti personnel mines. 'Any excessive stockpiling or indiscriminate trading in arms cannot be morally justified... [and] must also be evaluated in light of international norms regarding the non-proliferation, production, trade and use of different types of arms. Arms can never be treated like other goods exchanged on international or domestic markets' (n508).

CAAT points out that the armaments industry is not particularly cost effective. Even the arms manufacturers themselves have stated that, should the industry be wound down, the skills employed would readily be absorbed into more productive existing industries. And as for the perennial excuse that if we don't do it (notice that 'we' of structural injustice) somebody else will; making evil competitive doesn't make it any better. The courageous campaigning work of CAAT in bringing this secretive world to public attention deserves our praise and support. While the arms industry may be a useful pension plan for retired military and politicians, we need to increase the number saying 'not in my name'.

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Par(ty) for the course

Cardinal O'Brien celebrated Mass in the chapel of Gillis College, Edinburgh and then presented the certificates to those who had successfully completed the Craighead Institute course in Social and Pastoral Ministry run jointly with the Commission, who were also represented at the ceremony. Our picture shows the Cardinal with the staff of the Institute and the participants. A lovely buffet, prepared by participants and staff followed.



We can stop – even for a day

Carol Clarke reports on a recent and important visitor to Glasgow

Jeremy Gilley, the founder of 'Peace One Day' was in Glasgow on the 19th of September to help launch Social Media Week (whose mission is to explore how local and regional societies, cultures, and economies are becoming more integrated and empowered through emerging trends in social and mobile media).

Jeremy is a truly inspiring speaker and his talk and slide show took us from the beginnings of an idea he had to what is now the UN World Day for Peace.

In 1998 he was very concerned about and confused as to why human beings behaved the way they did. As a film maker with a responsibility to be constructive, he wanted to make a film about peace. During the making of this film, he discovered there is no starting point for peace: we have an Earth day, an AIDS day a Mothers day etc, but no day for peace. He had the idea his film could launch a fixed annual day for global ceasefire and non-violence. During a global ceasefire day, it would be possible to go into areas of conflict, with humanitarian aid, to vaccinate children, for teachers to teach about peace. You could plan for this day the way you would plan for Christmas.

At the launch of his quest for a day of peace in 1999, 114 people, mostly friends and family, turned up at the Globe Theatre in London. He did not let the small number on that first day deter him. Jeremy went on to meet with world leaders including Kofi Annan and Mary Robinson, and on 7th of September 2001 a resolution proposed by the UK and Costa Rica was put to the UN that 21 September would be UN Day for Peace and that there would be a Global Ceasefire. This resolution was passed unanimously. Jeremy and Kofi Annan were due to hold a press conference in New York to launch the UN Day for Peace on the morning of 11 September, before events took a different turn, and proved if indeed there was ever any doubt that the world did need a day of peace.

Jeremy found that he came up against a lot of cynicism, that the UN Day for Peace was tokenism? His response is that cynicism kills, it kills ideas, and if he had listened to the cynics we would not be where we are today. He also felt it was very important to get the peace message into schools and to that end Peace One Day have many education resources on their website.



There are many achievements because of this day. In Afghanistan for instance, after much effort, they received a letter from the Taliban saying they would not kill or kidnap for this day and it enabled 1.6million children to be vaccinated against polio in 2007. In 2008 according to UN Department of Safety and Security there was a 70% reduction in violent incidents in Afghanistan on this day. If it can happen for one day in Afghanistan why not for one day everywhere? But it is happening not only Afghanistan but in the DRC, Sudan and other areas of conflict. It is proof that we can stop, if only for a day. Of course we want 365 days of peace but you won't get 365 if you don't get one.

So where do we go from here? In 2012, Peace One Day is calling for and working towards a Global Truce - a day of ceasefire and non-violence observed by all sectors of society globally. Peace One Day hopes this will be the largest reduction in global violence in recorded history, both domestically and internationally. They are looking for the largest gathering ever for peace, and hope this can be achieved by media networking, such as Facebook, Twitter, You Tube. This was one of the reasons for Jeremy being at the launch of Social Media Week.

So it is over to us to get working for a Global Truce on 21 Sept 2012. The full extent of its aims are described on the Peace One Day website *'The benefits of the Global Truce are far-reaching and truly relate to you - children not fighting or being bullied in school; young people and students standing together as one, unifying for the first time on global scale; your neighbour not being a victim of domestic violence; joint activities between communities historically in conflict, helping to strengthen a fragile peace; a cessation of violent conflict on the international stage, allowing for much needed humanitarian aid to be distributed'*.

For more information and details of how to get involved visit

www.peaceoneday.org/en/welcome



slavery at home and abroad

International Day for Abolition of Slavery – 2 Dec

The United Nations' International Day for the Abolition of Slavery is annually observed on December 2 to remind people that modern slavery works against human rights. The day also encourages people to put meaning to the words of the Universal Declaration of Human Rights that "no one shall be held in slavery or servitude" through their actions.

'The abolition of the trans-Atlantic slave trade in the 19th century did not eradicate the practice globally. Instead, it took on other forms, which persist to this day: serfdom, debt bondage and forced and bonded labour; trafficking in women and children, domestic slavery and forced prostitution, including of children; sexual slavery, forced marriage and the sale of wives; child labour and child servitude, among others.' Secretary-General Ban Ki-moon, message for the International Day for the Abolition of Slavery 2 December 2010

UK Anti-Slavery Day 18th October 2011

A UK parliamentary bill to create the day was championed by former MP and now Chairman of the Human Trafficking Foundation, Anthony Steen. The date also coincides with the European Anti-Trafficking Day. A number of UK-based organisations which seek to end slavery, including human trafficking, are working together to call for an end to modern slavery once and for all.

On the Anti-Slavery International website there are many cases of modern day slavery and they need your help to stop them continuing, among their campaigns you will find

'Act now to end child slavery in the chocolate industry'

Much of the chocolate we enjoy may be tainted by child slavery. Anti-Slavery International's latest research shows the continuation of child trafficking, to cocoa farms in the Ivory Coast, which produces almost 40% of the world's cocoa. Big multinational commodity trading companies buy cocoa sourced from Ivorian cocoa farms where children in slavery are frequently found, and export it to the global brands which make and sell chocolate worldwide.

'Slavery-Free London Olympics'

The Slavery-Free London campaign aims to draw attention to the potential risk of an increase in modern slavery connected to the 2012 Games, and ensure more is done to put a stop to it in the run up to, during and after the Games.

Although human trafficking and forced labour are ongoing problems in London and the UK, the 2012 Games could make the situation worse. Past international experience signals a risk of an increase in human trafficking in the lead up to and during major sporting events. It is likely criminal gangs may use the Games to lure people to the UK for jobs that don't exist, only to exploit them elsewhere. Overseas workers making Olympic-branded products which Londoners and tourists will buy for the Games are also at risk of slavery.

To find out more and take part in e-actions visit www.antislavery.org/english/

remembering AIDS

Philippa Bonella of SCIAF provides a reflection for this year's World AIDS Day

World AIDS Day takes place on 1 December 2011. With over 33 million people living with HIV and AIDS worldwide, including more than 2 million children, it is a day to pause and reflect. Despite major advances, the global number of people living with HIV continues to grow, partly as a result of better access to medicine and longer life after diagnosis, but also because for every person who begins treatment, two others are newly infected.

Today around the world, HIV is a disease of poverty and powerlessness. It most directly affects the poorest of the poor, the rootless and those who have no voice. Responding to Catholic social teaching and its themes of solidarity and human dignity, in the face of the HIV epidemic we must act. SCIAF has prioritised supporting people with HIV in the countries where we work. We work to prevent new HIV infections by ensuring that women and men have the knowledge and voice they need to reduce their own risk. We support communities to campaign for better access to testing and treatment. Where there is little social support or strong stigma against those living with HIV, we work with partners to provide social care and a helping hand, as well as helping people affected by HIV to campaign for their own basic rights.

SCIAF now has years of experience working with partners who have real expertise in HIV and AIDS, particularly in community-based health and social care and behaviour change. We work largely through church programmes; around half of education and health care provision in sub-Saharan Africa is through faith-based organisations.

The Catholic church has huge potential for leadership in addressing stigma and discrimination related to HIV and AIDS, as well as providing care. The church is present across the world within communities significantly affected by HIV, working with few resources and lacking basic government health and social support systems.

Globally, the Catholic church looks after one in four people living with HIV. We have a responsibility to act to support poor and vulnerable people. And we also have a responsibility to listen and to support them to achieve the basic rights we take for granted. So I will leave the last word to Grace, from northern Uganda, who was diagnosed in 2001, talking about her Comboni carer funded by SCIAF:

I have three children in school, but they are having a hard time because I am the bread winner and unable to work. My husband does not care about us, and he is ill anyway. No support from him. It is supportive having Andrew [her carer] come and help sometimes. I really need help if anyone can come. My children are aged 15 and 13 who stay in the house, and they help when they can by fetching water, buying food, and if we have no money then some of the other clients who are doing better they pitch in and help us out.

Please take a few moments this World Aids Day to pray for Grace, her family and her neighbours.



Photograph by Sean Sprague

newsbrief . . . newsbrief

Prisoners Week, 20 - 26th November, 'Do you see me or are you just looking?' Prisoners' Week is an opportunity to remember all in our communities who are affected by crime and imprisonment: prisoners and their families, victims of crime and those who work within the criminal justice system. Prisoners' Week is an initiative of the Churches that aims to stimulate discussion, highlight concerns and share hope. For over thirty years Prisons Week has prepared prayers and literature to enable the Christian community to pray for all those affected by issues surrounding prison. Resource materials for this year should be available on www.prisonersweekscotland.co.uk

Quiet Day for Scotland. Please remember to spare some time over the weekend nearest to Saint Andrew's Day 30th November (this year it falls on Wednesday so your special weekend could be either Friday 25th to Sunday 27th October or Friday 2nd to Sunday 4th November) to celebrate a Quiet Day for Scotland. A dedicated Task Group of ACTS worked hard to bring this initiative to Scotland in its promotion and hosting of Gathering events which attracted interest from the First Minister who asked Convener, Ken Lawson, to provide a prayer for Scotland. More information at www.acts-scotland.org

16 Days of Activism Against Gender Violence is an international campaign originating from the first Women's Global Leadership Institute sponsored by the Centre for Women's Global Leadership in 1991. Participants chose the dates November 25 - International Day for the Elimination of Violence against Women - and December 10 - International Human Rights Day in order to link violence against women and to emphasize that such violence is a violation of human rights. Over 3,700 organizations in approximately 164 countries have participated in the 16 Days Campaign since <http://16dayscwgl.rutgers.edu/>

Stop Climate Chaos Scotland has a new briefing on the Scottish Government's target for 100% renewables by 2020 on their website. In May 2011, the Scottish Government announced its target to generate the equivalent of 100% of Scotland's total electricity demand from renewable resources by 2020. However for this to be truly sustainable, it is vital that renewable energy is deployed without harm to sensitive environmental resources and in line with the energy hierarchy whereby demand reduction and energy efficiency is prioritised. The short briefing note is intended to provide an introductory overview to the generation and consumption of electricity in Scotland and the implications of the new 100% renewables target for 2020. See the briefing at www.stopclimatechaos.org

Amazon Awareness Week, 26 November - 4 December 2011. This week, is to raise awareness about the large-scale environmental and social crisis within the Amazon basin, due to Brazil's current policy of rapid industrialisation within the rainforest itself. The forest has already been significantly encroached upon over the last forty years, and now there are many reasons to think we are at a tipping point... going much further could result in permanent loss of this whole precious ecosystem. The coming months are crucial in ensuring that the Amazon Rainforest issue is debated more widely, that people in Britain and worldwide are made aware of the consequences of Brazil's current energy policy, encouraging our government to question what cannot be considered solely a small regional crisis. The whole forest and river Amazon as a living ecosystem, with its precious gifts of rainfall, freshwater, oxygen and indigenous knowledge, is under threat! Find out more at amazon-awareness.posterous.com/pages/amazon-awareness-week-26-nov-4-dec

Christmas Greetings Campaign: Action by Christians Against Torture (UK) is a registered ecumenical charity which runs an annual Christmas Card Campaign in support of prisoners, persecuted Christians, human rights groups under threat, prisoners on death row, etc. Cards and messages of support can bring hope to those suffering imprisonment or persecution. Details of prisoner lists will be on their website shortly. www.acatuk.org.uk/christmas.php

Breaking Barriers – Poverty and Homelessness Action Week. 28 Jan – 5 Feb 2012. Our world is filled with barriers between people, barriers that prevent us from understanding one another. They are created by unfair benefits rules and inadequate wages, by the stigma attached to being poor or homeless, and particularly by the growing gap between the richest and poorest people in our society. Churches and community projects can break these barriers. They can challenge prejudice, enable excluded people to live full lives, and build a fairer world. Work with us in Poverty & Homelessness Action Week 2012 to break the barriers that trap people in poverty and homelessness. With the magazine you will find a leaflet from which you can place an order for resource materials. More info at www.actionweek.org.uk

The Fairtrade Foundation is developing a series of briefings on key commodities, starting with cocoa. Steady growth over the last hundred years has transformed the chocolate confectionery market into an \$80bn a year global industry. But now, with demand forecast to outstrip supply, a crisis is looming for the industry. Rising incomes in emerging markets like India and China, combined with anticipated economic recovery in the rich North, have led to forecasts of a 30 per cent growth in demand by 2020. This should be good news for farmers and businesses alike. But complacency and disregard for the livelihoods of more than five million small-scale family farmers who grow 90 per cent of the world's cocoa mean that the industry may simply be unable to provide sufficient supply to meet the demand. See www.fairtrade.org.uk for more information. **Maltesers to go Fairtrade.** Mars have announced that Maltesers will be going Fairtrade in the UK and Ireland in 2012.

Mixed News on the Scottish Living Wage. The Scottish Living Wage Campaign welcomed the announcement by the Cabinet Secretary for Finance and Sustainable Growth that the Scottish Government will maintain their commitment to the living wage and that it has been uprated to £7.20. The Scottish living wage in the public sector applies to government agencies, core staff and the NHS. At the same time the campaign expressed disappointment that Mr Swinney, in an answer to a Parliamentary question refused to extend the obligation to pay the living wage to every local authority. New research from the campaign shows that around 7% of all directly employed staff in local authorities earn less than £7.20. (Source Poverty Alliance)

SCOWR highlights Welfare Reform challenges for the Scottish Parliament. The Scottish Campaign on Welfare Reform (SCOWR) has written to all MSPs and several Parliamentary Committees to highlight challenges posed by the UK Welfare Bill. They have outlined the key principles that must underpin the devolution of council tax benefit, discretionary social fund community care grants and crisis loans and the new criteria for passported benefits. They are also calling for full consideration of the implications of the UK Welfare Reform Bill before any legislative consent motion (LCM) required to implement reforms in Scotland is approved. (Source Poverty Alliance)

50/50 for christmastide

Ruth Grayson, a Christian economist and founder of CASC-Aid 50/50, advocates giving (as well as shopping) early for Christmas

Christ the King Sunday is a timely reminder that the baby whose birth we will be celebrating in a few weeks' time is the king who reigns over all both in this world and the next. He was acknowledged as such by the Magi at his birth (Matthew 2:1, 11) and by a dying criminal at his death (Luke 23: 42). The church year has gone full cycle. As we prepare for Christmas, what gifts are we preparing for a king who has given everything for us and whom we too will encounter one day?

Christ the King Sunday is the last Sunday of the church year. The following Sunday, Advent Sunday, we will begin to focus on the expectation of the birth of the Messiah here on earth. Today, we are focusing on his kingship in heaven. The circle is complete. But because it is a circle, there is no separation of the two. It is seamless. As Psalm 24 reminds us, preparations for the arrival of the King of Glory begin here, on the earth that God created. Our preparations for Christmas should therefore include preparations for our own ultimate reception into Christ's kingdom (Matthew 25:31-46).

From Advent Sunday onward, we will probably embark on a seasonal round of special services: Advent, carol services, Christmas Eve, Christmas Day etc. But worship is not just about the format or content of a service (see Amos 5:21). Worship is about living our lives to put God first. The parable of the sheep and goats makes it very clear that if Jesus comes first in our lives, this means putting 'the least' first out of deference to him.

How do we do this? One way is to emulate the Magi, who gave valuable gifts in their entirety to the baby King (Matthew 2:11). Another is to look at John the Baptist's answer to those of his own followers who asked him how

they should prepare to meet Christ. (Luke 3:11) Whatever we have, we should give half away to those who have nothing. This is 50/50 giving.

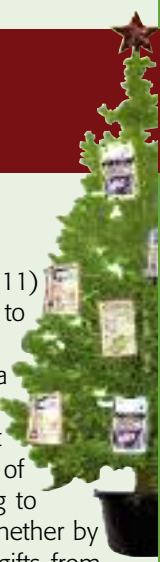
This may seem tough, but Christmas is a good place to start. 50/50 giving is easy at Christmas. It does not mean spending more, but spending differently. It begins by taking stock of what we ourselves plan to spend, and resolving to donate at least an equal amount to charity – whether by outright giving, by alternative giving, by buying gifts from charity shops etc.

In this country we spend tens of billions in the high streets through seasonal shopping, many of us without being aware of how much we are spending until the bills come in. If we give as much as we spend at Christmas, we could literally make a world of difference, to ourselves as well as to others.

We have received everything from God. 'The earth is the Lord's' (Psalm 24); 'all things come from you' (1 Chronicles 29: 14). It should not be any hardship to give to God at least half of the equivalent value of gifts that we have not even yet bought or received, and which we often do not need or even want for ourselves.

50/50 giving does NOT mean not enjoying Christmas! Rather, it means enjoying it more because in focusing our giving on the one whose birthday we are celebrating, we will not only know we are making a substantial difference in other people's lives but will also be making a substantial difference in our own.

(See www.casc-aid.org.uk, especially '50/50 Giving'; 'The Cost of Christmas'; and 'Suggestions for Talks and Sermons')



the story of ashraf from bethlehem

Maureen Jack of Christian Peacemaker Teams sends an item underlining the repression of Palestinians.

In an article in a recent *Justice and Peace Scotland Magazine*, Ann Davies wrote about the Ma'an lil-Hayat (Together for Life) workshop, a project of Bethlehem's L'Arche community, and the little felt doves made there. As part of its mission to 'Invest in Peace' the Church of Scotland ordered 1000 of these, which sold out within hours at this year's General Assembly.

One of the people who attends Ma'an lil-Hayat is Ashraf. He's 23 years old, but with the intellectual capacity of a four year old. People who have visited the workshop describe him as a shy, sweet young man. He lives with his family in Al-Khader, near Bethlehem. Earlier this year he had a frightening experience.

On the evening of Tuesday 24 May 2011 Ashraf was just fifty yards or so from his home, spending time with a local shopkeeper. Three Israeli army jeeps appeared. It seems possible that the soldiers were looking for boys they thought had thrown stones at them. Terrified at the sight of the jeeps, Ashraf ran towards his home.

As Ashraf ran, a soldier fired a shot in the air. Soldiers chased Ashraf and caught up with him as he reached

his home and was trying to open the door. A Ma'an News Agency report quotes his mother as saying, 'They grabbed him, tackled him to the ground and started beating him mercilessly. They trod him with their military shoes. I tried by all means to tell them he was disabled. I tried to speak to them in English, but all they did was order me to go inside. Then they cuffed Ashraf's hands and legs, blindfolded him and took him to the jeep. I brought a medical report to show it to the soldiers, but they did not even look at it.' Eventually, a neighbour managed to explain the situation to the Israeli military, and after an hour Ashraf was released, visibly distraught.

Despite the fact that two weeks after the incident Ashraf was still sore and bruised he was soon back at work, testimony to the importance to him of the workshop. So, Ashraf was again with his friends, receiving the loving support of the workshop staff.

Doves and other felted gifts from the Ma'an lil-Hayat workshop, along with a range of other Palestinian craft products, may be purchased by visiting www.hadeel.org

diary diary

Coverage of
our recent conference
will appear in the next issue

October

- 16 World Food Day
- 17 UN International Day for the Eradication of Poverty
- 18 UK Anti-Slavery Day
- 24 United Nations Day
- 29 Promoting solar panels in church buildings - options and challenges A conference organised by the Church of Scotland and Eco-Congregation. Partick South Church, 259 Dumbarton Road, Glasgow

November

- 5 World Community Day
- 6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
- 10 1995 - Nine Nigerian environmentalists and human rights activists hanged
- 11 Armistice Day
- 16 International Day for Tolerance
- 20-26 Prisoners' Week
- 20 Universal Children's Day
- 1959 Anniversary of Declaration of Rights of Child
- 1989 Convention on Rights of the Child

- 25 International Day for the Elimination of Violence against Women
- 29 UN International Day of Solidarity with the Palestinian People

December

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

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

Our front cover is one of the entries from this year's Scottish CND painting for peace Exhibition. The picture is by Caitlin Docherty, aged 8, from Glenburn Special Needs School, Greenock, and is printed with permission and with delight.

Our Office: 65 Bath Street, Glasgow, G2 2BX. Tel/Fax: 0141 333 0238
Email: office@justiceandpeacescotland.org.uk www.justiceandpeacescotland.org.uk
OPEN DAILY 10.00 hrs to 16.00 hrs Monday to Friday inclusive.

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Office Volunteers - Maria Madill & Sr. Agnes Bradley



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