



Graffiti on Separation Wall, Bethlehem, West Bank

what's inside	Editorial.....	2	Nuclear Weapons and Trident	6	Stocking.....	9
	Action needed on		CND Game Changers.....	6	Newsbrief	10
	benefits cuts	3	A Dictionary of Contemporary		A Christmas Meditation	10
	Asylum Matters	4-5	Politics	7	The worst idlers in the	
	Asylum and Destitution.....	4	Holy Child of Bethlehem.....	7	world?	11
	Dignity made Destitute.....	4-5	Analysis of economic reality		Integrating Life and Faith	
	The Life and Death		2012!	8	Course 2013.....	11
	of Solyman Rashed	5	A Beacon of Hope.....	8	Fated to live side by side	11
	Dungavel St Andrew's Day	5	Something for Santa's		Diary.....	12



Sometimes it can seem like an uphill struggle. Meeting, planning, campaigning and liturgy seem to have limited success and social witness. There seems to be so much to do and so few willing to come forward. There are over 665,000 Catholics in Scotland, of whom more than 180,000 are counted in recent mass going surveys. The old days of Catholics growing up, being educated and going through the sacramental rites of passage in a purely Catholic environment are largely gone.

The time when spouses met up through the church and the children naturally went to church with their parents are certainly no longer the norm. The variety of other distractions means that church based social activities are only one interest vying with many others for our attention. This fragmentation affects the local parish cohesion and community from which people came forward and accepted lay apostolate.

In spite of these forebodings, there are still those who make up in energy for what they lack in numbers. People are still working in local parish and ecumenical groups to live out the implications of the gospel as articulated in Catholic Social Teaching.

For many Catholics, this year has been a time of coming to terms with a new translation of the Mass. If nothing else, it has been a reminder that any change can be unsettling. This is an indication that working for social change is not going to be easy either; people are not easily moved out of their comfort zone. The move from a one-off feelgood giving for a worthy cause to the long term commitment and sacrifice of working to change a system that is unjust requires a major shift in our awareness.

The gospels foresaw the danger. Jesus, as usual, is aware of the underlying motive of those who criticise apparent deviation from what is taken to be the law: 'You hypocrites! Isaiah was right when he prophesied about you, for he wrote, "These people honour me with their lips, but their hearts are far from me"' (Mark 5:7). And here Jesus invokes not only Isaiah, but that whole strand of prophetic criticism most starkly emphasised by Amos: 'I hate, I despise your religious feasts; I cannot stand your assemblies. I will not accept them. I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream!' (Amos 5:21-24).

It is important to remember the origin of the word *liturgy*, which comes from two Greek words meaning 'the work of the people'. Originally it was a duty, by which citizens contributed to the religious and civic wellbeing of the city. It is taken over into the Greek translation of the Hebrew Testament to mean the work of function of the priest in the service of the Temple. This in turn is superseded by the new covenant inaugurated by Christ: 'But now Jesus, our High Priest, has been given a ministry that is far superior to the old priesthood, for he is the one who mediates for us a far better covenant with God, based on better promises' (Hebrews 8:6).

This new and everlasting covenant is to be found in the Eucharist, described in the Vatican II constitution

Lumen Gentium as the 'source and summit of Christian life' (11). The Eucharist is rooted in justice, both in its distributive and retributive or restorative senses. It is distributive in giving us what is necessary for nourishment in our lives – our daily bread. It is retributive (a word meaning something between correcting and restoring) forgiving our trespasses and sins and replacing them with the balanced harmony of God's kingdom.

The linkage between liturgy in worship and liturgy in life has been clearly recognised by Pope John Paul II and Pope Benedict XVI. In his Apostolic Letter on the importance of the Lord's Day, John Paul II emphasised the social implication: 'But presuming a wider sense of commitment, why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting people who are alone to a meal, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people's lives the love of Christ received at the Eucharistic table.'

Lived in this way, not only the Sunday Eucharist but the whole of Sunday becomes a great school of charity, justice and peace. The presence of the Risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and at times entire peoples are entangled.' John Paul II, *Dies Domini*, (1998), 72-3. And the Eucharist, arguably, is not just for Sunday.

Pope Benedict, from his first encyclical, *Deus Caritas Est*, has spoken of how 'the Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly' (28). And this action is a part of a unity with worship: 'Here the usual contraposition between worship and ethics simply falls apart. Worship itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented' (14).

This then, is not the empty liturgy spurned by the prophets, but the continuity and integrity of action and worship. This Eucharist gives rise to a 'sacramental mysticism' which sanctifies social relationships, bringing the human and the sacred closer. 'Certainly, the restoration of justice, reconciliation and forgiveness are the conditions for building true peace. The recognition of this fact leads to a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God's image and likeness. Through the concrete fulfilment of this responsibility, the Eucharist becomes in life what it signifies in its celebration.' Benedict XVI, *The Eucharist, A Mystery to be Offered to the World*, (2007), 89.

As we come again to that point in the liturgical year where we recall the greatest of mysteries offered to the world, may we be given the grace that binds together our action and worship.

Tim Duffy



Action needed on benefits cuts

Alastair Cameron describes how Scottish Churches Housing Action promotes co-ordinated action in response to new limits on benefits

Margaret Lynch doesn't mince her words. Progress on homelessness over the last 10 years will be 'blown out of the water' by Westminster's welfare reform. 'The changes will take £2 billion out of the Scottish economy, according to the Fraser of Allander Institute... 4,000 households in Scotland will each lose £1,100 a year from the single room rent provisions alone.'

Margaret is the Chief Executive of Citizens Advice Scotland, and she spoke at the AGM seminar of Scottish Churches Housing Action in September. A committed church-goer herself, she called on churches both to be a source of help for those in need, and to challenge the injustice of the cuts. 'My granny set up a soup kitchen in the 1930s, and thought of the welfare state as the greatest achievement of the 20th century, because it meant the soup kitchen was no longer needed. But we're seeing foodbanks developed in response to today's austerity, and the churches must demonstrate their preferential option for the poor,' she said.

The key changes to Housing Benefit that risk making people homeless include:

- The single room rate, which limits the amount paid to a claimant who is single to the cost of a room in a shared house – not an independent tenancy. This previously applied to under-25s; it now applies to under-35s;
- The non-dependant deduction. A non-dependant is someone who lives in the house who isn't dependent on the claimant – usually children of the family who are 16 or over. If a claimant has a non-dependant living with them, their Housing Benefit is cut – by amounts up to £60.60 per week. And the non-dependant him or herself is not entitled to Housing Benefit
- The 'under-occupation' provision, also known as the 'bedroom tax'. Payment will be limited to one bedroom per couple or individual in the household. Same-sex children under 16 count as sharing. Children under 10 regardless of sex count as sharing. 14% of the family's Housing Benefit will be deducted for one 'extra' bedroom; 25% for two. This applies to people of working age.

In addition, there will be a cap of £25,000 on the amount any household, regardless of size, can get from welfare benefits. This sounds reasonably generous, until you realise that many supported housing projects have high costs that are met out of benefits – people staying there claim big amounts, but see scarcely any of the cash.

Stopping the blame game

Meantime, let's look at how claimants are portrayed in our national media. 'A haven for scroungers'; 'Mum boasts of luxury life on £18k a year benefits'; 'On sink estates everyone knows the Shameless families in which no one has worked for generations.' Direct quotes from just one newspaper, determined, it seems, to demonise people who claim benefits. If one person breaks the rules, they must all be at it. 'Hard working families' are set against the scroungers. But hard working families also claim housing benefit – they need to, because rents are too high and wages too low.

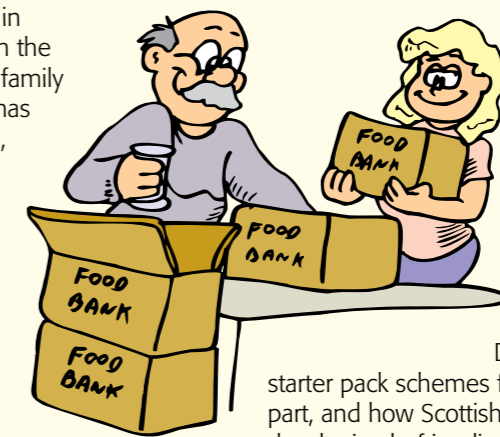
Poverty & Homelessness Action Week, 26 Jan -3 Feb 2013, is the chance to show we're fed up with the blame game. We know some people exploit the system – but we also know most don't. And we know that blame isn't the way, anyway, to bring out the best in people. The year's theme is taken from John 8:7 – *Can you cast the first stone?* At www.actionweek.org.uk you can download free worship materials, ideas for work with children, prayers and reflections which help worship on this theme. Our online prayer calendar throughout the week – which links Homelessness Sunday with Poverty Action Sunday – brings video stories of positive responses to poverty and exclusion. If you don't do things online, resources can be ordered from Scottish Churches Housing Action using the form enclosed with this magazine or by ringing 0131 477 4500.



Working together will challenge the cuts

Scottish Churches Housing Action is developing relationships with two of the key organisations providing front-line support to people in extreme need – the Society of St Vincent de Paul; and the Trussell Trust, a relative newcomer to Scotland, which already lists 10 operating foodbanks on its website. In a meeting with SVP national President, Michael Balfour, in November, my colleague Diane Beckett and I set out how starter pack schemes for homeless people play their part, and how Scottish Churches Housing Action is developing befriending schemes to link up supportive volunteers with people going through homelessness. Michael in turn demonstrated how local conferences of St Vincent de Paul take a befriending approach to all in need. We rapidly agreed that closer relationships will benefit all.

By working together at a local level with starter pack schemes, furniture projects and the like, churches will contribute to better help for people in need, and can build up a record of the impact of the new rules. This will aid campaigning to put in place a system which genuinely helps people into work, but still protects those who cannot.



Asylum Matters

Asylum and Destitution

The Commission has long had as a priority a concern for those seeking asylum in this country along with their families

A continuing source of concern is governmental lack of concern for those whose asylum appeals have been turned down but who, for various reasons are unable to return to their own country. The housing providers were, until recently, Y People – the former YMCA. They operated a policy of conscious non eviction, at cost to themselves. UK Borders Agency has transferred responsibility to SERCO, who not only operate a straight policy of eviction; but also appear to be having problems finding housing providers to fulfil the terms of their contracts.

Archbishop Conti wrote a powerful and moving article in June on the need for compassion which appeared in the Herald. Bishop Moran, our President, addressed a rally in George Square on 16 June and took part, with J&P members

and a large number of other supporters in the face of racist opposition.

We are currently cooperating with the Stop Destitution Campaign for asylum seekers coordinated by the Scottish Refugee Council and supported by ACTS. The basic issue remains, however: government has reduced asylum seekers to a part of a balance sheet aiming to minimise costs. As with social welfare more generally, people are reduced to economic units. If they can be encouraged or pressurised to remove themselves from the financial cost column, that is enough. Such balance sheets do not have a column for human cost.



Dignity made Destitute

Karen Goodwin of the Scottish Refugee Council describes how current asylum policies fail to meet the standards of a decent democracy

The pressure to stop refugee destitution is building across Scotland as over 1,000 people get behind a new campaign to end the inhumane treatment facing hundreds of refused asylum seekers who have fled their home countries seeking sanctuary.

The Stop Destitution campaign which is backed by Justice and Peace Scotland, asks people to open their eyes to destitution in Scotland. It was launched by the Scottish Refugee Council and the Refugee Survival Trust on 1 October.

The campaign highlights the UK Government's deliberate policy to leave people who have been refused asylum with nothing - no money, no home and no right to work - in the hope they will return to the countries they have fled.

However, research by Glasgow Caledonian University's Scottish Poverty Unit, also launched in October this year, shows that people from countries with well documented human rights abuses, including Iran, Zimbabwe, Eritrea and Sudan are still too frightened to return. In many cases, return is in fact almost impossible due to a lack of safe routes or uncooperative governments.

The research, which included a week-long survey with agencies across Scotland supporting refugees and asylum seekers recorded 148 destitute people, including 21 children. Many had been destitute for several years. Researcher Morag Gillespie believes that this is the tip of the iceberg and says her study indicates hundreds of refused asylum seekers across Scotland are destitute.

The Stop Destitution campaign was launched in response to these findings. A film, *Destitution*, made by film maker Chris Leslie and featuring the stories of three refused asylum seekers who find themselves with nothing, has also been released to help explain the issue. At one dramatic moment in the film, which is available on www.stopdestitution.org.uk, Kurdish asylum seeker Ako Zada is shown trying to access his flat, only to find that the locks have been changed and he is no longer able to access it. An emotional Zada explains: 'I am not crying for myself. I am crying for those who believe that human rights exist here in the UK.'

The petition has attracted over 1,300 signatures to date including those of high profile Glasgow writer, Louise Welsh and Glasgow Girls, Amal Azzudin and Roza Salih. It calls for

the UK Immigration Minister to take urgent action and for the law which stops refused asylum seekers from accessing support to be changed.

Scottish Refugee Council and the Refugee Survival Trust are calling for proper support from the point at which someone claims asylum until they either get protection or can return safely.

The charities believe that all asylum seekers who remain in the UK after six months should have the right to work, and that decision-making still needs to improve. In particular they want to see better use of made of discretionary leave for those whose asylum claims are refused but yet are unable to return.

Over 20 organisations including Amnesty International, Action for Churches Together in Scotland (ACTS), Unison, Positive Action in Housing and the Child Poverty Action Group in Scotland, are backing the calls.

The issue was debated in the Scottish Parliament last month following a motion in support of the campaign by Linda Fabiani MSP. She, along with fellow MSPs, Mary Fee, Christina McKelvie, and Patrick Harvie, highlighted the desperate situations of destitute asylum seekers known to the Scottish Refugee Council.

One man, a Bedoun whose rights are not recognised by the authorities in Kuwait fled fearing for his life but found his case was refused. He suffered physical and mental health problems which were exacerbated by being destitute.

He was at times forced to sleep rough, or stayed in a basic Glasgow night shelter. Last month he collapsed on a bus and later died in hospital. He had not had any support for over two years.

Mary Fee highlighted the case of Zimbabwean woman who was destitute despite a Supreme Court decision judgment earlier this summer, which said that anyone opposing the Mugabe regime was not safe if they were returned. The same woman told the Scottish Refugee Council that she was often forced to sleep in the Glasgow night shelter but had nowhere to go until it opened at 8pm: 'Sometimes I go to the library, but I'm just sitting there. I can't concentrate on anything. Other times I just wander the streets. Sometimes I cry. I feel embarrassed, like everyone knows. The feeling of begging for everything is terrible.'

Responding to the debate for the Scottish Government Humza Yousaf, Minister for External Affairs and International Development, condemned the inhumane policies which led to destitution. This follows a motion put down by Glasgow City Council earlier this year, which made the same calls.

Gary Christie, Head of Policy at Scottish Refugee Council,

The Life and Death of Solyman Rashed

Thom Walker, of Scottish Detainee Visitors, tells of a friend he first met in Dungavel

I first met Solyman on a cold Monday night at Dungavel. He bounded into the room and I could see he was very well liked by all the staff and the other detainees. Solyman was always terrified of returning home to Kirkuk. He had lost all contact with his family, and could not imagine where he would go or how he would survive in a country ravaged by war. Each time we spoke, he would tell me about another incident in his home town where someone had been killed. He could not understand how he could possibly be sent home to somewhere that was so dangerous, and was angry that they tried to portray northern Iraq as 'safe.' We chatted in person a number of times over the next few months and also spoke on the phone. He found detention very difficult, though often seemed positive when we met, joking about our first trip to watch football once he was released.

After a few months in Dungavel I attended Solyman's first bail hearing in Glasgow. Solyman held a lot of hope that he would be released having been granted NASS Section 4 support by the Home Office. Sadly, as was to happen countless more times, he was denied bail and remained in detention. This had a profound effect on him, and his mental health began to suffer. He complained that he was having trouble sleeping, and was finding it very difficult to stay positive, something that had never been a problem previously. Nevertheless, Solyman did try to focus on applying again for bail a number of times, trying to remain hopeful. With support from SDV and Unity he was finally able to find a bail address, but this was still not sufficient and his application was turned down.

By this point Solyman had been in Dungavel for more than 10 months. He was suffering from severe mental health problems, having spoken to me about committing suicide because the prospect of never being released seemed an ever more likely reality. After being denied bail once again in Scotland, he was sent to a number of different immigration

centres in the UK. It became increasingly difficult to maintain regular contact with him, though we did manage to speak on the phone on a few occasions. Each time we spoke I became more concerned for his welfare. He told me he had tried to commit suicide on a number of occasions and had been placed on permanent suicide watch. He had sworn that he could never return to Iraq, but the prospect of indefinite detention had forced him to consider this. It was as if he had become so ill that he had been forced to think the unthinkable.

Two weeks after being returned to Iraq, Solyman was killed by a car bomb in Kirkuk. Like many others, I was shocked and very sad to read of Solyman's death. I am appalled that our immigration system had treated him with such disdain, and had allowed a bright, lively and intelligent man to become crushed by the bureaucratic walls that would never allow him a genuine chance of freedom. He had wanted to work, to be allowed a dignified life outside of detention but he had been repeatedly denied this chance to return to society.

Solyman had an amazing capacity to channel his frustration into making people laugh, usually with a wink or an "I'm just kidding mate," following a particularly cheeky comment. He was an enormously kind individual, always asking about others and remembering details about our conversations. I feel privileged to have met and known Solyman, and hope that what support I was able to give him was of some comfort. I know he greatly appreciated those who visited him, and always thanked everyone who had tried to help.

His death has been very difficult for me personally, and my thoughts are with anyone who has ever lost a friend. Solyman will always be remembered. I am ashamed that my government would not offer him the dignity that he, like many others, deserved. Although he tried to remain positive, he was fighting against a system that would not look upon him as an individual, but simply as a statistic.

DUNGAVEL ST ANDREW'S DAY

Margaret Donnelly, Galloway diocesan representative, reports on the annual St Andrew's vigil at Dungavel

On the Sunday before St Andrew's Day, once again it's time for the annual vigil at Dungavel Removal Centre.

As has happened for the last twelve years Friends of Refugees Ayrshire organised a gathering which takes place in the car park outside what was once the country house of one of Scotland's titled families. This year there were about 24 people gathered of whom 3 were police officers to ensure that we are able to hand in the gifts we bring for those detained inside that huge fence and gate. Several speakers said how over the years and in spite of protests, we still have the horror of a place in Scotland where we lock up people who have committed no crime, but who seek asylum as a human right.

A member of Friends of Refugees Ayrshire told the recent and appalling story about an Iraqi man living in Glasgow who was detained and after many months in detention agreed almost in despair to return to his homeland only to die a short time later in a bombing.

Linda Fabiani MSP, who often attends these events, spoke of the scandal of having such a place as Dungavel and about how difficult it is for her to get information about the number of people who are detained by the Border Agency.

It is probably an indication of the nature of current government policy on asylum that four people, unrelated to our event, were held back from visiting until our event was completed. This is the kind of petty and bureaucratic abuse of power that divides people into them and us. One person said, 'Let's just finish up and go. I feel guilty about holding these visitors back.' Another member of the group commented: 'Yes, that's the point – to try to make us feel guilty.'

said: 'We are delighted that the campaign has got off to such a good start and we would like to offer our sincere thanks to those who have signed the petition or offered support in other ways.'

But we still have so much to do if this is to have a real impact. We would urge people to get behind this urgent call for the humane treatment of refused asylum seekers. It is unacceptable that as Scotland approaches its target to end homelessness, asylum seekers are still left out in the cold. Please tell your friends, work colleagues and other contacts about this important issue, and urge them to sign the petition.'

Michelle Lowe, Development Manager of Refugee Survival Trust, said: 'Scottish people helped end the detention of children for asylum purposes in 2010. We can do the same with this current injustice. Please sign the petition today.'

The campaign runs until March 2013, when the petition will be given to the UK Immigration Minister. We need your help: please sign the petition to support this important campaign and involve friends as well. Fill in the postcard inside this magazine and return it to the Scottish Refugee Council or go to www.stopdestitution.org.uk and fill in the online action.

Nuclear Weapons and Trident

The most long lasting and consistent policy of the Justice and Peace Commission in Scotland has been the opposition to the UK independent nuclear deterrent, first as Polaris and subsequently as Trident. These and similar weapons are by their very existence in contravention of the sole prohibition of the Second Vatican Council: 'Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and humanity, which merits firm and unequivocal condemnation.' (Gaudium et Spes, n80).

The Scottish Bishops have clearly condemned (in 1982 and again as recently as 2007) both the use of weapons of mass destruction (not simply nuclear weapons) and the intention to use such weapons implicit in the policy of deterrence espoused by the UK government.

The Faslane Easter Witness for Peace, organised ecumenically by Scottish Clergy against Nuclear Weapons, celebrated peace in the face of the UK nuclear deterrent on the day before Palm Sunday, was well supported by Justice and Peace. It had the added support this year of Bishop Toal, whose presence emphasised the importance the Church accords to the need to oppose nuclear weapons,

particularly in the thirtieth anniversary year of the Scottish Bishops' Statement of 1982 opposing the policy of nuclear deterrence. This event is essentially liturgical with prayers, speeches, solidarity and music, deliberately avoiding non violent protest. It is becoming an annual fixture: next year's Faslane Witness is already scheduled for 23 March, at 12.00 at the Faslane Main Gate.

It is interesting to see the way in which the nuclear issue has come before the public eye again in Scotland. It is a part of the continuing argument which has become tied in to the coming referendum. There are people of good faith on both sides of the argument who are opposed to nuclear weapons; but the majority of those opposed are found in the Yes camp. In a referendum, there is a single issue, where a single decision is required as the priority, not because of other consequences which, however desirable, are themselves far from being guaranteed.

It is important then, separately from the constitutional debate, to sustain the critique of Trident, particularly when the UK government continues to spend pointless billions on this useless relic of past and faded grandeur.

CND Game Changers

Michael Martin of St Joseph's Clarkston gives an account of the recent Annual Meeting of Scottish CND

I attended CND's Annual conference, which was held in Glasgow on Saturday, 17 November. The main speaker was Rebecca Johnson, Director of the Acronym Institute for Disarmament Diplomacy, which produces consistently well informed briefings on the nuclear issue.

In her presentation, Rebecca spoke about what she called 'the game-changers'- current factors which might impact on the position regarding nuclear weapons. There are a number of these factors: the costs of maintaining a nuclear arsenal and the need experienced by most countries to make deep cuts in their spending. She claimed that the nine nuclear states spent over £100 billion on maintaining their nuclear weapons.

Other factors were the findings of research into the effects of the use of nuclear weapons. These would not be confined to the area immediately targeted by the nuclear explosion, but would be felt world-wide. An attack on Moscow, for example, would be likely to affect Great Britain, due to the 'blow-back' effect of the explosion. Also, a nuclear attack in the southern hemisphere would have extensive effects in Africa, a nuclear-free continent, particularly on health and crop production. The work of climate scientists was providing evidence of such effects.

Another factor which is seen as a 'game-changer' is the present political situation in Scotland. A vote in favour of independence, followed by a determination that Scotland become a nuclear-free state, would raise questions about the viability of Britain's nuclear deterrent.

Currently, 16 nuclear-free countries are working to achieve a treaty which would ban nuclear weapons. There are already bans on the use of chemical and biological weapons and cluster bombs, but none on nuclear weapons. However, Rebecca said that there were encouraging signs of progress. One was the resolution passed by the Red Cross at their conference last November asking for action 'to ensure that nuclear weapons are never used again'. While the British delegation did not support the resolution, they at least made no attempt to block it.

Several other proposals were put forward by Rebecca: One was to inject realism to the debate on nuclear arms: what politicians refer to as 'the deterrent' should properly be described as 'weapons of mass destruction'. Another was to use the idea of 'unacceptable harm' in arguing for the elimination of nuclear weapons; the phrase is already used in relation to chemical, biological and cluster bombs as weapons; how much more unacceptable then are nuclear weapons?

The elimination of nuclear weapons is not as unrealistic a goal as some might imagine. Already, Rebecca said, we are nine tenths of the way there. So we need to align ourselves with other organisations which have the same goal and work collaboratively under the umbrella of ICAN (The International Campaign for the Abolition of Nuclear Weapons) to achieve the common aim.

Later, in discussion, the conference voted to affiliate to the 'Yes' campaign in the run up to the Referendum on Scottish Independence.



A Dictionary of Contemporary Politics

Bernadette Meaden tries to unravel some of the complexities of political language

One of the most exasperating things about politics at the moment is the way politicians abuse and twist the language to their own ends. Words lose their true meaning and mutate into what they want them to mean.

The politics of envy Practiced by the undeserving poor, and Socialists. All people who are wealthy have become wealthy by entirely legitimate means, and are all paying their fair share in taxes. To suggest otherwise is to be bitter and negative. Curiously however, the government encourages envy in certain groups. During his conference speech, George Osborne managed to condemn the politics of envy about two seconds before encouraging working people to envy their neighbours who are on benefits.

Strivers These are one of the few categories of people who receive praise from the government. But they are referring to only a certain type of striver. They don't mean people striving to maintain their patience whilst caring for a partner with Alzheimers. They don't mean a mother striving to keep her children on the straight and narrow in a disadvantaged part of town. They don't mean a sick or disabled person striving to maintain their dignity and stay independent, against all odds. No, the strivers are those striving to 'get on', to start a business or progress in their career and make more money. There's nothing wrong with that, but compared to what some people are striving for, it is in human terms, pretty small beer.

Wealth creators These are the heroes of the economy. They may have made themselves very wealthy, but that is only right and proper. In the government's eyes they seem to have done this in isolation, without any help from wider society. We must all be very grateful to them for staying in the country, and look up to them as role models. Their employees are viewed as little more than a necessary evil, and worker's rights are an annoying hindrance to the captains of industry. Which is why we need....

A flexible workforce A workforce that has minimum rights and can be turned on and off like a tap. The ideal scenario is probably the 'zero hours contract', where people are employed by a company and must be

available to work, but are not guaranteed any work or any income. This allows the company to pay the absolute minimum in wages whilst having a cost-free reservoir of labour to tap into should they need it. It has previously been associated with low-skilled low-paid jobs, but is now being introduced into the NHS.

Something for nothing For a Cabinet in which so many members have inherited millions, there appears to be no appreciation of the irony of condemning other people who they deem to have received something for nothing. People who lose their job or become ill can now be forced to jump through all kinds of hoops, including Workfare, to receive the meagre benefits they are entitled to.

Something for something Offered as the alternative to something for nothing, and on the face of it sounds reasonable. You get out of life what you put in, is a widely accepted maxim. But when applied to the Welfare State, it is an insidious notion. What about unemployed young people, who have not been able to even start work, and so are deemed to have contributed nothing? Are we to start questioning their entitlement to any support? Disabled people and many others who can't contribute in a financial sense are increasingly being made to feel like second-class citizens.

A modest income This is a very flexible notion. The average salary is around £26,000, so the maximum a family on benefits can receive has just been capped at that. But Boris Johnson recently referred to people on 'modest incomes' of between £30,000 and £64,000. This latter sum would put earners into the top five per cent, but to Boris it's a modest income. For most politicians, a modest income is probably just a little bit less than what they are earning. No matter how high their income, they would never admit to being rich. That might spark the politics of envy (see above).

Bernadette Meaden has written about religious, political and social issues for some years, and is strongly influenced by Christian Socialism, liberation theology and the Catholic Worker movement. This article originally appeared in Ekklesia and is reprinted with permission.

Congratulations to Brian Filling, Chair of ACTSA Scotland and previously Chair of the Anti-Apartheid Movement Scottish Committee, who was presented on the 26th of October with the award of the Order of the Companions of O.R. Tambo, in silver, by President Zuma in Pretoria. This was in recognition of 'a lifetime commitment and effective activity in mobilising international support for the national liberation and the reconstruction of our country, mainly in Great Britain and especially Scotland and other international forums'. October 26 is the birthday of Oliver Tambo, after whom the Order is named, and the presentation took place during an international conference to mark the centenary year of the ANC. The Order is awarded to foreign nationals 'who have played a significant part in the dismantling of apartheid in South Africa through lobbying the international community to take a stand against the oppression of the South African people'. More information on the ceremony can be found at <http://tinyurl.com/d39um2u>

*Holy Child of Bethlehem,
whose parents found no room in the inn,
we pray for all who are homeless.*

*Holy Child of Bethlehem,
born in a stable,
we pray for all who are living in poverty.*

*Holy Child of Bethlehem,
rejected stranger,
we pray for all who are lost, alone, all who
cry for loved ones.*

*Holy Child of Bethlehem,
whom Herod sought to kill,
we pray for all in danger, all who are persecuted.*

*Holy Child of Bethlehem,
a refugee in Egypt,
we pray for all who are far from home.*

*Holy Child of Bethlehem,
in you the Eternal was pleased to dwell,
help us, we pray, to see the divine image in people everywhere.*

David Blanchflower.



Analysis of economic reality 2012!

Socialism
You have 2 cows.
You give one to your neighbour.

Communism
You have 2 cows
The State takes both and gives you some milk.

Fascism
You have 2 cows.
The State takes both and sells you some milk.

Bureaucratism
You have 2 cows.
The State takes both, shoots one, milks the other and then throws the milk away.

Traditional Capitalism
You have two cows.
You sell one and buy a bull.
Your herd multiplies, and the economy grows.
You sell them and retire on the income.

Venture Capitalism
You have two cows.
You sell three of them to your publicly listed company, using letters of credit opened by your brother-in-law at the bank, then execute a debt/equity swap with an associated general offer so that you get all four cows back, with a tax exemption for five cows. The milk rights of the six cows are transferred via an



intermediary to a Cayman Island Company secretly owned by the majority shareholder who sells the rights to all seven cows back to your listed company. The annual report says the company owns eight cows, with an option on one more.

An American Corporation
You have two cows.
You sell one, and force the other to produce the milk of four cows. Later, you hire a consultant to analyse why the cow has dropped dead.

A French Corporation
You have two cows.
You go on strike, organise a riot, and block the roads, because you want three cows.

An Italian Corporation
You have two cows, but you don't know where they are.
You decide to have lunch.

A Swiss Corporation
You have 5,000 cows. None of them belong to you.
You charge the owners for storing them.

A Chinese Corporation
You have two cows.
You have 300 people milking them.
You claim that you have full employment and high bovine productivity.
You arrest the newsman who reported the real situation.

An Indian Corporation
You have two cows.
You worship them.

A British Corporation
You have two cows.
Both are mad.

An Iraqi Corporation
Everyone thinks you have lots of cows.
You tell them that you have none. Nobody believes you, so they bomb the crap out of you and invade your country.

You still have no cows but at least you are now a Democracy.

An Australian Corporation
You have two cows.
Business seems pretty good.
You close the office and go for a few beers to celebrate.

A Greek Corporation
You have two cows borrowed from French and German banks.
You eat both of them.
The banks call to collect their milk, but you cannot deliver so you call the IMF.
The IMF loans you two cows.
You eat both of them.
The banks and the IMF call to collect their cows/milk.
You are out getting a haircut.



Something for Santa's Stocking

A revised and expanded edition of Donal Dorr's classic Option for the Poor and for the Earth was published in October. It's a Christmas recommendation

You only have to answer this question to yourself. When was the last time you read anything about J&P, Catholic social teaching, or the situation of the church in general?

Do you have an interest in cars or cooking or, God help us, computers? Do you do online background for holidays and purchases? Do you listen to the news or read a paper? Because if you do any of these, shouldn't you be keeping up with what's happening in the church and in J&P.

Particularly during the Year of Faith there is an opportunity to bring yourself up to date on matters of faith. But before you go chasing up biblical Hebrew or systematic theology, here is a recommendation for Catholic Social Teaching: Donal Dorr's Option for the Poor and for the Earth in its revised third edition.

As soon as it was first published nearly thirty years ago, Option for the Poor became the basic text for anyone wanting to learn the history and development of Catholic Social Teaching. A second edition twenty years ago brought things up to Centesimus Annus. This expanded edition includes five new chapters; a third of the text is new. The book is not formally academic, although it lacks nothing for academic use. It is a textbook, but the examination it aims for is self-examination and formation. It is a history, but a history that asks us to revalue social teaching and recover its worth in the world we live in. It is respectful of the tradition, but it is not uncritical. Donal Dorr does not soft pedal issues which he sees as crucial. But perhaps above all, it is enormously readable, accessible and pertinent to today's world and its problems, seen through the lens of Christian Catholic tradition, but unobscured by any inward looking 'churchy' agenda.

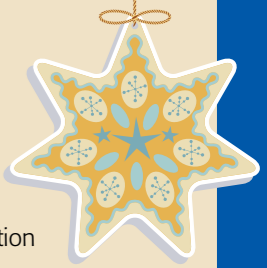
During the intervening years, Donal Dorr has consolidated his writing on CST with other books on spirituality, mission, inter-religious dialogue and sexuality. His work as a consultant to the Pontifical Council coupled with his pastoral experience give his writing a breadth and openness not often found in more specialised

or theoretical writing. Rather than simply providing a paragraph by paragraph description (of which many are already available), he contextualises the document in its original social and ecclesial ethos, with information about the consultants who wrote or contributed to the encyclicals, addresses and other forms of church teaching, right down to about ten per cent of the book on Caritas in Veritate; and last year's document on world finance issued by the Pontifical Council for Justice and Peace.

One major update is on the Church's approach to integrity of creation, a relatively recent issue which has assumed growing importance in recent years. The treatment is exhaustive, well sourced and urgent, stressing the need for compassionate stewardship. Another is a fine chapter on the equality and complementarity of women, which follows recent developments. Donal Dorr is able to give a balanced account, outlining criticisms without simply taking them at face value. This nuanced approach underlines both the complexity of the problem and the dangers of simplistic solutions. The final chapter, 'Evaluation' is a wonderful distillation and reflection on the lessons and the way forward for CST, expressed in seventh strengths and ten weaknesses or areas for development.

The sheer wealth of material and interpretation here is supplemented by summaries and review questions at the end of each chapter; enough to give a J&P group (or parish book group or anyone else) a structured programme of absorbing Catholic Social Teaching. One of the reasons why we still hear this stale cliché of Catholic Social Teaching as the Church's 'best kept secret' is that most Catholics, including clergy, have never bothered to inform themselves about it. When was the last time any of us heard a sermon which mentioned Catholic Social Teaching? With Donal Dorr's exhaustive treatment there is now no excuse for not being aware. If you were only ever to buy one book on the subject, this is the one I would recommend. Why not share a copy with a friend this Christmas? Or if you shop around online, you can get a copy each for the cost of a night out. Put it on your list for Santa!

TD



A Beacon of Hope

The Justice & Peace Group of St. Paul the Apostle Parish Church, Shettleston recently held a joint faith service for peace in Syria, here is their report.

On 20 November 2012 a memorable occasion was celebrated, as two faith groups, Catholicism and Islam joined together to pray for a united cause - for peace to come to the people and country of Syria. On the road to Damascus in Syria, St. Paul the Apostle underwent his conversion to Christianity, and as such the Justice and Peace group at St. Paul the Apostle Parish Church in Shettleston felt interconnected with the people of Syria. Since the 15th of March 2011 over 40,000 Syrians have been killed and over 76,000 imprisoned, and the situation is only worsening. As such, the group felt a desire to extend their hands in some way to comfort and support the country and its people at this time.

It often seems that the Abrahamic religions - Christianity, Islam and Judaism - are at war with one another and with the secular world, with the current unrest in Gaza as one more recent example. However, this recent sacred event witnessed a unity between two of these faith groups as Syrian Moslems here in Glasgow shared and supported the

Mass. A young couple along with their five month old baby girl called Sham, carried a banner of peace along with the Koran symbolising both the shared desire for peace to come to the currently war-torn country, whilst little Sham, whose name means Paradise in Arabic symbolised a beacon of hope for a Paradisal and peaceful future to come to Syria.

Only last month The Herald's Rosemary Goring discussed the human desire to place faith in miracles, stating, '...at some point everyone needs a miracle, and the world without the hope of unexplained good fortune would be too grim for comfort. While all who attended the Mass shared the prayer for a miracle of peace to come to Syria, the intention of the mass was to bring hope to those in Syria, and to Syrians here in Glasgow and throughout the UK, demonstrating to them that they are not alone. How much this intention was achieved was reflected in the comment of one of the male Syrian supporters of the Mass: 'we really felt like we were at home and being supported by our family'.

Glasgow is openly proud of its multiculturalism and as we become more integrated, it is only natural that different faith groups rally together, bridging their differences, particularly in times of war, disease and injustice. So we hope this Mass for Peace in Syria will be the first of many multi faith-based events here in Glasgow, acting as beacons of hope for our multicultural city, and may the miracles of this sacred event be not only peace in Syria but that the world follows our example.



A young Syrian couple with their baby girl carrying the Koran and Peace banner in the entrance procession of the Mass.

Newsbrief . . . Newsbrief

Watch this space: As you no doubt have heard the 2013 G8 will be held in Lough Erne, Northern Ireland from 17 - 18 June. Additionally, the government have announced that they will host a Food and Hunger Summit in the days before the G8. A large group of UK charities will be launching a coalition campaign on food and hunger early in the New Year, with many great opportunities to get involved in the lead up to, during and after the G8. Watch this space for more developments and look out for the campaign launch early next year.

Roots of Peace Campaign against Landmines: Roots of Peace is a humanitarian organisation dedicated to eradicating landmines worldwide and rehabilitating the land to make it productive once more. The roots of the organisation are in the heart of California's agricultural grape growing region. With the generous support of the entire California wine industry, Roots of Peace aims to turn 'Mines into Vines', which helps innocent farmers and families avoid a lethal harvest of bloodshed for future generations. Their website is at www.rootsofpeace.org

Survival International: Surrounded by a rancher's gunmen, facing an eviction order, and with little access to food or health care, a group of Brazilian Guarani Indians make a dramatic appeal: 'Kill us all, then bury us here... we have decided, all together, not to leave here, dead or alive.' Survival is calling for the Guarani to be allowed to stay on their land, and for all Guarani territories to be demarcated urgently. More on this story at <http://tinyurl.com/chajgdm>

Arms Trade Treaty: UN Diplomats agreed on the 7th of November to hold a final UN Conference on the ATT in March 2013. The vote came on the last day of the UN's First Committee and was passed with an unprecedented 157 votes in favour, 18 abstentions and 0 votes against. Simply achieving agreement on holding a final negotiating conference is a positive step and an impressive number of countries expressed significant optimism and political will for finishing the job in early 2013. However, much work is still needed to fill in the missing pieces that will help the Arms Trade

Treaty have a meaningful impact once adopted. As the world embarks on a second chance to save lives and protect livelihoods, we should remember that over half a million people die each year from armed violence.

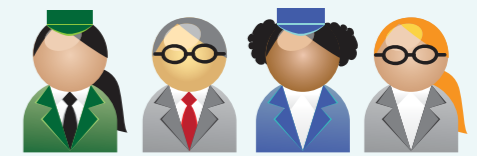
Housmans Peace Diary: It is still not too late to order the 2013 Peace Diary. 2013 is the 60th edition of the diary, a non-profit service to movements around the world working for peace, social justice and the environment. The fully revised dictionary lists over 1500 national and international peace and human rights groups. The diary is available online at www.housmans.com/diary.php

Egypt: A Year of Abuses against Detained Children: Egyptian police and military officers have arrested and detained over 300 children during protests in Cairo over the past year, in some cases beating or torturing them. Frequently, these children were illegally jailed with adult prisoners, tried in adult courts, and denied their rights to counsel and notification of their families. Human Rights Watch found strong evidence that police and military officers beat many of the children and in some cases subjected them to treatment amounting to torture. Children told Human Rights Watch, their parents and lawyers that police and military officers kicked them, beat them with rifle butts, hit them with batons, and subjected them to electric shocks. Full details from Human Rights Watch: <http://tinyurl.com/bronfh8>

G4S 'Corners Market on Detention': More than half of the Government's contract spending on detention services went to just two firms, G4S and Serco, a recent report revealed. G4S was stripped of a key prison contract in the wake of its shambolic handling of Olympic security but the report reveals it won contracts for a third of spending on detention, surveillance, prisoner escort and deportation. The report, by the Centre for Crime and Justice Studies, shows that out of £745m spent on contractors by the UK Border Agency and the National Offender Management Service between May 2010 and April 2011, G4S received £229m while £154m - one fifth - went to Serco. (Independent, 26/11/12)

The worst idlers in the world?

Michael Sutherland of St Joseph's Justice & Peace group in Clarkston considers some modern views of work



Once they enter the workplace, the British are among the worst idlers in the world. We Britons work among the lowest hours, we retire early and our productivity is poor. These are extracts from a new book by a group of Conservative MPs which was issued just prior to the Conservatives' autumn conference. They say we 'prefer a lie-in to hard work' that we should model ourselves on countries like South Korea.

As a Christian I am compelled to consider carefully such statements as they can influence government policy. We may know the odd person who thinks 9 to 5 is a bet on a horse but the statements above I consider to be misleading. We can end up with legislation which harms the wellbeing of many thousands of working people. If it's true, the logic goes, then we need to get rid of all this 'unnecessary' employment protection legislation and 'restrictive' working time directives.

So who are they talking about? Is it the over 3 million people who have to work part time because they can't find full time employment? Maybe it's the 161,000 on zero hour contracts who do not know from week to week what hours they will be able to work if any (yes you read right no guaranteed hours and it's legal, see McDonalds, Cineworld, G4S etc).

Is South Korea the place to emulate? To quote the New York Times: 'It can sometimes feel as if South Korea, overworked, overstressed and ever anxious, is on the verge of a national nervous breakdown, with a rising divorce rate, students who feel suffocated by academic pressures, a suicide rate among the highest in the world and a macho corporate culture that still encourages blackout drinking sessions after work.'

Is our reduced productivity down to our laziness? Is longer hours the answer? The reduction in productivity is not due to laziness but, as the FT points out, to



'the combination of a huge shortfall in demand with the decline in real wages and the incentives to hoard workers'. And as to longer hours, The Guardian notes that 'the Germans have the most successful economy in Europe despite working shorter hours than the hapless Greeks.'

The Social Teaching of the Church has quite a lot to say on work. It says that we have a right to work and should work and we should feel valued. It sees companies as communities of workers with rights to participate in decision making, to share in the financial success of the company and to be paid sufficient wages to support the person's family. The dignity of the individual puts labour before capital, people before things. Most radical of all it suggests that work should be good for you! This would seem to put into question the acceptability of enterprises where workers are exploited to maximise profits and the zero hour contract.

Productivity seems to be particularly high in the employee owned sector and co-operatives where employee share ownership and participation are at their best. Perhaps this is a model for the future. An example is John Lewis here in the UK a fully employee-owned, highly successful retailer with 68,000 employee-partners. Another example is the Mondragon Cooperation in Spain which employs over 83,000 people. Mondragon cooperatives have the highest labour productivity in Spain. The average ratio of highest paid to lowest paid is 5 to 1 (compare this to Barclays Bank where the ratio in 2011 was 200 to 1).

So if you want real increases in productivity, let's talk about greater participation and equality, about greater employee ownership, about democracy in the workplace; and not demonise those who work or the many that can't get employment. And on a Monday morning when you are in your cozy bed and it's cold and wet outside remember work is good for you.

Integrating Life and Faith Course 2013

Would you welcome an opportunity to deepen your appreciation of God's presence in your everyday life? Then Integrating Life and Faith may be right for you. Each of the four modules of ILF takes place over two days (Saturday and Sunday) from 9.30 am - 4.30 pm. There is a gap of 6 weeks between modules. During each of these gaps, participants undertake to meet three times with a small group of fellow participants in order to review the work of the module and to deepen their experience of Integrating Life and Faith. This ILF is partly funded by a grant towards the cost of the course and this enables the Institute to restrict the fee for the 4 modules to £150.

Module One 26th - 27th January 2013 - Trust Building and Communication Skills
Module Two - 9th - 10th March - Christianity and Social Concern
Module Three - 20th - 21st April - The Word of God in Scripture, Life and Community
Module Four - 1st - 2nd June - Ignatian Prayer, Discernment, Action
For further information please contact: The Craighead Institute, 26 Rose Street, Glasgow G3 6RE. Tel: 0141 332 2733 Email: mail@craighead.org.uk

Fated to live side by side

We,
Israelis and Palestinians,
Are fated
To live side by side.

Either
In between ceasefires
As permanent targets
Of "illegitimate shooting"
And "collateral damage".

Or
As peaceful neighbours
In two sovereign states.

Gush Shalom ad in Ha'aretz 23.11.12

A Christmas Meditation

By Bishop Zephania Kameeta

For unto us a child is born, here in our suffering.

Unto us a son is given, here in our fear and despair. He is King above all lords. His name is holy and he shall be called: The Prince of Peace - that peace which is completely different from the peace which is being enforced upon us with destructive weapons.

He is the King who is opening the doors bolted with fear, with his victorious Shalom. He is sending us into the world with this Shalom, to liberate humanity from fear, to break down the walls of division and animosity and to proclaim visibly the reconciliation for which he died on the cross.

He will let his light of hope shine on all who are sitting in the darkness of despair and in the shadow of death.

And even if I die today, that will not prevent the rising of the sun tomorrow. Our hope in our Lord is greater than the fear of death.

For god loved us so dearly and embraced us with his Son, our liberator, whom he sent into our suffering, so that he could shine like the sun in all his glory and expel the night of despair, fear and death.

Zephania Kameeta is a Namibian religious and political leader. Deeply involved in the struggle for independence, he was Deputy Speaker of the National Assembly of Namibia until 2000, when he returned to full-time church work. Rev Kameeta, who has been a pastor since 1971, was installed as Evangelical Lutheran Church in the Republic of Namibia bishop in 2002.

'There's a building in the Cayman Islands that houses supposedly 12,000 US corporations. That's either the biggest building in the world or the biggest tax scam in the world.'

Barack Obama, US President.

Tax Haven Secrecy - Keeping the poor poor, find out more at <http://tinyurl.com/9u8kh6b>



diary



'Bishop Peter, Ellen and all the members of the National Commission, along with Carol and Tim thank all our readers for their continuing support. We wish them the joy of Christmas and God's peace for the coming year.'



DECEMBER

- 10 Human Rights Day
- 18 International Migrants' Day
- 20 International Human Solidarity Day
- 25 Christmas Day
- 28 Holy Innocents

JANUARY

- 03 First loans by the Grameen Bank (1977)
- 06 Epiphany: Justice and Peace Sunday: Collection to be taken up for the work of Justice and Peace
- 10 1946: First UN General Assembly opens with 51 nations represented
- 27 UN International Day of Commemoration for Victims of the Holocaust
- 30 1948: Mahatma Gandhi assassinated

FEBRUARY

- 02 World Wetland Day
- 11 Nelson Mandela released from prison 1990
- 12 Murder of Sr. Dorothy Stang SND in Brazil 2005
- 20 UN World Day of Social Justice
- 21 UN International Mother Language Day
- 25 Start of Fairtrade Fortnight, till 10 March

MARCH

- 01 International Death Penalty Abolition Day
- 01 International Treaty to Ban Landmines becomes effective 1999
- 08 International Women's Day
- 15 World Consumer Rights Day
- 21 UN International Day for the Elimination of Racial Discrimination
- 21 World Forestry Day
- 22 World Water Day
- 23 World Meteorological Day

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

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.



OFFICE BEARERS:

- Bishop President - Bishop Peter Moran | Chair - Ellen Charlton
- Research & Development - Tim Duffy | Campaigns - Carol Clarke
- Editorial Team - Tim Duffy & Carol Clarke
- Magazine Design - Linsey Wilson
- Office Volunteers - Maria Madill & Sr. Agnes Bradley

DISCLAIMER

The opinions expressed in this magazine are those of the contributors and do not necessarily reflect the opinions of Justice and Peace Scotland or of the Scottish Catholic Bishops' Conference. Justice and Peace Scotland makes every attempt to avoid inaccuracy or misleading information but it is not responsible for the accuracy of any of the information supplied by contributors.

If you do not subscribe to this magazine and wish to receive a copy, please complete the slip below and return it to the office at **Justice & Peace Scotland, 65 Bath Street, Glasgow G2 2BX.**

Justice & Peace Scotland MAGAZINE SUBSCRIPTION (Cheques should be made payable to Catholic National Endowment Trust).

NAME: TELEPHONE:

ADDRESS:

..... POST CODE: EMAIL ADDRESS:

SUBSCRIPTIONS

- | | | | |
|------------------------|--------------------------|------------------------------------|--------------------------|
| £12 INDIVIDUAL | <input type="checkbox"/> | £20 DONATION SUBSCRIPTION | <input type="checkbox"/> |
| £24 GROUP 2/3 COPIES | <input type="checkbox"/> | £30 DONATION SUBSCRIPTION | <input type="checkbox"/> |
| £36 GROUP 4/5 COPIES | <input type="checkbox"/> | £40 DONATION SUBSCRIPTION | <input type="checkbox"/> |
| £48 GROUP 6/8 COPIES | <input type="checkbox"/> | £60 GROUP 9/10 COPIES | <input type="checkbox"/> |
| £72 GROUP 11/15 COPIES | <input type="checkbox"/> | TOTAL NO OF COPIES REQUIRED | <input type="checkbox"/> |