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editorial

The accession of Pope Francis took me back about 800 years. In 1205, a young man had a vision in a dilapidated church on the outskirts of Assisi, where Christ from the crucifix asked him to rebuild his church.

In 1209, Innocent III, the most powerful and significant Pope of the middle ages reported a dream. In his dream, the Lateran Palace, his official residence, threatened to collapse, but was held up by the efforts of a young man dressed in a simple tunic. In the same year, the young man from Assisi wrapped himself in a coarse tunic and swore himself to a life of poverty and preaching to the poor – the beginnings of the Franciscans. Almost a century later, Innocent's dream was rendered by Giotto in a fresco, in the basilica of the now universally famous St Francis.

In 1215, the decrees of the Fourth Lateran Council called by Pope Innocent were promulgated, and set the pattern for the Church until the Council of Trent, more than three hundred years later. Canon 13 forbade setting up new religious orders in case it led to confusion. Yet, after the death of Innocent his successor Pope Honorius III gave approval for the foundation of the Dominican friars in 1216 and, in 1223 approval for the Friars Minor, or Franciscans.

The thirteenth century was in many ways the age of the friars (including Carmelites, Servites and Augustinians). Unlike monks, they lived in the midst of the burgeoning towns and cities and their poor. As mendicants, they possessed nothing and relied on the support of the local community. They were, however, at the forefront of the new learning and universities. Friaries often brought schools and infirmaries, not to mention large churches to contain those who came to hear their preaching. It was also a culture that inspired a flowering of great religious art such as the paintings of Giotto and Dante's *Divine Comedy*.

Pope Francis has given an impressive awareness of the burden of poverty on so many people in the modern world. By name and inclination he seems to be set on making this a priority for his pontificate, a spiritual responsibility for a church which is not merely 'a compassionate NGO'. Not that it has ever left the Church's agenda. But here and now, it is a matter of increasing concern in a world where the rich and powerful seem defiantly opposed to any change in the economic or environmental sphere which may impinge on their self-interest.

Mention of St Francis inevitably reminds me of Margaret Thatcher who, on her accession, claimed to be quoting St Francis. What she quoted (actually misquoted – there is nothing about 'error and truth') was not by St Francis, but a beautiful modern prayer which I always feel needs a quick polish to remove her taint before saying.

She was a political dominatrix and her Tory supporters were delighted. Nanny had come back: the lady from the lower classes who told them what to do and tidied up all the mess. How they hopped – spit spot. It was a bit like having a diabolical Mary Poppins in charge and they loved her.

So did those Sun reading dunderheads who had previously brought the country to its knees, not for a real trade unionism (which they destroyed), but rather to maintain their selfish differentials. These were the same

venal characters who would buy up public housing for a song; buy shares in British Gas or BT one day, sell them the next for a piddling profit, and account themselves 'entrepreneurs' in a share owning democracy, when in fact they were nothing more than greedy pigs with no sense of social responsibility.

Between 1980-90, the UK was self-sufficient in oil and gas which brought in tax revenues estimated at between £150bn and £160bn at today's prices. Instead of setting up a fund for the future (like Norway), or replacing infrastructure and decrepit industries gradually, this was squandered on bringing traditional manufacturing industries to an emergency stop and destroying their communities, now miserably sustained by unproductive social security benefits drawn from oil revenues.

The same revenues were used to fund tax cuts to supporters, which led to a betrayal of the ideals of the welfare state. New jobs in financial and property services came with their own welfare state of private medical plans, private education and, of course, pension plans all funded by parasitic costs to the public. Then as today, those pushed into deprivation were stigmatised and blamed for their condition.

Markets were deregulated, meaning that what had previously been illegal was now all right. Takeovers, asset stripping and staff reductions were the order of the day. Greed was good. The stock market was deregulated in 1986 and wealth now became figures on a computer screen with no linkage to the human reality these represented. Bookies, barrow boys and computer gamers in red braces became role models of human achievement.

This social change was justified by Margaret Thatcher with her Manichean sense of right and wrong and an obstinate refusal to see the social reality and consequences of her policies. Furiously jingoistic, she nevertheless sold out to US foreign policy, linking the UK into an increasingly subservient relationship that required not only adherence to nuclear defence policies, but approval of the US as self-appointed world police, with catastrophic consequences, notably in Central America.

Nevertheless, Justice and Peace has good reason to be grateful to Margaret Thatcher. Without her, we might have had no agenda for the first ten years of our existence. Nuclear weapons, unemployment and poverty, apartheid in South Africa, oppression in Latin America (don't forget her good friend Pinochet), Northern Ireland, not to mention the Poll Tax all forced us to look more deeply at our social teaching and the demands of faith and the gospel.

Nil mortuis nisi bonum - don't badmouth the dead – is a pious sentiment, but it encourages concealment and hypocrisy. Dante, I'm sure, would have happily put Margaret Thatcher into the circle of fraudulent counsellors in his *Inferno*. My own reservations stem from having as little respect for those currently raging against her as for those putting her up for sainthood. Among those who scapegoat her are many who were happy to benefit from her legacy. She herself, asked what that legacy was, replied 'New Labour'.

Even more, however, I am mindful of the words of Psalm 130: 'Lord, if you kept a tally of our sins, who would be left standing... be attentive to my cry for mercy'.

Tim Duffy



Conference Report

This is an impression of the event. A full report with copies of presentations is being prepared and will be made available later.



YEAR OF FAITH 2012
2013

St Augustine's is a very pleasant, custom built school, which proved a fine venue for a Conference on Social Justice and Social Teaching.

It was jointly organised by SCIAF, the Justice and Peace Commission, the Catholic Parliamentary Office and the Archdiocese of St Andrews and Edinburgh Justice & Peace Office. The aim was to give a wide coverage to economic questions – not just locally or internally to the Church, but across the complex spectrum of modern globalised life in which we are all to some degree involved.

Bishop Peter Moran set things in motion, reading from a letter from Cardinal Turkson, President of the Pontifical Justice and Peace Council, wishing us well and emphasising the importance of the work we are doing.

Dr Anna Rowlands (King's College London) spoke of the importance, relevance and urgency of key concepts of Catholic Social Teaching such as the Common Good and Social Justice in the current political turmoil; and of the need for cooperation with others.

Professor Michel Northcott (Edinburgh University) gave a fascinating, impromptu talk on the place of land in God's original dispensation in the Bible and Church Fathers and its place in preventing accumulation and oppression, a revelation which is still relevant.

Margaret Lynch (Director, Citizens' Advice Scotland) spoke powerfully of the need to locate the struggle for social justice first in our own church communities which give us identity and what Pope Francis has called the spiritual sustenance to be more than merely 'a compassionate NGO'.

Claire, a young woman whose son has health problems, spoke courageously and arrestingly of her own struggle with poverty in the face of frequently indifferent and illogical bureaucracy; a struggle she shares with others she meets in the course of her research for poverty organisations.

The whirl of groups with expert leaders allowed participants to follow up on and comment on more specialised aspects of the various responses to social injustice in our society and abroad.



Bishop Moran, Margaret Lynch, Miriam McHardy and Rev Ewan Aitken

We were then entertainingly but comprehensively treated to the way another tradition of social teaching, in the Church of Scotland, explored the issue of our relationship with money, through its Church and Society Committee by its Secretary, Rev Ewan Aitken.

More group work moved towards finding an area of personal responsibility and commitment. These concerns were gathered together in a concluding liturgy led by Bishop Robson, a fitting conclusion to an excellent conference.

There is a real challenge, however. In a church of about 180,000 practising members, an attendance of between 40 and 70 good and already committed people is a disgrace. There should have been that number of clergy attending. People have things to do no doubt. In Jesus' time it was two yoke of oxen. But is it enough always to plead: 'I've got something else on'?

As Margaret Lynch said, our faith has to be 'something more than what you do before your dinner on Sunday'. A message not preached is unlikely to be practised. And how then do Catholics answer the question: What makes us different to (certainly not better than) those around us?

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We have never preached violence, except the violence of love, which left Christ nailed to a cross, the violence that we must each do to ourselves to overcome our selfishness and such cruel inequalities among us.

The violence we preach is not the violence of the sword, the violence of hatred. It is the violence of love, of brotherhood, the violence that wills to beat weapons into sickles for work.

Archbishop Romero, *The Violence of Love*

Don't Forget Dungavel

Margaret McGowan, Chair of Motherwell diocese J&P, gives an account of the latest solidarity gathering at Dungavel

The postponed Mother's Day Gathering at Dungavel on 7th April was attended by a handful of people. The weather was spring like and surprisingly warm for Dungavel if you ignored the patches of snow around.

The first speaker Graeme Cumming pointed out that although detained asylum seekers are now one of many scapegoats along the unemployed, the poor, the sick the disabled and immigrants who are blamed for our woes, we should not forget them.

He said that in a recent report about destitute asylum seekers, one of them said 'I feel that I have left my country twice over. First leaving my country of birth then arriving here and I am not a human being in this country because you are banned from everything.'

I spoke about what Catholic Social Teaching says about asylum. Briefly, those who enter a nation without proper authorization or who over-stay their visas should be treated with respect and dignity. They should not be blamed for the social ills of a nation. I went on to say that UK Border Agency, soon to be axed, has for years been in a mess, leaving many immigrants in limbo. Governments have manipulated figures; they have been blatant in demonising anyone who needs state support. They also have encouraged fear of 'others' which makes xenophobia and racism normalised and institutionalised and what is worse people are falling for it.

Arthur West, secretary of the Ayrshire Friends Of The Refugees Group, spoke about how opinions on 'welcoming strangers' vary even between two MP's representing the same party. Jeremy Corbyn Labour MP for Islington North since 1983 recently wrote *'The galloping tide of xenophobia and racism has to be stopped. We have to assert some human values. We live in a multicultural society and migration to Britain since World War II has been of enormous economic benefit to the country. Far from being a drain on resources it is essential to the running of the health and transport services and many of our industries. When Nigel Farage complains about immigration, like*



David Cameron and many others, and tries to get out of his obligations on the free movement of labour across Europe, he seems to forget that large numbers of British people have also migrated to other places and made their homes in other parts of the world. International migration is a fact of life and should not be seen as a threat in the way that it's being presented by Cameron and Clegg.'

He then quoted from another article in the *Irvine Herald* in which Brian Donohoe another Labour M.P. asked local business and people not to give jobs to travellers. He said it would encourage them to set up illegal encampments in the town.

We also noticed the new signage that had been put up now that the Removal Centre is under new management. Someone said it was 'more in your face'. It is now run by the Geo Group who state on their webpage: 'The GEO Group UK Ltd operates the Centre on behalf of the United Kingdom Border Agency. At Dungavel IRC we ensure that the principles of care and dignity are maintained for all our detainees within a safe, secure, and decent environment.'

It did not take much searching to find the following headline. 'A person died in Harmondsworth Immigration Removal Centre last Tuesday 10th October 2012. The private security firm running the immigration prison, GEO Group Limited, and the Home Office refuse to disclose any information about what happened, or the person's name or nationality.'

Plus ça change, plus c'est la même chose.

Easter Witness for Peace at Faslane

This event, organised by Scottish Clergy Against Nuclear Arms, was due to take place on 31 March. Weather turned nasty, police were advising against travelling and the event was cancelled at very short notice.

The organisers tried to contact everyone beforehand, but some people did turn up and held a short service at the gates (though some early arrivals had already made their way home).



Let Scotland Lead the Way on Nuclear Weapons

Steven Griffiths is part of the Scrap Trident Coalition and a member of CND. This article originally appeared in the Ekklesia Newsletter

While I've been out campaigning for the *Scrap Trident Coalition*, a fairly commonly voiced objection to the elimination of nuclear weapons from Scotland is that; 'It'll cost jobs at Faslane.'

Thankfully, this objection is very easily countered. Firstly, by pointing out the simple to grasp concept that the £100 billion earmarked to be spent on replacing Trident could, in fact, be used to create jobs where they are desperately needed elsewhere in the UK economy.

Secondly, if my questioner remains persistent on the issue, and very few do, given the facts above, I point out that according to the then Defence Secretary, Des Browne, in 2009, only 589 jobs at the Clyde Naval base were directly dependent on Trident. These jobs, and others like them in defence-dependent communities, could be transferred into other areas of the economy with suitable resource allocation.

What is interesting to me about these exchanges, however, is that the debate is couched in terms of economics at all. Aren't the people of Scotland troubled by the potential use of indiscriminate weapons of mass destruction – devices designed to kill almost the entire population of a town or city almost instantaneously? Is there any number of jobs, any rate of economic growth that makes this an acceptable ethical choice?

It seems that present-day politics, indeed present-day living, is concerned primarily with the question of 'how much does it cost?' rather than with 'what is the right thing to do?' However, there are other reasons to oppose Trident and I am glad that we are reminded of the existence of these by the Scrap Trident campaign tagline, 'Let Scotland Lead the Way to A Nuclear Free World'.

'Let Scotland Lead the Way to a Nuclear Free World' is an especially resonant phrase for me. You see, this country, derided as it sometimes is as a wee, poor place on the outer fringe of Europe, has provided a global lead in the ethics of warfare in the past, in the passing into law of the *Cáin Adomnáin*, and I believe it can do so again.

The *Cáin Adomnáin*, (Law of Adomnán), also known as the Law of the Innocents was introduced in AD 697 by the then Abbot of Iona, Adomnán, and was one of the first systematic attempts to protect non-combatants from the savagery of warfare.

Adomnán mac Rónáin was the ninth abbot of Iona. He was renowned as a scholar and as the leader of a monastery with a reputation for sanctity and learning. He was also well connected and, as such, was a man of considerable political influence. Significantly, however, Adomnán appears to us now as someone most concerned with people who had no access to power. In the work for which he is nowadays best known, the *Vita Columbae* (Life of Columba), he often shows his patron saint aiding the poor and the needy – powerless people in a world where violence was a central feature of political activity.

Adomnán's concern for the powerless came to glorious fruition in the formulation and promulgation of his Law of the Innocents. This law, for the first time in Europe,

created a class of people who were exempt from suffering violence or taking part in it. It did so by establishing an absolute ban on the killing of women, children and clerics. It also protected peasants on church lands and church students. The protection of male children lasted until males were able to fight, but women and clerics had absolute, lifelong protection. Any warrior killing a woman was to be punished by death. The law commanded that women could not be made to fight in a war and, further to this, banned rape. At that time, penalties for rape were not severe, it was punished by compensation payment, and a ban was imperative. The law also forbade the taking of women prisoners, a practice that commonly meant a life of slavery and rape for its victims.

War did not cease with the passing of Adomnán's law. But, significantly, Adomnán managed to get the King of Dál Riata, the King of the Picts and more than 50 Irish kings to agree to enact and uphold it during times of conflict. The law raised the barriers of what is and is not acceptable and was the first step in a long process. The killing of innocents and rape could no longer be condoned, and women acquired a new status of non-combatants. The law even made the children of enemies a protected group, inaugurating the principle of child protection.

The Law of the Innocents signifies the beginning of attempts by the Christian movement in this country to minimise social violence, a movement that continues in the present day. Furthermore, it was a genuine international law, developed and promoted by several nations, and binding on them all. In it, Adomnán was giving local expression, in the context of the Gaelic legal tradition, to a wider Christian movement to restrain violence. St Augustine's expression of the notion of 'Just War' was part of the same process. Many regard the Law of the Innocents to be the first step in a long process culminating in the Geneva Convention.

It seems to me that Adomnán's commitment to the protection of non-combatants makes him a moral hero for people of all ages, perhaps now more than ever. It is a well known fact that civilians have borne the brunt of modern warfare, with 10 civilians dying for every soldier in wars fought since the mid-20th century, compared with nine soldiers killed for every civilian in World War I, according to a 2001 study by the International Committee of the Red Cross.

Nuclear weapons are the ultimate barbarous, indiscriminate annihilators of non-combatants. When one of these devices is exploded over a city, everyone, from the pre-term baby in a maternity hospital incubator to the enfeebled nursing home inhabitant, is a target. Is that right? Is it just?

Events have conspired to place Scotland now in the international spotlight. Once again, fate has placed our tiny corner of the world at the centre of the long historical struggle for justice in war. This was a struggle in which Adomnán, Abbot of Iona, played a significant part. Can we do his vision and his legacy justice? Can Scotland lead the way to a nuclear free world?

Refugee Week Scotland

Refugee Week Scotland is a Scotland-wide festival of arts, cultural and educational events which celebrates the contribution of refugees to Scotland and encourages a better understanding between communities. Now in its 13th year, the festival, produced by the Scottish Refugee Council and running from 17 to 23 June, reflects the rich diversity of Scottish society in a wide-ranging programme which has something for everyone.

This year's theme is heritage: looking back at the many different countries which today's Scots people come from, and how they influence our present-day identity, but also exploring and sharing heritage to build community and active citizenship.

Many events take place at established arts venues like the Tron Theatre, the Glasgow Film Theatre and the CCA, the Scottish Story Telling Centre and Paisley Arts Centre, but there are also community events spread all over Glasgow and Edinburgh, and even at Loch Lomond and Loch Katrine!

'We always have two definite aims for Refugee Week Scotland', said Suzi Simpson, Arts and Cultural Development Officer at Scottish Refugee Council. 'One is to produce a week of varied events which will be entertaining and engaging and find a large audience. However, it is essential also to give a voice to refugees in Scotland and to keep building a positive public profile for the contributions which refugees make to Scotland not just in the arts but throughout the wider community.'

So what are the artistic highlights of Refugee Week Scotland 2013? Music fans will be drawn to the opening concert at the Old Fruitmarket in Glasgow, which stars three critically-acclaimed artists, Karine Polwart, Malcolm Middleton and Admiral Fallow. In drama, the Tron Theatre Company's *Some Other Mother* by A J Taudevin, which tours throughout the country after its Glasgow premiere, features a mother and daughter who await the outcome of their asylum claim in very different ways. *Making It Home* is a culture-sharing programme of four films on the

theme of home, produced jointly by a number of local Scots and refugee and asylum seeking women from Maryhill in

Glasgow and Pilton in Edinburgh and screened in different venues in Glasgow and Edinburgh.

Making It Home is certainly not the only project where the artists themselves are refugees. Both *Our Glasgow* at the Mitchell Library and *Spirit* at Paisley Arts Centre feature the work of refugee photographers and *Stitching Continents* at Hillhead Library showcases embroidery.

Many events mix different countries and cultures, showing how Scotland has been built by waves of migration from all over the world and how this unity and alliance will continue to be essential in the country's growth and development. For example, the *Heritage Finale* at the Tron Theatre will feature a dance *Colours of Life* which will include performers from Kosovo, Lithuania, Tanzania, Portugal, Germany and Ireland. And what about the *International Heritage Journeys Celebration* at Sighthill Community Centre, which will feature music, dancing, and - yes, haggis recipes too - from countries like Lebanon, Iran and Pakistan?

First held in 2000, Refugee Week Scotland remains the only Scotland-wide festival which promotes the importance of sanctuary. Of course it also provides the chance to witness and enjoy the variety of skills and talents which refugees bring with them to Scotland.

As its slogan says so eloquently, *Different Pasts but a Shared Future*.

**Gerard Platt, Scottish
Refugee Council**



Refugee
Week



Glasgow night shelter for destitute asylum seekers

This article sent to us from the Glasgow Destitution Network, describes their work and contains an appeal for help

Unfortunately building work at the church we've been using means the Glasgow night shelter for destitute asylum seekers has to move out of the space we have been in since 1st April last year.

All of us involved with the shelter wish to say a huge thank you to everyone at the Lansdowne church at Kelvinbridge for all of their help, support and the warm, warm, welcome they have given to us over the last year. We could not have found a better place to be in, in the first year of our existence as an all year-round project.

Since we first moved to the Lansdowne church the number of men staying every night has grown from 7 or 8 to 13-15 every night. At the same time the number of volunteers in the project has also grown and we now have about 25 volunteers involved in the project providing emergency temporary accommodation for destitute asylum seekers and non EU migrants.

Over that time a real community has grown up with volunteers and people staying at the shelter providing support for one another. Although like any other community there have been issues and difficulties, the night shelter continues to have a profound, positive impact on the lives of the people, mainly men, who have stay there, many of whom have little English and are strangers in a foreign country.

The shelter has now moved to Anderson Kelvingrove

church in Argyll Street. The new premises for the night shelter are much larger than the space at the Lansdowne so we need more volunteers to help each night. We are looking for more volunteers who can stay overnight at the shelter at least once a week to help look after the destitute asylum seekers staying there.

Duties at the shelter include: welcoming and registering new guests, supervising the TV room, helping to prepare food, supervising meal times, clearing away and washing up, setting up the sleeping space, supervising the quiet space over night and then tidying and cleaning up before the shelter closes in the morning.

As part of the team staying overnight you will be responsible for the safety and well-being of the people staying at the shelter as well as making sure the building and its contents are looked after. An overnight shift at the shelter runs from 8.00pm to 8.15am. Ideally you will be able to stay the whole night though people who can only help in the evenings are also welcome.

We're also looking for volunteers who have food hygiene certificates who can supervise the food preparation for two hours or so one or two evenings every week.

If you can help, please get in touch by emailing glasgownightshelter@gmail.com

Slavery - Not Abolished, Merely Criminalised

Amy Hogarth, of STOP THE TRAFFIK ACT Glasgow, explains why slavery is still a reality for many

The slave trade, the commodification of human life, is often portrayed as a thing of the past, an atrocity banished to the history books to serve as a shameful reminder of the cruelty and inhumanity of which people are capable.

Unfortunately, this is a common misconception which actually strengthens and exacerbates the horrific realities of modern day slavery. Slavery was not abolished, it was merely criminalised. It still exists in the world and destroys the lives of men, women and children. It is a serious crime and a gross violation of human rights and basic human dignity.

While historically, slavery was present in everyday life modern day slavery is surreptitious and clandestine in nature. It is hidden, kept out of public sight and therefore out of public knowledge. A high percentage of cases are never discovered or reported, therefore it is difficult to accurately assess the scale and the number of people affected by modern slavery. Despite this, human trafficking is still recognised as the second largest producer of illegal income worldwide, surpassed only by drugs trafficking. According to the UN Office on Drugs and Crime (UNODC), trafficking in human beings is the fastest growing international crime; an estimated 9.1 million people, including men, women and children, are trafficked across borders and within their own country at any given moment. The UNODC have also reported that some trafficking groups have changed their trade from drugs to human beings, due to the potential for high returns and low risk in the buying and selling of human beings. Once an individual drug deal has been made the transaction is finalised, the product can only be used once. Human beings can be sold and used repeatedly providing a greater return on the initial purchase. Trafficking in human beings is a lucrative industry with an annual profit of approximately US\$32 billion, which is higher than that of McDonalds' annual worldwide revenue.

People are taken by force or more often through deception. They are bought, sold and transported into slavery. It is a process of on-going exploitation; any consent given by the victim is worthless due to the fraud, deception, violence and coercion involved. People are trafficked within their own countries and across international borders. It affects almost every country in the world, whether as a country of origin, a transit country or destination country.

The victims of modern slavery are trapped, ensnared in a web of deception, exploitation and violence. Traffickers appeal to the desires and needs of the victim through false affection, false promises of job opportunities, improved economic situations, and better life chances. According to the International Labour Organisation, a significant number of trafficking victims come from the poorest countries and the poorest parts of the national population. Desperation and vulnerability, the desire to escape the conditions of poverty and social inequality, is exploited. The promise of freedom from economic hardships, the hope of escaping difficult living conditions disappear and the hellish reality of slavery is all that remains.

The victims are often subjected to truly degrading, inhuman and torturous treatment during the transportation process, usually from poorer countries in Africa, Asia and Eastern Europe to rich Western countries, including Scotland. They are often forcibly drugged, subjected to violence, rape and deprived of food. The traffickers attempt to break their spirits in order to make them more obedient to their demands and ultimately more compliant when sold. Nick Kinsella, the founder and former head of the UK Human Trafficking Centre has stated that in cases of human trafficking 'control of the mind is more effective than a pair of handcuffs.'

Once in the destination country, the victims of trafficking can be subjected to a range of horrors including forced labour, sexual exploitation, domestic servitude, forced criminal activity and the removal of organs for the purposes of transplants. The person becomes no more than a commodity, in the words of Desmond Tutu, 'bought and sold and owned and branded... as if they were so many beasts of burden.'

As difficult as it may be to believe, modern slavery exists throughout the UK. One example of a growing problem in the UK is trafficking for the purpose of drug cultivation. According to research conducted by the Centre for Social Justice, there is evidence of children and young people from Southeast Asia, particularly from Vietnam, being trafficked into the UK to work as 'gardeners' in a number of illegal cannabis farms. The conditions in which these young people are forced to work are extremely dangerous; exposure to toxic fumes and live electrical wiring is commonplace. Moreover, children trafficked into the country are vulnerable to other forms of abuse and exploitation. Yet this is only one example among many. Men, women and children are exploited daily in the United Kingdom in factories, fields, construction sites, brothels and private houses and flats.

Traffickers rely on the public's ignorance of modern slavery in order to continue their multi-billion dollar operation. They can only continue their deplorable exploitation of human beings for private gain because we, as a society, allow it. Not intentionally, of course, but rather through our lack of knowledge and collective action. However, when people act things change. It is crucial that all countries prevent the sale of people, target and prosecute the criminals who exploit vulnerable people in desperate situations, and protect and help the victims of trafficking who have been subject to unthinkable cruelty and injustice. Through raising awareness, signing petitions and taking part in letter writing campaigns we can push for change and demand that a commitment to end human trafficking is placed higher on the political agenda.

Slavery continues to exist. It causes unspeakable suffering to its victims. As the Abolitionist William Wilberforce said 200 years ago 'You may choose to look the other way but you can never say again that you did not know.'

STOP THE TRAFFIK ACT Glasgow, are a local community group, who are part of STOP THE TRAFFIK.

www.stopthetraffik.org You can contact them at **stopthetraffikglasgow@hotmail.co.uk**

STOP THE TRAFFIK
PEOPLE SHOULDN'T BE BOUGHT & SOLD



100th Birthday Greetings to Franz Jaegerstaetter's Widow

Pat Gaffney, Co-ordinator of Pax Christi, sends the following item

Pax Christi sent birthday greetings and messages of solidarity to Franziska Jaegerstaetter, the widow of Franz Jaegerstaetter to mark her 100th birthday on 4 March. Franz was executed in Berlin in 1943 for his conscientious objection to serving in Hitler's army. Franziska gave him unstinting support for his decision. In 2007 Franz was recognised as a martyr and beatified by the Catholic Church.

In a letter sent to be read at a Mass in Linz Cathedral, Austria, on 3 March, Pax Christi said:

We wish to express our love and admiration of Franziska. Many members of Pax Christi UK have met Franziska over the years and remember her warmth, her humour and her steadfast commitment to the life and witness of Franz. Indeed, this is a double witness and Franziska has been so brave and gracious in keeping this story alive when at times it must be painful and sad for her to do so.

In this Year of Faith, Franz and Franziska are most important, credible and challenging witnesses to this faith. Be assured that we will continue to share their story with others, to encourage younger generations to learn from this remarkable faith and witness to the Gospel of peace and nonviolence.

On 4 March in St Radegund, the home village of the Jaegerstaetter family, another Mass was celebrated with Bishop Ludwig Schwarz.

This year also marks the 70th anniversary of Franz Jaegersaetter's execution. Pax Christi will encourage members and churches to commemorate his feast day on 21 May.

A Prayer by Rev Ian M Fraser

Lord God, you humble me before the poor.
The more I have the more I want to cling to.
Jesus Christ did not grasp at divine equality but laid aside his glory,
Stripping himself of privilege and security
To live life with the conditions we live under.
He was a vulnerable child, unprotected from Herod's wrath, a refugee;
He was found alongside the lowest, the least, the lost,
He gave all, even life itself.
Yet I hesitate to part with some of my abundance.
Lord God, you humble me before the poor
Who when they have a little to eat, share it,
Who will fight to secure other's good,
Who, having nothing, yet seem to possess all things.
What must I do to be saved?
If we all become poor, there would not even be a portion for each.
I cringe away from the sacrifice Jesus asked of the rich young man.
But also believe I am not called to part with my possessions as he was.
Or am I? Search my heart; you know my innermost thoughts.
Teach me so to handle the possessions you have entrusted to me
That whatsoever is asked of me,
They will be treated as yours, not as my own.
Teach me grace to give whatever you require of me,
And grace to refuse whatever mistaken pressures guilt would exact from me;
Teach me to fight unjust systems who rob people
Of their share of God's provision;
Teach me to be alert to rationalizations and evasions in my own life
And in Church and in public life;
Teach me not to want to keep the poor in poverty
As a sign and reminder to others,
As if merely by being poor they formed a saving remnant.
May I respond to Mary's vision – of the poor lifted high.
All this I ask in Jesus Christ's name and for his sake.
Amen

Noam Chomsky on Student Debt

Students who acquire large debts putting themselves through school are unlikely to think about changing society, Chomsky suggested. 'When you trap people in a system of debt, they can't afford the time to think. Tuition fee increases are a "disciplinary technique," and, by the time students graduate, they are not only loaded with debt, but have also internalised the "disciplinarian culture." This makes them efficient components of the consumer economy.'

Scotland A Fair Trade Nation



In February, it was announced that Scotland had achieved the criteria necessary to be declared a Fair Trade Nation. The Scottish Fair Trade Forum, which has co-ordinated the campaign welcomed the announcement by Humza Yousaf MSP, the Scottish Government's Minister for External Relations and International Development, which coincided with the launch of Fairtrade Fortnight 2013.

The success of Fair Trade across Scotland is largely thanks to the personal commitment of campaigners, who since the 1960s, have worked tirelessly towards ensuring that products exported from developing countries to developed countries are produced under fair conditions and empower producers to have more control over their livelihoods and the development of their communities. Achieving Fair Trade Nation status for Scotland is another milestone in this decades-long process.

Scotland is only the second nation after Wales to achieve Fair Trade Nation status. While Scotland has much to celebrate, Martin Rhodes, Director of the Scottish Fair Trade Forum, notes that 'the work must continue to keep the positive momentum to embed Fair Trade values further across all sectors of Scottish society'.

The criteria for Fair Trade Nation status were set out by the Scottish Executive and the Welsh Assembly Government in 2006. All Scottish cities have Fairtrade status and 56% of local authority areas in Scotland have achieved Fairtrade status. Ten universities and two colleges have achieved Fair Trade status. The criteria also assess public awareness and purchasing of Fair Trade products in Scotland as well as commitment from the Scottish Parliament and Government.

Martin commented that Scotland shared this achievement with producer partners in developing countries: 'Fair Trade has made a positive impact. Fair Trade premiums paid to producers have enabled them to enjoy higher and more stable incomes than other producers, especially when global prices were low. Their control over the supply chain has also meant that they

are able to plan and implement development projects for their communities.'

Ken Mkangala, a farmer of Fairtrade Mark certified macadamia nuts in Malawi who visited Scotland in 2011 welcomed the announcement of Fair Trade Nation status for Scotland, 'When one looks at the active participation of schools, councils, faith groups and work places in Fair Trade, to give opportunities to producers to trade their way out of poverty, a conclusion is made: Scotland as a nation deserves to be honoured with Fair Trade status.'

Campaigners are looking to maintain the momentum gained by the achievement of Fair Trade Nation status. Martin has stressed that campaigners should celebrate what has been achieved but need also to look to the next challenges 'Achieving Fair Trade Nation status is worthy of celebration but it is also a platform on which to build further changes to how Scotland trades with the rest of the world. Fair Trade Nation status is a mark of achievement but also a challenge to live up to the title.'

One area already being looked at by campaigners is public sector procurement. Martin commented: 'It's great that so many individual consumers and organisational purchasers are already choosing Fair Trade but we need to embed Fair Trade into all public sector procurement.' Campaigners are looking to target the Scottish Government's forthcoming Procurement Reform Bill as a way of strengthening ethical procurement in the public sector.

As Scotland joins Wales in achieving Fair Trade Nation status, there is growing interest in the Fair Trade Nation movement globally and even hopes for Fair Trade Producer Nations to join those committed to promoting Fair Trade purchasing and consumption. Fair Trade Nation status for Scotland marks a milestone in a long and continuing journey to support Fair Trade and ultimately to change the way that trade is carried out globally.

A Spiritual Walk at Falkland

In recent years the Scottish Churches Rural Group (SCRG) have run a number of conferences and other events on the Falkland Estate in Fife. It is a venue to which most seem to be able to access for a day event. This year rather than run another conference we intend to host a spiritual walk which will pick up many of the themes being developed by the Scottish Pilgrim Routes Forum (SPRF) and to celebrate the value of God's Creation and reflect on its distinctive expression in a rural context.

This year's event will take place on Saturday May 25th 2013. We will assemble in the car park of the Estate (directions will be sent to those who book) at 10.30 and move to the unroofed Chapel for an opening act of worship and reflection. The Centre for Stewardship are currently in the process of opening the chapel to the public as 'a Place Apart'. From there we walk through open country, woodland, along a stream, going behind a waterfall to the historic Temple of Decision. We then progress to the 'talking stanes' a walk that draws on the theme of pilgrimage through the use of Scots words, e.g. 'stravaigin' carved into the stone of the wall,

and which will be used as triggers for thought and for prayer. We next follow a new 'squirrel' trail which allows us to reflect on the ways we share creation with others before finishing back at the 'Place Apart' for a final act of worship and reflection. The walk will be led by Ninian Stuart, the Keeper of the Falkland Estate, Carole Phelan the chair of the Spirituality Task Force in the SEC Diocese of Aberdeen and Orkney and David Atkinson from SCRG and SPRF.

The walk will cover a distance of around 3 miles and should be manageable for most. For those with walking disabilities we will aim to develop a shorter more accessible route provided that we are notified in advance. The above is the programme for a day with reasonable weather. In the event of heavy rain a shorter more protected route will be used. Lunch will be provided at a cost of around £10. The day will conclude at around 2.30.

To book to come on the walk; numbers are needed because of lunch arrangements please email shonapaterson@acts-scotland.org

Newsbrief . . . Newsbrief

Magazine subscription: Many thanks to everyone who renewed their magazine subscription and for all the donations. If your subscription is still outstanding we would be most grateful if you could renew it as soon as possible.

Welfare Reforms: At the beginning of the month the new welfare reform act came into being. Many benefits are being cut along with the introduction of the new 'bedroom tax'. The Edinburgh Archdiocesan J&P office has produced a guide for parishes on 'Welfare Benefit changes'. This guide can be downloaded from the J&P website.

UN Human Rights Commission (UNHCR) Guidelines Ensuring Every Child's Right To Acquire a Nationality: This is the first ever set of detailed guidelines on interpretation and implementation of the 1961 Convention on the Reduction of Statelessness. The guidelines will be relevant to a wide range of UNHCR operations and provide a solid basis for implementation of a key aspect of UNHCR's statelessness mandate, namely the prevention of statelessness among children. See: www.unhcr.org/refworld/pdfid/50d460c72.pdf

New documentary about peace & reconciliation in Israel/Palestine: A powerful new documentary made by the charity *Parents Circle Families Forum* - Israelis & Palestinians bereaved by the conflict who work together for peace and reconciliation - called *Two-Sided Story* charts what happened when Palestinians from a range of different religious and political backgrounds met with a group of Israelis, also from varied political and religious backgrounds. The film is funny, sad and moving. Without taking sides it provides a very illuminating insight into what actually happens when people from opposing sides sit down together, listen to what the other has to say and see each other as human beings. The film provides a great deal of food for thought about the Israeli/Palestinian conflict and possible ways through it. To find out more and perhaps arrange a viewing contact, Diane Taylor 07966 145098 or info@familiesforum.co.uk There is a link to the trailer at www.youtube.com/watch?v=RzJkBXQC4Tg

Carbon Capital is the new WDM campaign to fight dirty finance: The campaign will expose how the UK financial sector is bankrolling climate change by ploughing billions into dirty fossil fuel projects which are devastating people's lives around the world. As a first step, they are calling for pension funds and other shady financiers to be made to come clean on the emissions created through its dirty investments. New regulation coming into force later this year will mean that the UK's biggest businesses will have to report on their carbon emissions. But the financial sector has been let off the hook from disclosing the climate impacts of their investments. Find out how much your bank has poured into coal power and take email action at www.wdm.org.uk/vince-cable

Democratic Republic of Congo: The Congolese warlord, Bosco Ntaganda, whose reputation earned him the nickname of the Terminator, had been indicted by

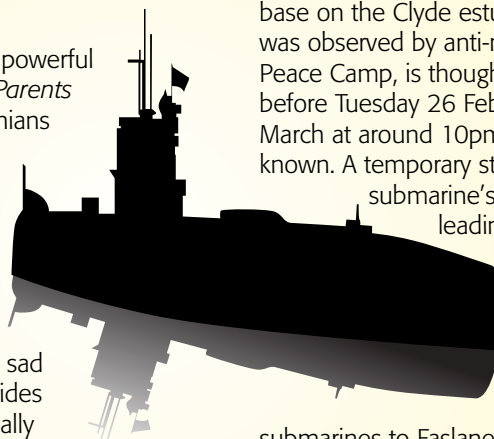
the International Criminal Court for war crimes. He gave himself up in Rwanda when M23 rebel groups split into two camps recently and he felt his life was now in danger. He had nearly seven years of freedom after the decision was taken by the Court to bring him to justice for overseeing atrocities in the Congo - he became a symbol of impunity in Africa. As we go to print his trial has started at The Hague.

Econo...what? Jubilee Scotland are starting up an economic justice reading group in Edinburgh. This will be a chance to find out more about all things money! With set readings, videos and podcasts, 'Econo...what?' will help you understand the basics of the financial crisis and what that means for social justice in the UK and the rest of the world. There's already a reading group in Glasgow. If you would like to find out more about the groups, or starting a group where you are (all you need is a couple of friends to get going), contact the Jubilee Scotland office. 0131 225 4321 www.jubileescotland.org.uk

A US Navy submarine - believed to be the sophisticated spy submarine USS Jimmy Carter - has been spotted visiting Scotland's Faslane submarine base on the Clyde estuary. The submarine, which was observed by anti-nuclear campaigners at Faslane Peace Camp, is thought to have arrived on or just before Tuesday 26 February, and left on Friday 1 March at around 10pm. The reason for the visit is not known. A temporary structure was observed on the submarine's hull at one point during the visit, leading to speculation that repair work of some kind may have been underway. Foreign submarines are occasional visitors to Faslane, but usually only when NATO military exercises are underway. Visits of foreign nuclear powered submarines to Faslane have raised concerns about nuclear safety and regulation, as UK nuclear safety regulators do not have access to technical information about the design of their reactors.

Scotland 2013 and beyond: Our values and principles for a just world: What should the key guiding principles be for a country's international development policy? Should a country's values help shape that policy? If so, what values can one attribute to one's own nation? These are just some of the questions being asked about Scotland's present and future external relations. This event on 17th May, organised by the Network of International Development Organisations Scotland (NIDOS), aims to provide the platform to discuss, debate and develop the values that should underpin Scotland's international development role in 2013 and beyond. Find out more and register for your free place at admin@nidos.org.uk 0131 243 2680

Be part of something big! Jubilee Scotland is launching an international debt wiki site. This will connect the entire debt campaign community in one place on-line to share and capture knowledge, experiences, and hopefully ideas and projects. For campaigners in Scotland the wiki will be a place to find out about and get involved with debt campaigns happening around the world, and also to strengthen our own campaigns. If you would like to be involved contact Ayls on 0131 225 4321



Terrible Simplicity

The *Duty of Delight* is the edited diaries of Dorothy Day, which cover the years 1934 till her death in 1980. Dorothy from childhood was a regular chronicler of her life and of the events which affected her. The diaries themselves are irregular. They provide a partial account of her life and personality and for all their limitations provide an intimate picture of her life throughout a turbulent period in the history of the USA. They document 'her on-going efforts to see Christ in those around her-not only in the saints but also in the poor lost ones, the abandoned ones, the sick, the crazed, the solitary human beings whom God so loved'.

The diaries were edited by Robert Ellsberg, who had been a member of the *Catholic Worker* for 5 years before Dorothy's death and was managing editor of the paper for 2 years. Dorothy's personal papers were, in accordance with her wishes kept under seal for 25 years after her death. It was in 2005 that Robert Ellsberg was invited to edit them for publication. The diaries record many of Dorothy's routine activities in a life full of action.

The first initiative, to produce the *Catholic Worker* newspaper, was inspired by Peter Maurin, a French-born peasant philosopher whom Dorothy met in 1934. This was some years after Dorothy's conversion to Catholicism, when she was looking for a way to marry her social radicalism with her new-found faith. The founding of the paper was quickly followed by the establishment of Houses of Hospitality, which provided shelter and care for the foot-loose, the desperate and the unemployed of Depression-era America. It was to be her life work. She was devoted to the vision which Peter Maurin had set out 'to make (the) kind of social order where it was easier for man to be good'. Dorothy's comment was 'The terrible simplicity of these ideas'.

The work was expanded to the setting up of farming communes which would provide alternative accommodation and work. And soon the *Catholic Worker* displayed another facet of its radical approach; it espoused the cause of pacifism which brought it into conflict over the years with the church and secular authority. It also aligned the movement with the radical voices of American society: the communists, the anarchists, the anti-war movement, the black activists, the farm workers of California. The movement's involvement in protest, as a legitimate form of democratic activism, led to many confrontations with the forces of law and order, with consequent arrests and imprisonment for

many in the *Catholic Worker*, including Dorothy.

Despite her social radicalism, Dorothy was in many ways a loyal catholic, generally obedient to her bishops and pastors, and sharing the prevailing respect for the figure of the Pope. Her devotional life was very much of her time. When possible, she attended daily Mass, prayed the rosary, read the scriptures, went on retreat. She didn't anticipate the liturgical reforms introduced by the Vatican Council, but embraced them eagerly. She also welcomed the insights of the Council as they affected the life of the church more generally, many of which she and the movement had already embraced.

What the diaries reveal quite sharply is the struggle which Dorothy faced in living the common life. The down-and-outs, the crazed, the drifters - these were not easy companions and Dorothy found it hard to cope. In addition, the messiness of communal living, the noise, the squabbling, the smells were a great cross which cost her dearly. She regularly records her praying for patience, to be non-judgemental, to refrain from voicing her anger and frustration and to accept the constant complaints from both staff and residents.

She was a voracious reader and compulsive writer. She saw writing as a duty, and for most of her life contributed a regular column to the *Catholic Worker* under the title 'On Pilgrimage'. This was also the title of the book she published in 1948 of a single year of her journal.

After her death, David O'Brien in the *Catholic* magazine, *Commonweal*, called Dorothy 'the most significant, interesting and influential catholic person in the history of American Catholicism'.

In the year 2000, the Vatican formally accepted her cause for canonisation. As Robert Ellsberg says in his introduction, 'Many people tend to think of saints as other-worldly heroes, close to God but not exactly human. These diaries confirm Thomas Merton's observation that sanctity is a matter of being more fully human'.

I would thoroughly recommend this book.

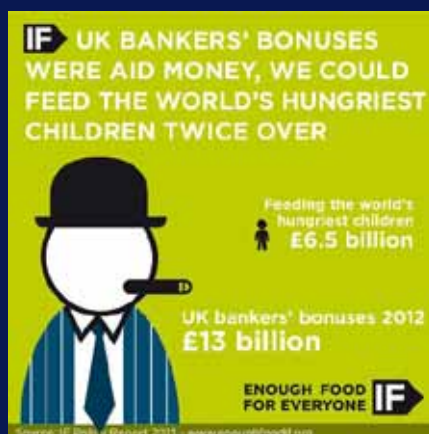
Michael Martin

There is Catholic Worker Community in Glasgow, their meetings are held fortnightly, email for details at glw@catholicworker.org.uk see also www.catholicworker.org.uk

Enough Food for Everyone

This year, SCIAF and J&P have joined the Enough Food for Everyone IF campaign - a UK-wide coalition of 150 organisations which have come together to campaign for action by political leaders on the issue of global hunger.

In Scotland we are working to make sure we also play our part. A new action card asks your MSPs to write to the First Minister, calling for action by the Scottish Government to make 2013 the beginning of the end of world hunger. Please fill in and send the enclosed postcard.



This action is also online via our website, so you could add your name online and give the postcard to someone else.

There are two major events around the G8 meeting. In London, 8 June, a big event ahead of the Hunger Summit is taking place in Hyde Park. In Belfast, on June 15, an event prior to the G8 meeting in Enniskillen for which transport is still to be finalised.

If you would like to join us to go over to Belfast for a key moment in the IF campaign, please contact the J&P office and we will send details as soon as we have them.

diary



APRIL

26.....1988: Bishop Gerardi murdered in Guatemala

MAY

1.....International Workers Day - St Joseph the Worker
3.....World Press Freedom Day
9.....International Conscientious Objector Day
11.....World Fair Trade Day
16.....World Debt Day
17.....Scotland 2013 and beyond: Nidos conference
19.....Start of Pilgrimage for Peace and Economic Justice: Iona to London:
21.....World Day for Cultural Diversity for Dialogue and Development
25.....Africa Day
29.....International Day of UN Peacekeepers

JUNE

2.....Nuclear Abolition Day
4.....International Day of Innocent Children Victims of Aggression
5.....World Environment Day
8.....World Oceans Day
8.....IF campaign event London
9.....Feast of St Columba and 1450th anniversary of his arrival on Iona
12.....World Day Against Child Labour
15.....IF campaign event Belfast
16.....International Day of the African Child
17, 18.....G8 meeting, Lough Erne golf resort, Enniskillen, County Fermanagh.
17-23.....Refugee Week
17.....World Day to Combat Desertification and Drought
20.....UN World Refugee Day
26.....International Day in support of Victims of Torture

JULY

6.....International Day of Co-operatives
16.....First atomic bomb detonated in New Mexico
18.....Nelson Mandela Day

AUGUST

1.....2010: Convention on Cluster Munitions comes into effect
6.....Hiroshima - Anniversary of Atomic Bomb
9.....Nagasaki - Anniversary of Atomic Bomb
9.....International Day of the World's Indigenous People
19.....World Humanitarian Day
23.....International Day for the Remembrance of the Slave Trade and its Abolition
29.....International Day Against Nuclear Tests

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

Prayer

This prayer was found scribbled on a piece of paper near the body of a dead child at Ravensbruck concentration camp

O Lord,
Remember not only the men and women of good will
But also those of evil will.
But do not remember all the suffering
They have inflicted on us.
Remember the fruits we have borne
Thanks to this suffering –
Our comradeship, our loyalty, our humility,
Our courage, our generosity,
The greatness of heart
Which has grown out of all this;
And when they come to the judgement,
Let all the fruits that we have borne
Be their forgiveness.

From 'Let my people go' Michael Evans

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