

'With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.'

Martin Luther King Jr,
'I have a Dream' Speech, August 1963

***Racial Justice Sunday
8th September***



'The key to changing the world and pursuing justice and disarmament, is to let the God of peace disarm our hearts, make us instruments of peace, and lead us together on the road to peace.'

Fr John Dear SJ, visiting Scotland,
September 2013

Glasgow conference 14th September



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editorial

A friend of mine, one of those we used to call 'separated brethren', is a great Justice and Peace person – and a regular reader of our magazine. 'I'm right with you on all the material that comes from what you call Catholic Social Teaching' she says. 'I'm just not sure why you have to keep quoting all these Popes. If it's the right thing, then having the Pope say it doesn't make it any more right.'

It is a version of an older argument that can be traced back to Plato. Is something right simply because God says it is; or is because it is intrinsically right that God endorses it? The question is less important for what it says, more important as an index of our growth in relationship with God and of our experience of God.

When our parents tell us as children to stop at the kerb, we do it without understanding why. We continue to stop in adulthood when we understand the need for caution before crossing a road; and pass this on as a command to our own children. Our growth throughout life is rooted in a discerning balance of the experience of authority and the authority of experience.

Of course at this point someone brings up the problem of papal infallibility. Well, they think they do, but in fact they usually regurgitate misinformed urban myth that everything emanating from a Pope, whether about the Trinity or toothpaste, is infallible. It isn't and in the day to day life of the church infallibility is fairly insignificant. Far more important is consistency and continuity.

This is the province of encyclicals in the life of the Church. These documents serve as a bellwether of the major concerns of the institution - 'the signs of the times' - and as a focus for church teaching. They help to educate and form our conscience as Christians in the community of the Church. This process is a part of our spiritual growth and the deepening of our conscience as defined in the *Catechism* (nn1776-94), which quotes a wonderful phrase of Cardinal Newman: '*Conscience is the aboriginal Vicar of Christ*' (n1778).

There is an attempt to show continuity of teaching as well. So, as Benedict's *Deus Caritas Est* incorporated material from his predecessor, so Pope Francis' first encyclical, *Lumen Fidei*, is the completion of a draft left by his predecessor. Spotting who wrote what is probably futile; but the greater part of the message and the tone seem to be Benedict's. It is a profound and subtle reflection on faith (albeit for the theologically trained).

Encyclicals are an authoritative, formal and theological statement, similar to a decision in law. Like a legal decision they will contain technical language which is not always directly accessible to the non theologian. It is important therefore that all means of communication whether traditional preaching or modern media, are employed to put across the message.

Perhaps the comparative absence of Francis from the *Lumen Fidei* is a sign that his teaching may come in other ways. Certainly his way of communicating with people seems more attuned to an informal and pastoral style. From the time of his election, we have been given a direct and easy access to the Pope's thought through what seem to be informal and off the cuff remarks. It would be a mistake, however, to see this as impromptu chat.

A good example of this style may be seen in the discussions of the Pope with reporters (hardly a press

conference) on the plane back from World Youth Day in Brazil. He confidently ranges across the challenges facing the Church, the style of government, financial scandal, the need for a 'theology of women', reviewing matrimonial ministry, Vatileaks ('it's a big problem... but I didn't get scared'), his relationship with Benedict, his Jesuit spirituality and a whole basket of issues without being fazed. It is a mix of the self aware and the self deprecating, the wry and the totally focussed, all at the service of others. 'I can't live alone and with a small tiny group! I need people, to meet people, to talk with people ...'

Humanity craves Messiahs, perhaps even more in our global village with its cult of celebrity. Easier to approve of a broad smile and winning way than to ask what's behind it. In political terms you only have to think of Thatcher and Reagan, Clinton, Blair and Obama to see the human capacity for projection of hopes. To idealise is to idolise, eventually misrepresenting the idealised object and disempowering the hopeful subject. Rather than facing reality, we opt to live with the ghosts of what might have been.

When Roman generals paraded through the capital in triumph, traditionally a servant stood behind them whispering, 'Remember you are only a man. Remember you must die.' It is important not to lose oneself when surrounded by superlatives. One of Pope Francis' astute observations is 'There are saints in the Curia. And there are also some who aren't so saintly, and these are the ones who make more noise. You know that a tree that falls makes more noise than a forest that grows.'

A booklet the future pope published over twenty years ago also has some fascinating observations on the relationship of corruption and sin. Corruption isn't an instance of one singular act but represents a state of being, a culture that an individual or whole society can get caught up in and accustomed to without realising it. 'Sinners recognise their own weakness and are aware of the possibility of forgiveness... from there, the power of God can come in'. People who are corrupt, on the other hand, have become blind to the transcendent, replacing God with their own powers and abilities. They don't seek forgiveness because they don't feel they have sinned. Corruption is like bad breath. The person with bad breath doesn't realise it. It's others who notice it.

In clergy and religious, corruption demoralises and seeks outlets in achievement or social eminence, a spiritual worldliness to cover up the encroaching and 'definitive sclerosis of the heart'. Ultimately it is this hardening of the heart that makes corruption worse than sin.

The clarity of Francis' analysis suggests an awakened conscience that has both seen and experienced corruption. It chimes with his emphasis on confronting poverty as a keynote of his pontificate. Far from servile obedience, we are asked to consult our conscience, that 'aboriginal vicar of Christ'. Far from abdicating our responsibility, we are asked to enhance it by getting involved alongside others. If I may (without prejudice) quote the Pope one last time: 'We cannot become starched Christians, too polite, who speak of theology calmly over tea. We have to become courageous Christians and seek out those who need help most.'

Tim Duffy

John Dear Visit

The distinguished American peace activist is coming to Scotland in September. He will be making a number of visits, notably at a conference on 14 September in Glasgow where J&P and SCIAF are sponsors.

Fr John Dear (who has just turned 54) is an American Jesuit, peace activist, author and lecturer. Born in North Carolina, he joined the Jesuits in 1982. He was recently nominated for the Nobel Peace Prize by Archbishop Desmond Tutu of South Africa. Scottish activist Dermot Lamb was so impressed by his message that he e-mailed John asking him to come to Scotland – and he agreed. Justice and Peace and SCIAF are working with Dermot and among other visits we are jointly putting on a meeting in Glasgow on 14 September in St Aloysius College.

John is in the tradition of Gandhi, Martin Luther King, Dorothy Day, Thomas Merton, Daniel Berrigan and Jim Douglass. This tradition is rooted in the firm belief in a God of peace, whose son Jesus preached peace and was killed for it by the forces of violence. It is an option for an image and understanding of God. It is different from the image of, say, Exodus 15:3ff, where God is a God of war who smashes the enemy. God, however, is not limited, but only our understanding. We need to strive to find a way of living that, far from accommodating to the violence and greed of the world, seeks to make us co-heirs in its redemption through non violence.

Non violence (a clumsy term, he calls it) is the practice of universal love. The primary focus is cultivating an interior non violence towards ourselves, without which our efforts towards others will be unsuccessful. Non violence is more than passive resistance: it is a methodology for social change. Fr Dear has been arrested on scores of occasions for acts of non violent civil disobedience and spent considerable time in prison.

This is linked to a pastoral ministry in many places over the years. He worked for the Jesuit Refugee Service in a refugee camp in El Salvador for three months in 1985. From 1997-1998, he lived in Derry, Northern Ireland and worked at a human rights centre in Belfast. From 1998-2001, he served as executive director of the US Fellowship of Reconciliation, the largest interfaith peace organisation in the United States. In 1999, he led a delegation of Nobel Peace Prize winners on a peace mission to Iraq, and also an interfaith delegation to Palestine/Israel.

Immediately after September 11, 2001, he served as a Red Cross coordinator of chaplains at the Family Assistance Center in Manhattan, and worked with many relatives and rescue workers. From 2002-2004, he served as pastor to five parishes in the high desert of north eastern New

Mexico, and founded Pax Christi New Mexico. In 2009, he joined in a civil disobedience protest at Creech Air Force base against the U.S. drone war in Afghanistan and Pakistan, and was arrested and put in the Clark County, Nevada jail for a night.

The public programme for the visit is as follows, but it will be worth checking the J&P website nearer the dates for more precise details and in case of any alteration:

- 12 September - Evening talk to Catholic Workers Group Glasgow at Craighead Institute, being promoted by the group.
- 14 September Conference, St Aloysius College 10am 3pm - all welcome - co-sponsored with J&P and SCIAF.
- 15 September Evening talk, Lochgilphead
- 16 September Evening meeting at Garden Cottage Kilgraston.
- 18 September Evening talk at Dundee University Chaplaincy.

Not everyone agrees with his views on nonviolence of course. The conventional view is concisely expressed in the following comment on a US website: *'Fr. John Dear is a leftist nitwit and a tiresome anti-American who doesn't grasp that the institutions he criticizes protect and make possible the criticisms he levies. He actually asserts a moral equivalence between Islamic jihadist terrorists and the American military? Besides which, pacifism is the pseudo high ground of moral dolts. Pacifism ensures that evil wins and that the innocent needlessly suffer. The Gospel does not demand pacifism because the Gospel does not demand foolishness.'*

Yet, according to Paul (1Cor 1:23), is it not this very 'foolishness to Gentiles' that characterises Christian preaching? To amend an old adage, it is not that non violence has been tried and found wanting, but rather that it has not really been tried.

At a time when the only real possibility of nuclear disarmament in the world is centred on Scotland, this will be an ideal opportunity to hear an inspiring voice speaking a clear message of non violence. There are some good extracts of Fr Dear talking online - (just Google Fr John Dear SJ + YouTube) which gives a flavour of what we can expect.

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Drones Week of Action 5 – 12 October

The Drone Campaign Network is organising the third annual Week of Action on drones to promote understanding and resistance to the growing use of drones and remote warfare. This year, as billions of pounds are forecast to be spent on drone technology over the coming decade they are focusing on the economic and human cost of drone warfare.

The Campaign are looking for people to help out by organising an event in their own area focusing on the use of drones. Ideas include public meetings and street stalls, speakers and resources can be provided.

During the week of action, Brian Terrell from the US will be here as part of a European speaking tour. Brian is a Catholic Worker peace activist from Iowa. He has travelled to Iraq and Afghanistan and he was deported from Bahrain in 2012 after witnessing the violent repression of human rights activists. In recent years, he has been active in resistance to remote controlled drones and on May 24 of this year he was released from a six month prison sentence for participating in a peaceable assembly in protest of drones at Whiteman Air Force Base in Missouri

A resource pack for Drones Week of is available. To order one and for more details contact: Maya Evans 07973 484202 mayaevans@fastmail.co.uk or Penny Walker 07414 465695 pennywalker@riseup.net and check the Drone Campaign Network website for updates of other events around the country www.dronecampaignnetwork.org.uk

Never Mind the Human Rights, See the Profits

It is a shameful fact that the British Foreign Office has approved in our name more than £12 billion worth of current export licences for arms and military equipment to countries with a bad human rights record.

According to a cross-party group of MPs, 3,000 current export licences for arms and military equipment have been approved for 27 regimes on the Foreign Office's list of human rights violators that include Saudi Arabia, Bahrain and Israel. The agreement of almost 400 arms export licences for the Israeli regime and the Occupied Palestinian Territories, for equipment worth nearly £8 billion, includes sections for body armour, parts for 'all-wheel drive vehicles with ballistic protection', assault rifles, pistols, military support vehicles, and small arms ammunition.

The existence of one licence to Israeli regime and the Occupied Palestinian Territories has not been made public until recently. Worth £7.7 billion, it relates to cryptographic equipment, which has dual defence and civilian use. Over 400 current export licences to the Saudi regime include vehicles, components for military communications equipment, crowd-control ammunition, hand grenades, smoke/pyrotechnic ammunition and teargas.

'It would be hard not to conclude that the UK government's arms sales practices are at odds with its stated policy not to send weapons to anywhere that poses a clear risk that they could be used for human rights violations,' Amnesty International's arms control expert Oliver Sprague said.

The scale and detail of the deals emerged after a forensic investigation by a committee of MPs, who also discovered that strategically controlled items have been sent to Belarus, Zimbabwe, China, Sri Lanka and Russia, - all of which feature prominently on the Foreign Office's list of states with worrying civil rights records.

There are even three existing contracts for Syria, notwithstanding the fact that

the UK has proposed sending equipment to foreign-backed terrorists fighting the government of President Bashar al-Assad regime and is considering arming them. There are also 57 for Argentina, which is not on the list, but which remains in confrontation with Britain over the Falklands.

The countries for which the largest numbers of licences have been issued include China with 1,163 with individual licences worth £1.4 billion, Saudi Arabia with 417 licences and a value of £1.8 billion, and Israel and the Occupied Palestinian Territories with 381 licences and a value of £7.8 billion.

Labour MP Richard Burden, who chairs the Britain-Palestine All Party Parliamentary Group, said '... what is most striking is that over half of the total is going to 'Israel and the Occupied Palestinian Territories'. Look a little closer and you see that almost all of those exports are going to Israel, with only £5,539 going to the Occupied Territories. Look closer still and you see something utterly astonishing - 380 different licences have been granted for exports of arms and military equipment to Israel'.

The total cost of the exports remains unknown as some of them are approved with unlimited licenses. And even if you haven't been able to buy this time around, there's nothing to prevent you looking in the shop window. A massive arms fair is planned to take place in the UK in September 2013. The UK government invites human rights abusing regimes, such as China, Zimbabwe, Indonesia, Bahrain, Russia and Saudi Arabia, to the London arms fair to court them and sell them weapons.

The figure is kicked around that the UK's arms export business sustains 55,000 jobs. But this represents only 2% of the UK's manufacturing jobs or 0.2% of the UK's workforce and accounts for 1.5% of the UK's exports. However, the UK state subsidises these jobs by around £700m per year, according to a 2011 SIPRI report, making the subsidy around £12,000 per job, annually. And that's before you start to ask the moral question about whether a civilised country should be involved in this dirty work. *Take part in an e-mail action about this disgrace, visit our website for details.*



Day of prayer for the Arms Trade

Christian communities throughout the country will take part in a Day of Prayer on Sunday 8 September, two days before the scheduled opening of one of the world's largest arms fairs, at London's ExCel Centre.

The day will enable Christians to reflect on the death, destruction and waste created by the arms trade and to pray for a less militarised and more peaceful and creative society. The following evening a multi-faith vigil near the ExCel Centre will provide a quiet and contemplative interlude before the arms fair opens its doors the next morning.

The Day of Prayer is one event in a week of activities organised by the Campaign Against Arms Trade (CAAT) as part of Stop the Arms Fair Coalition. CAAT's Christian Network, a non-denominational group of Christians opposed to the arms trade, has produced a Day of Prayer Pack with suggestions for worship, including prayers, Bible readings, hymns and service sheets, plus background briefings on arms fairs and the UK's role in the arms trade. There is no prescribed mode of prayer or worship and all Christian gatherings and individuals are welcome to join in. You can download the pack at www.caat.org.uk/get-involved/christian/informationpack.php



Cardinal Turkson in Hiroshima

Cardinal Peter Turkson, the president of the Pontifical Council for Justice and Peace, visited Japan for the *Ten Days for Peace* initiative marking the anniversary of the bombings of Hiroshima and Nagasaki, which took place on the 6th and 9th of August, 1945.

He went to Hiroshima Peace Memorial Park with Archbishop Chennoth, apostolic nuncio to Japan, Bishop Maeda, bishop of Hiroshima and other Japanese bishops to join the Catholic and Anglican Prayer meeting for Peace. Despite heavy rain, a number of Anglicans and Catholics gathered together to pray.

When on June 23 Archbishop Peter Takeo Okada, the President of the Japanese Catholic Bishops Conference announced the *Ten Days for Peace* event, he also recalled that this was the 50th anniversary of Pope John XXIII's famous encyclical on peace - *Pacem in Terris*.

The Cardinal spoke of the phenomenon of human suffering and the need for solidarity in achieving peace. He noted papal warnings about the suffering brought by war, and particularly the atom bomb, most recently by Pope Francis. 'The possession of atomic power can cause the destruction of humanity. When

man becomes proud, he creates a monster that can get out of hand.'

The Cardinal said that instead of succumbing to greed and hate, societies must meet the needs of those who are deprived. 'Instead of avoiding those who suffer, let us accompany them. Instead of cursing what we ourselves suffer, let us offer it up for others.

Instead of hiding from today's problems, let us together bravely address the social situations and structures that cause injustice and conflict,' he said.

Peace will never come when a society 'ignores, pushes to the margins or excludes a part of itself. Real peace-making is to include and to integrate... From victims of suffering crushed by war, may I invite each of us, and our faith communities, to honour the memory of Hiroshima, by collaborating in solidarity to build real peace.'

Among the various commemorations of Hiroshima Day 6 August around Scotland and the world, this gathering took place beside the Peace Tree in the Glasgow Botanic Garden.



Photograph: Paul McSherry

Food Banks and Justice

Food banks provide urgent support but they are not sustainable argues Martin Johnstone, secretary of the Church of Scotland's Poverty Truth Commission

Nelson Mandela, recently turned 95, once pointed out: 'Overcoming poverty is not a gesture of charity, it is an act of justice.' Recently, too, Carers UK highlighted that one reason a local authority had given for turning down requests for emergency discretionary payments was that people were spending 'more than £3.60 a day per person on food.' I don't know about you but I reckon that I would struggle to manage to do that for any more than a few days. And an increasing number of people are being forced to do so – or worse – week in and week out. That is a scandal.

I have friends who are grateful to the food bank in their local neighbourhood for helping to feed them and their families. I know others who contribute to food cupboards, food banks and food share schemes and who volunteer within them. Their generosity is to be applauded but the issue of food poverty requires more than charity.

I have another friend who told me recently that he would rather 'crawl on his hands and knees across broken glass' than go to a food bank. And I have colleagues, particularly those who have been involved in international development, who point to what they see as similarities between some of the ways that we are currently addressing food poverty in this country and the very worst of paternalistic and degrading international aid.

Recently the Poverty Truth Commission has been trying to engage directly with one group of people whose voices to date have been significantly under-represented in the debate about food poverty: those who struggle against it on an increasingly regular basis. This is not, of course, a single, homogenous group and we have heard a variety of different voices and emphases. Nonetheless there are a number of core messages which I think are important to the current debate.

One thing we can be clear about is that the rise of food poverty is, in very large measure, a result of the increasing cocktail of welfare cuts combined with rising food, fuel and housing costs. We are speaking with people who are feeling the impact of the bedroom tax, the re-designation of benefits, the degrading – and flawed – process of carrying out work capability assessments (as the DWP's own report into ATOS Healthcare recently confirmed) and the increasing use of draconian and inappropriate sanctions.

Food poverty, we have heard, is not only confined to the unemployed. Job insecurity and sub-standard working conditions, such as the lack of a living wage and the uncertainty of zero hour contracts, mean that many have fallen into food poverty or have so far only narrowly avoided it through dangerous short-term solutions such as payday loans. Others find themselves living such precarious lives because of the huge levels of personal debt that they have

been encouraged to take on and from which they feel there is no escape.

The stories of why people are falling into food poverty need to be told. Of course these are individual stories but there is also a collective story of societal and government failure. And to those who would like to lay all the blame with Westminster whilst not taking up the powers that they do have at their disposal, we would say it is time to stop simply blaming others.

Another message which we have heard is that those who need to turn to others for food to feed themselves and their families are not trying to cheat the system. 'Do you know how desperate you need to be to be turning up begging for food?' one person asked me. We must not compound that humiliation by treating people as suspects. To do so is to buy into the same set of lies that all those on benefits are skivers and that benefit fraud is one of the primary reasons for our high welfare budget. Let's not do it. Related to this is a very practical request that those who need to use food banks are – at the very least – given the right to choose from the food stuffs available rather than have bundles made up for them in advance. It makes sense but it is also about treating one another with dignity and respect. It builds the human relationship between the person who is asking for food and the one who is offering it, treating both as people who matter.

We have also encountered significant criticism of a system that seeks to limit the number of times that people can visit a food bank. People understand the reasons why such a measure is in place – to reduce the risk of dependency; to enable resources to be shared; and to give a focus to trying to address the root problem. But we know that the problems are more complex than that. For example, one group I was a part of pointed out the inconsistency of someone being sanctioned for a month but only being allowed to visit the food bank three times within that period!

The people we have spoken to don't want to be exclusively on the receiving side of the relationship. They want to be able to support others as well as to help themselves. If there is one lesson which the Poverty Truth Commission has learnt again and again over the last four years it is that people experiencing the struggle against poverty have a vast amount to contribute to the development, delivery and effectiveness of efforts to overcome it. This is as true in the sphere of food poverty as in any other part of the problem.

The practical comments which we have heard will, we hope, help to inform the many people who are engaged in tackling food poverty in our communities. Certainly I hope that they will help to inform my own practice and the organisations and people I work alongside. They can help us to do charity better, more effectively and with greater dignity for all concerned. But I also hope that deep listening will move us more deeply. 'Overcoming poverty is not a gesture of charity, it is an act of justice.'

This article first appeared in Third Force News and is reprinted with the author's permission.

Benefit and Loss

Iain Duncan Smith, the 'quiet man', formerly leader of the Conservative Party, is currently Secretary of State at the Department of Work and Pensions (DWP). He is charged with delivering the system of Universal Credit, meant to simplify and bring together the complex layers of overlapping government benefits. He has shown a capacity for grand schemes joined to chronic incapability. Recently, in a radio interview with John Humphreys, he was told that a claim that the benefit cap was getting people back into work was unsupported by any evidence, he replied, *'you can't disprove what I said either... I believe this to be right, I believe that we are already seeing people going back to work who were not going to go back to work.'* A classic example of not allowing the facts (or lack of them) to get in the way of your argument.

Government by coercion breeds dissent and resistance. When the basic principles of policy are flawed and the basic principles of human dignity are flouted, those charged with their implementation may have reservations. Latest reports leaked from the DWP suggest that staff are not only frustrated at the lack of management and direction, but demoralised (*Guardian*, 2.8.13). Among the comments were the following: 'After 29 years of service this has been the most soul-destroying work I have done' and 'There is too much dishonesty and no one ever admits to making a mistake.'

At the end of March the Child Poverty Action Group (CPAG) published a list of 42 benefit changes enacted since 2010 by the Coalition government as a part of its welfare reform plan, which aims to save £18bn a year from the social security budget by 2015. The CPAG report also says that by 2014/15, the cumulative effect of cuts to social security and tax credits since 2010 will be £22bn annually relative to 2010/11. Between April and December 2012, over 140,000 people went to employment tribunals at a cost of £37 million and winning 43% of the decisions. That sounds like a system in crisis.

In a recent article in the *New Statesman* (<http://tinyurl.com/q79v3w4>), George Eaton points out that the benefit cap is pointless because an out-of-work family is never better off than an in-work family; a benefit cap will punish large families and increase child poverty; it will likely cost more than it saves; it will increase homelessness and do nothing to address the housing crisis; and it will encourage family break-up by providing financial incentive to live separately.

If he simply disregarded the facts it would be bad enough. But Mr Duncan Smith has shown himself not to be averse to trying to tell porkies with statistics. Both he and his department have been officially reprimanded. Andrew Dilnot, chair of the UK Statistics Authority, said 'We have concluded that the statement attributed to the secretary of state for work and pensions... is unsupported by the official statistics'. In the world of governmental euphemism, that's grounds for pistols at dawn.



Apparently, departmental press officers are also being sent on a statistics course this summer in the wake of complaints concerning figures it has published. For such a specialised area, a departmental statistician might be a better investment. All too often, however, one suspects that this was the original reason for statistics being taken up by politicians: that it allows them to cherry pick whatever suits their case. In the words of Scottish poet Andrew Lang, 'He uses statistics as a drunken man uses lamp-posts...for support rather than illumination'.

Given government policies of restricting access to benefits through Mickey Mouse health checks and 'encouraging' claimants into jobs regardless of suitability, one would expect some kind of statistical trail to show the success of these policies.

Quite the reverse has happened in fact. In the light of a number of stories that some people who have been levered off benefit and into work by DWP have died or even taken their own lives, the DWP has discontinued keeping records. According to a spokesman, *'These figures were put together on an ad hoc basis last year and therefore there are no plans to update them. They've also been used in a very misleading way.'* That's government speak for, *'if the facts don't support our argument, or worse, look like undermining it, we stop collecting them'*; reminiscent of US General Tommy Franks' statement that *'we don't do body counts.'*

In an interesting paper delivered at the von Hugel Institute last year (<http://tinyurl.com/ltwur6n>), Bill Jordan, Professor of Social Policy at Plymouth University, distinguishes two recent attempts to employ Catholic Social Teaching in government policy on social welfare. One strand follows the liberal Distributists Chesterton and Belloc, and gives us the attempt to yoke CST to the idea of the Big Society advocated by Philip Blond. This relies on a much more interlinked and mutually responsible society than today's fragmented individualism.

Another strand of Catholic Social Teaching is more authoritarian and paternalist. According to Professor Jordan, Iain Duncan Smith has *'lapsed into the kind of authoritarian and hierarchical thinking which is not untypical of Catholics in moments when the established order seems to be under threat by forces of change.'* I think Professor Jordan is providing a very clear explanation of a whole range of behaviours which are frequently (but not exclusively), exhibited within Catholicism. But one can also see a more fundamental principle (also enunciated by a Catholic) at work: Lord Acton's observation that power tends to corrupt.

Mr Duncan Smith seems to be kept in post as a sop to those workfare Tories who see Mr Bumble as a role model. Fans of Dickens will recognise Mr Bumble as the sanctimonious beadle in the workhouse, who expressed disbelief when asked by the young Oliver Twist for more gruel. It might be worth remembering that Mr Bumble ended up in the very workhouse he had so hypocritically administered.

Tim Duffy

Warning letter for Atomic Weapons Establishment over carbon emissions reporting

The Atomic Weapons Establishment (AWE) has been issued with a formal warning letter by the Environment Agency for failing to report accurate information about its carbon emissions.

Large emitters of greenhouse gases in the European Union are required to monitor and report their emissions under the EU Emissions Trading Scheme. AWE, as a major industrial site, falls within the scope of the scheme, which is regulated in the UK by the Environment Agency.

AWE informed the Environment Agency that they had

over-reported emissions for 2010 and under-reported emissions for 2011 as a result of taking a meter reading at the wrong time, in breach of their emissions permit. AWE described the matter as a "minor discrepancy", but according to the Environment Agency the fault was "easily avoidable" and tighter controls should have been used to ensure accurate reporting.

AWE was served with a warning letter in accordance with the Environment Agency's enforcement policy for failing to accurately submit information to the regulator, and the company has improved reporting procedures to prevent the problem from happening again.

(Source Nuclear Information Service)



Payday Loans and Credit Unions



The Archbishop of Canterbury, Justin Welby, recently hit the headlines with criticism of payday loan companies. He suggested that church run credit unions might have some part in resolving the difficulties of debt driving people to payday loan companies.

The problem is that payday loans are a symptom rather than the root. The root is that we live in a culture that is determined and pressured by marketing and consumerism. We have become accustomed to instant gratification rather than the deferred rewards of saving.

Money has moved economically from being simply the means of consumption to being an end in its own right, a product. The aim, as the credit crunch showed, is to maximise the apparent value of a lifestyle, however precarious or non-existent the foundations.

It's easy to pass the buck to payday loan companies; but they made an estimated 2.2 million loans worth £8.8bn last year. It is argued by many that payday loans are a quick and useful way of getting a 'sub' to cover needs that are immediate, fairly small and sure of being paid back in time. It is also claimed that they are more transparent (as well as cheaper in many cases) in their conditions than comparable banking facilities. They are also a step up from unregulated loan sharks. If you want £100 quickly and are willing – and able – to pay the average £25 (APR figures here are irrelevant) which it costs, you might think it worthwhile.

This suggests that for many with a mobile lifestyle that follows the peer and marketing pressures of a consumer society, payday loans are an acceptable if irksome form of bridging finance. It probably accounts too for the high proportion of younger users.

The problems arise when people cannot fulfil these conditions, either through financial misfortune or a chaotic lifestyle. Loans of hundreds of pounds are made almost immediately to people already in debt, with poor credit worthiness and a bad track record, with no significant check on the ability to repay. The Office for Fair Trading has found that companies were making up to 50% of their money from customers who extended or rolled over loans or incurred late payment charges. Many of those in trouble have taken out multiple loans.

In Scotland, at the beginning of July, Scottish CAB advisers dealt with over 1,200 cases related to Payday Loans in the preceding three months. Citizens Advice Scotland's Chief Executive Margaret Lynch said: *'Payday Loans have become one of the biggest issues brought to the CAB service in Scotland, as more and more people get into levels of debt they simply can't afford to repay. People tend to only come to the CAB when their situation gets really desperate, so the fact that over 1200 Scots have done so in just three months is a very worrying sign of just how widespread and how serious this problem has become.'*

These problems with payday loan companies lie, not so much in the principle as in the practice. Issues such as exorbitant APRs (Wonga is currently 5853% APR), permitting multiple loans, inadequate checks on identity and creditworthiness, misuse of Continuous Payment Authorities by constantly draining bank accounts without any warning leaving no money to live on and the failure to agree reasonable repayment plans are either bad business practice or deliberate manipulation of vulnerable

people. Add to these harassing people for repayment and there are clear grounds for further regulation as outlined in a recent in depth analysis by CAB UK.

A 2012 report said there are about 240 payday loan firms altogether in the UK, with the top 50 accounting for 90% of the lending. The report estimated the amount borrowed at £1.8 billion (double the amount in four years).

Credit unions are a very respectable and well regulated alternative to using banks and other financial institutions. They have been recommended and are used as a means of financial help and community responsibility by many church members. Scotland already has a thriving structure of credit unions, particularly in the west and there is no obvious reason why churches should enter into an existing and flourishing market.

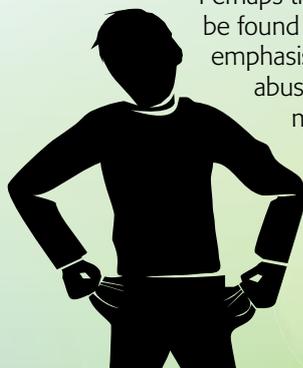
In any event, credit unions are not an emergency loan facility and require savings. Estimates suggest between 5% and 10% of the population have no bank account or very limited facilities; while a recent report suggests 15 million Britons are not able or willing to make any savings currently, and 8 million have no savings at all.

The real question then is: In an economically unjust world, fixated on money as the source of human worth, artificially split into strivers and scroungers, why should the church become a funding agency of last resort, any more than a provider of food or social services?

The Church is not a social service. It has the duty of charity and care particularly to those in need primarily as the reflection of Christ in our midst and only secondarily for economic or other reasons. And it has discharged that responsibility down the centuries. Under modern capitalism, social welfare is an agreed responsibility of government, paid for by taxes. If economic policies are obviously not working, it is up to government to revise them so that they work for the common good rather than sectional interest. If government chooses to opt out of this welfare responsibility, currying political favour by promising tax cuts and trying to dump the responsibility in the lap of churches and voluntary agencies, then it is not fit for purpose.

We are committed to the faith that each of us is created in God's image; and therefore we have a mutual responsibility to one another to promote the common good of all – not just some, or even the majority – but everyone, particularly those in most need. Charity is not an alternative to social justice, or personal social responsibility.

We have a duty to criticise economic and political systems which conflict with these beliefs, in accordance with an analysis and correlation of the social circumstances and our tradition of Catholic Social Teaching. The *Compendium* has a summary of that tradition, particularly sections 323 and 341. Section 65 of Pope Benedict's encyclical, *Caritas in Veritate*, looks at the value of microcredit in the 'economy of communion'. Perhaps the most pointed expression, however, is to be found in the *Catechism of the Catholic Church*, emphasising the importance of values: 'In place of abusive if not usurious financial systems, ... there must be substituted a common effort to mobilise resources toward objectives of moral, cultural, and economic development, "redefining the priorities and hierarchies of values."' (N2438, quoting *Centesimus Annus*, 28).



Ten Things You May Not Have Known About Refugees

This very useful briefing is by Tim Large, of the Thomson Reuters Foundation

The latest statistics from the U.N. refugee agency (UNHCR) show world refugee numbers are higher than at any time since 1994. As U.N. refugee chief Antonio Guterres put it at a recent news conference: 'Each time you blink, another person is forced to flee'. UNHCR's annual report shows that some 45.2 million people were uprooted by violence, persecution or rights abuses as of the end of last year, but the numbers also challenge some common misconceptions about refugees and displacement.

1. To be a refugee, you have to cross an international border.

Until you do, you're just a person who's been uprooted within your own country - or an internally displaced person (IDP), to use the aid world jargon. The difference matters because it's only by crossing a border that you gain the protection of international laws and conventions. It's usually only then that UNHCR can swing into action, providing food, shelter and safety. Trouble is,

2. Most displaced people never cross a border

For every refugee in the world, there are at least two IDPs. The Internal Displacement and Monitoring Centre estimates there were about 28.8 million IDPs at the end of 2012, compared with 15.4 million refugees. That's the highest number in more than 20 years. The vast majority of IDPs - 10.4 million - are in sub-Saharan Africa. Many of them lack any protections at all. Sometimes, they're at the mercy of the very government or conflict that triggered their displacement in the first place. Pressure is now mounting to give IDPs similar rights and protections as refugees. In December, an African Union treaty known as the Kampala Convention came into force, affirming the primary responsibility of states to look after their own IDPs. So far, only 17 of the African Union's 54 member states have ratified this landmark convention.

3. Most refugees live and die in developing countries

Contrary to the message peddled by some populist media, Western countries aren't awash with refugees and asylum seekers. More than 80% of refugees live in the developing world, and often in countries that can hardly afford to host them. Pakistan is home to the largest number - 1.6 million - followed by Iran with 868,200. Germany is a notable exception to the rule, hosting 589,700. Otherwise, the world's major host countries for refugees are Kenya, Syria, Ethiopia, Chad, Jordan, China and Turkey. The United States, the world's biggest economy, hosts just 262,000 refugees while Britain hosts 149,765. Japan, the world's third-biggest economy, is home to only 2,581 refugees. Worldwide, only 893,700 people submitted applications for asylum or refugee status in 2012. That's less than 2% of the 45.2 million people who were considered refugees or IDPs last year.

4. Most refugees are not resettled

If you're a refugee, your long-term prospects are limited to three options: repatriation to the country you fled from, resettlement elsewhere or integration into your host society. Contrary to popular perceptions, the vast majority of refugees are not resettled. Last year, less than 1% of the global refugee population benefited from this solution. Over the past decade, only 836,500 refugees were resettled worldwide. That compares with 7.2 million refugees who returned to their countries of origin over the same 10-year period. Last year, 526,000 refugees were repatriated voluntarily, half of them to Afghanistan, Iraq or Ivory Coast.

5. Refugee status can last for generations

There's in fact a fourth long-term prospect for many refugees - prolonged limbo. Some 6.4 million refugees worldwide are living in what the United Nations calls a 'protracted refugee situation'. It defines such a situation as one in which 25,000 or more refugees of the same nationality have been in exile for five years or longer in a given asylum country. There are Burundian refugees in Tanzania who fled violence in 1972. Somalis have been fleeing to Kenya since the early 1990s. Most Afghan refugees have been living in Pakistan for more than 30 years. And more than half of all Burmese refugees have lived in Thailand for more than 25 years. The world's biggest refugee camp, the sprawling Dadaab complex in northeastern Kenya, is more than 20 years old. Set up to house 90,000 Somalis after the fall of Mogadishu, today it is home to more than 500,000 people - a fifth of whom are third-generation refugees born in the camp.

6. Most refugees are never granted new citizenship

One measure of successful integration into local host societies is whether or not refugees are eventually given citizenship. UNHCR figures show that only 801,000 refugees worldwide were granted passports by asylum countries over the past decade. That's a tiny fraction of the global refugee population.

7. Many refugees have no nationality at all

To be stateless is to be in the worst kind of limbo, deprived of the most basic rights and protections. At least 10 million people worldwide have no nationality at all, making them among the most invisible people on earth. Most countries don't even bother trying to count or document them. UNHCR is campaigning for countries to start identifying stateless populations so it can fulfil its mission in helping them. "Measuring statelessness is complicated because stateless people often live in precarious situations on the margins of society," it said in its latest report.

8. Refugees can and do contribute economically and socially

While it's true that large refugee populations can compete with local people for scarce resources and services, they can also have a positive economic impact. Their presence can stimulate local markets, create jobs and open host regions to development. Sometimes, refugees bring skills and knowledge that can be useful to local communities. In Guinea, refugees brought new agricultural techniques to bear on vacant land, introducing swamp land rice. In Nepal, refugees have introduced new ways to cultivate the cash crop cardamom.

9. Almost half of all refugees are children

Last year, 46% of refugees worldwide were under the age of 18. That's about the same as a year earlier but higher than a few years ago. Alarming, many children have been separated from parents or guardians. In 2012, 21,300 individual asylum applications were made worldwide by kids on their own.

10. Slightly more refugees are male than female.

Last year, women and girls made up 48 per cent of the global refugee population, according to UNHCR. This is a figure that hasn't changed much over time. This seems to fly in the face of popular perceptions that in refugee crises men tend to stay behind while women and girls flee.

Our Individual and Collective Freedoms are in Danger

This is a Position Paper of the Justice and Peace Commission of Luxemburg in the wake of intrusive recording of private information by the US National Security Agency.

The Justice and Peace Commission of Luxemburg disagrees profoundly with operations aimed at the permanent and comprehensive accumulation of the personal information of citizens by public authorities. To us it constitutes a major affront to the fundamental right to respect for individual freedom and for a private life as well as for the freedom of speech and of association. Such operations constitute a menace to the principles of democracy and cannot be justified by security requirements or in the name of the state. History shows us that the search for unfettered control over people carries with it the terrible risk of a slide into political totalitarianism.

The Justice and Peace Commission of Luxemburg asks the Luxemburg political authorities, as well as those responsible in the EU, to express in most lively terms their opposition to such illegal and despicable practices and to ensure the protection of the private life of all citizens, all the more since the EU has designated 2013 as the European Year of the Citizen. Illegal eavesdropping and spying such as that perpetrated by the United States - and probably by other countries as well - must stop right away.

The Justice and Peace Commission of Luxemburg also asks for the strengthening of legislation in order that the fundamental and collective right to a private life might be guaranteed around the world.

The 2013 Fair Trade Festival

The Station Hotel in Perth aims to be the centre for Scotland's biggest ever Fair Trade event on Saturday 7 September, bringing together campaigners, supporters, producers and members of the public from across the country for a free, daylong celebration of Scotland's recently acquired Fair Trade Nation status.

The Festival includes a Fair Trade Market Place, which will be full of stalls, selling a range of delicious Fair Trade food and drink, crafts, beauty products etc., as well as providing information on different organisations and campaigns. You will also get to sample a selection of the Co-op's delicious Fair Trade wines.

The SFTF hope the day will provide a valuable opportunity to reflect on the meaning of Fair Trade Nation status and create a space for discussion around the future direction of Fair Trade in Scotland. With stalls, performances, entertainers and guest speakers, as well as treasure hunts, face painters and other exciting activities for kids (and big kids!), plus free entry, it is sure to be a fun-filled day for all the family!

All festival goers are invited to enter the 'Bake Off'. Bring along home baked treats to enter the competition. Sweet or savoury are welcome but they need to be made with at least two Fair Trade ingredients. The competition will be judged and the winner announced on the day.

This is a day not to be missed, more details from the Scottish Fairtrade Forum, 0131 226 6162 www.scottishfairtradeforum.org.uk)

Racial Justice Sunday 8 September 2013

We celebrate the 50th anniversary of Dr Martin Luther King Jr's monumental 'I have a dream' speech (given on 28 August 1963) which spoke about all God's people living in freedom and peace in a world governed by truth and justice.

Dr King was in Washington to argue that the freedoms promised by President Lincoln to the newly-emancipated African-Americans never really materialised, and the March on Washington was an attempt to encourage all Americans to re-commit themselves to the Emancipation Proclamation's original promise. Dr King's speech still remains an inspirational call for us to work for an equitable world and is at the heart of this year's Racial Justice campaign, entitled *Dreams of the 'Beloved Community'*.

Download the resources and find out more at

www.ctbi.org.uk/648/ These resources offer a service for all ages, together with a range of ideas and activities around the theme of dreams, visions and the 'Beloved Community'.

For services and at Mass, the following Bidding Prayers can be introduced:

- We pray for all those who are oppressed or discriminated against because of race or ethnicity. Lord Hear us...
- We are all part of a racial minority. We pray that we may always see the person created in God's image. Lord Hear us...
- Your wish was that we should be one. We ask that you help us to fulfil that wish by celebrating the unity underlying our differences.

European J&P Common Action

Each year the Conference of European Justice and Peace Commissions agrees on a Common Action, a particular focus for the network to pursue.

As the global financial crisis and its consequences look set to dominate the economic, social and political landscapes once more in 2013, the Conference of *European Justice and Peace Commissions*, drawing on the experience of 31 European countries, including Scotland, wishes to make the case for radical change. Our vision is of a society in which all economic activity serves the demands of justice and the common good. We believe that particular responsibility falls to those in Government to introduce the legislation and structures necessary to support such a vision.

The full statement can be found on the J&P website. It gives grounds for reflection and a basis for developing our own work.



Newsbrief . . . Newsbrief

Scottish Clergy Against Nuclear Arms - Summer

Witness for Peace - 7 September 2013: The Summer Witness for Peace 2013 (replacing the Easter witness cancelled by weather and the police) will take place at the gate of Faslane Trident base from 12 noon. This will be an opportunity to meet together and to witness to our common faith in Jesus, the Prince of Peace, and to underline our belief that nuclear weapons are immoral and they should not be maintained or renewed. There will be a short act of worship with singing, prayers for peace, followed by a picnic. Bring food to share. Tea, coffee and juice will be provided. Speakers include: Bishop Joe Toal and the Rev Sally Fulton from the Church of Scotland. Short statements against nuclear weapons from a range of churches will be read out. If you are able to attend, introduce yourself to Bishop Toal who will appreciate the solidarity.

Who Will You Make Peace With?... Is Peace One Day's theme for 2013. Peace Day is not only about a reduction of violence in areas of conflict, it is also about reducing violence in our homes, communities and schools. Peace Day, Saturday 21 September, is set to be the biggest yet, with millions of people around the world joining together to celebrate peace. To get involved visit www.peaceday.org

White Poppies for Peace: The international white poppy project challenges the beliefs, values and institutions that make war inevitable, and presents an alternate view of security and how to achieve it without violence. Visit the Peace Pledge Union website at www.ppu.org.uk to find out more about the background to the White Poppy. You can order White Poppies online at the above website. We will also have a small supply of White Poppies in the J&P office

World Week for Peace in Palestine Israel, 22 - 28

September: The theme of the week is 'Jerusalem, the city of justice and peace,' and is an initiative of the Palestine Israel Ecumenical Forum of the World Council of Churches. This is a week of advocacy and action in support of an end to the illegal occupation of Palestine and a just peace for all in Palestine and Israel. Full details including ideas for prayer services at <http://tinyurl.com/k4hlfm5>

Australian churches condemn Rudd plan: Catholic Church groups have strongly criticised the Australian government over its new policy to resettle asylum seekers in Papua-New Guinea, reminding the government that they are human beings not political pawns. The Australian Catholic Migrant and Refugee Office has called for Australia's asylum seeker policies to be inspired by the centrality of human dignity.

Trident Alternatives Review sets out options to

'like-for-like' replacement: The long-awaited Trident Alternatives Review, published by the Cabinet Office, has concluded that there are credible alternatives to replacing the UK's current Trident nuclear weapons system although these would cost more and might not guarantee the same 'degree of resilience' as the government's preferred 'like-for-like' replacement option. Details at <http://tinyurl.com/ortanh6>

Churches and homelessness - a reflection: Scottish Churches Housing Action seminar. The seminar offers the opportunity to step back from the pressures of meeting the needs of homeless people in difficult times, and reflect on the reasons we do it. What is the theology underlying our

work? What is the history of churches over the centuries in caring for those in need, offering hospitality to strangers, and challenging the roots of homelessness? What does it involve in present day Britain? And what can we do to undermine the forces that create poverty and the homelessness that arises from it? Renfield Centre, 260 Bath Street, Glasgow. Friday 4 October, 10.00am to 3.30pm. The seminar will be followed by the AGM of Scottish Churches Housing Action, to which all are warmly invited. www.churches-housing.org/

UK Anti-Slavery Day, 18 October: This day was established in 2010 to provide a focal point for raising awareness about the many people in the UK and around the world who continue to be trapped in modern slavery, and to promote the need for many individuals and organisations across society to play a part in ending it. A parliamentary bill to create the day was championed by former MP and now Chairman of the Human Trafficking Foundation, Anthony Steen. The date also coincides with the European Anti-Trafficking Day. www.antislavery.org

BBC Maps of Israel/Palestine: You might wish to contact the BBC's complaints site www.bbc.co.uk/complaints/ with reference to their portrayal of Palestine on the information site: In both instances the West Bank and Gaza should also be labelled as the occupied Palestinian territories - according to UN maps and information. The map of Israel makes it look as if it is all Israel - with the Israeli flag. On Palestine it is totally unclear which is Palestine. The Golan Heights should also be labelled as 'occupied'.

Nuclear Weapons: Write 'em off! This is a support network for citizens writing letters about nuclear weapons. The aim is to provide a service tailored to your experience, on an individual basis, of corresponding with MPs, officials and government ministers. It is important that as many people as possible keep writing letters to MPs, MEPs and the Government about nuclear weapons. CND and World Court Project UK are forming a Correspondence Support Network to help our letters to be more effective, and to exchange ideas. Find out how to join the Correspondence Support Network at <http://peacebourne.webplus.net/CSW/>

Priest warns arming Syria fighters will only lead to an escalation of violence as Church delegation meets EU

leaders: Sending more weapons to Syria will mean more widows and orphans, according to the head of an ancient Middle Eastern Church who has made a passionate appeal for peace to the President of the EU. On a visit to Brussels, Melkite Greek Catholic Patriarch Gregory III met EU politicians including EU Council President Herman Van Rompuy and warned of the dangers of pouring more arms into a conflict which has already claimed at least 90,000 lives and led to more than three million people fleeing their homes. (Source Justice Magazine, www.justicemagazine.org)

Craighead Institute 'Integrating Life and Faith' course,

at The Craighead Institute in Glasgow from September 2013 – January 2014. Rooted in Ignatian Spirituality, this course seeks to provide an opportunity for adult Christians to deepen their faith and to explore how faith is lived out in the everyday reality of today's world – in our relationships, our families, our homes, in the workplace and the events of daily life. Each of the four modules of ILF takes place over two days (Saturday and Sunday) from 9.30 am – 4.30 pm. The course will also be offered in Perth, at St Mary's Monastery from November 2013 – June 2014. For further information on dates and costs in either Glasgow or Perth, contact 0141 332 2733, mail@craighead.org.uk

One World Week

brings people together at many local events happening at around the same time, across the country and beyond, to share ideas about global issues.

Who takes part?

Local community groups, religious and voluntary organisations, churches, inter-faith groups, environmentalists, youth groups, schools, universities and campaigners as well as local branches of national organisations.

People from all faiths and none take part in One World Week to build a just, peaceful and sustainable world.

Local activities are organised by people working together to create events which are accessible and yet challenging to all in their community.

"It is an opportunity to discover what various organisations do and how we can work together."

(Participant 2012)

When?

Most events take place during One World Week, 20–27th October, which incorporates UN Day on October 24th but you can celebrate it when it suits your community.

Get involved...

We hope that One World Week can attract as many local groups as possible to reflect an active togetherness that draws in the whole community to consider the theme: "More than Enough?".

What?

Any local event you would like to organise which reflects the theme for this year.

Last year's events took place in a range of locations including nurseries, cathedrals, canteens, and libraries! Drawing on the theme, the events might include inspiring talks, Question Time debates, quizzes, films, fair trade fetes and global meals as well as vigils, acts of workshop, and inter faith activities.

It's up to your community!

Get free publicity for your event on:

www.oneworldweek.org

OWW will support you with:

- inspiration and fun ideas
- resources you can download
- news of events
- guidelines for working across faiths
- *Piecing Together One World*, handbook for taking local action for global justice

"One World Week is a trigger for me to act"

(feedback from event organiser)

"More Than Enough?" is the theme for One World Week 2013

OWW asks you to support or organise events that enable us to consider whether we:

- have had **more than enough** of consumer culture getting in the way of relationships with others in our communities and across the globe?
- have had **more than enough** of being defined by what we possess?
- have had **more than enough** of seeing our planet irrevocably consumed?
- take **more than enough** ourselves?

This year, OWW, alongside many of its partners, has signed up to support the campaign:

ENOUGH FOOD FOR EVERYONE <http://enoughfoodif.org/>

One focus is the G8 Summit of world leaders in Belfast in June. Your OWW event might try to follow this up. Some OWW supporters don't feel this campaign goes far enough – your OWW event might try to explain why. You might choose to look beyond food and land rights to waste or energy consumption. You might choose to consider what "BEING more" rather than "HAVING more" might involve.

OWW is linked to the European Global Education Week Network. Therefore, all events become part of a wider movement exploring how responsible citizens can build a just, peaceful and sustainable world.

"The best of you is he (or she) who is of most benefit to others"

(Prophet Muhammad (pbuh))

One World Week is

- funded by CAFOD, United Reformed Church's Commitment for Life, churches, schools, trusts and many individual donors and groups;
- working with the Black Environment Network, Christian Aid, Fairtrade Foundation, Inter Faith Network, Islamic Relief, Islamic Society of Britain, MADE in Europe, Oxfam, Traidcraft, World Development Movement and other NGOs;
- a member of Bond, Cyfanfyd, European Global Education Week Network, Stop Climate Chaos, Think Global and the Trade Justice Movement.

Worthy of his Hire



Colombian priest Fr. Hernando Fayid has pledged

to sell his white Mercedes Benz E200 with a black top following the Pope's recent statement that it wounds his heart to see a priest in a luxurious car.



Fr Hernando told local television that he got the car as a gift from his four brothers last year, but will still give it up and it won't bother him. Over the years he has used a burro, a horse, a bicycle and a bus, to get around his town of Santa Marta. As for living without a big car – 'I have no problem with that' he says.

Fr Hernando hopes to get about \$63,000 for the car, over eight years' worth of the standard allowance for priests in Colombia.

Pope Francis himself went around in Rio on his recent visit for World Youth day in an ordinary silver Fiat, and has been seen arriving at Castel Gandolfo in a Ford Focus.

Changed days for the princes of the Church. There is a tale, possibly apocryphal, in which the redoubtable Archbishop Scanlan of Glasgow was criticised for having a large car. The Archbishop replied with the Latin of Luke 10:7, 'the labourer is worthy of his hire', where the Latin word for 'hire' is 'mercede': 'dignus enim operarius mercede sua'. Laugh! I almost crashed my gears.

diary



What can I reasonably be expected to do for all these World Days of this and International Days of that? Imagine one short prayer by one person, multiplied thousands, even millions of times, all around the world. That's a start surely.

AUGUST

- 23 International Day for the Remembrance of the Slave Trade and its Abolition
- 29 International Day Against Nuclear Tests
- 29 Reflection on the end of Nuclear Testing - Holy Cross parish, Croy

SEPTEMBER

- 7 Scottish Fair Trade Forum - Fair Trade Festival, Perth
- 7 Scottish Clergy Against Nuclear Arms - Summer Witness for Peace, Faslane
- 8 International Literacy Day
- 8 Day of Prayer - Campaign Against Arms Trade
- 8 Racial Justice Sunday
- 10-13 The DSEi arms fair returns to London's Docklands - Or does it?
- 12 Death of Stephen Biko: 1977
- 12-18 Fr. John Dear visit. 'Blessed are the Peacemakers'
- 15 International Day of Democracy
- 16 International Day for the Preservation of the Ozone Layer
- 20 Event to mark United Nations Peace Day in Kilmarnock
- 21 UN International Day of Peace
- 21-28 BAFTS' week (British Association for Fair Trade Shops)

SEPTEMBER CONTINUED

- 22 International Migrants Day
- 22-28 World Week for Peace in Palestine Israel

OCTOBER

- 1 World Habitat Day
- 2 Mahatma Gandhi born (1869)
- 4 Scottish Churches Housing Action seminar, Glasgow
- 5 Week of Action on Drones
- 12 International Day of Non Violence
- 13 International Day for Natural Disaster Reduction
- 15 UN International Day of Rural Women
- 16 World food day
- 17 International Day for the Eradication of Poverty
- 18 UK Anti-Slavery Day
- 20-27 One World Week
- 24 United Nations Day

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

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