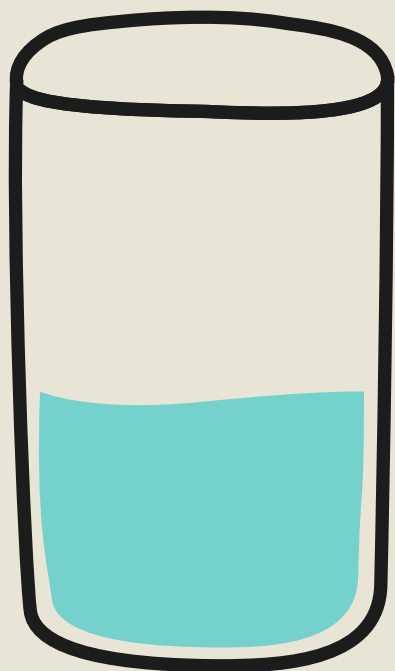




'The promise was that when the
glass was full, it would overflow,
benefiting the poor.
But what happens instead, is that
when the glass is full,
it magically gets bigger
- nothing ever comes out
for the poor.'

Pope Francis



I recently received a phone call at the office from a Catholic parishioner. 'At mass the priest read out a bit of a letter appealing for funds for Justice and Peace. Can you tell me what Justice and Peace does and why I should contribute, since the priest couldn't tell me when I asked him?' For a horrible moment my mind went blank, before the answer came: a Commission of the Scottish Bishops' Conference; considers issues of social justice, international peace, human rights and care for creation in the light of the tradition of Catholic Social Teaching; advises the Bishops and works through local groups to raise awareness and encourage social formation and action for justice and peace which is an integral aspect of preaching the gospel.

After some further amiable conversation, my caller said 'Thanks, I never knew any of that.' He said he would go and investigate further through the website and consider subscribing to the magazine. Two things remained with me: here was a regular and devout Catholic in his seventies stating that he had never heard of Catholic Social Teaching; and here was I, stuffed full of Catholic Social Teaching, still asking myself, 'Yes, but what is it all about?'

I suppose at root, Justice and Peace takes me out of myself. Much of modern spirituality is about disentangling a false self, cultivated and merchandised, from the true self created by God. The false self is a bit like supermarket vegetables: all the same size and shape, supposedly ideal but without taste or character. In an age of 'selfies', we have been schooled to be obsessed by our self-image and we adapt and contort ourselves accordingly. It recalls the classic myth of the beautiful youth Narcissus, who saw his reflection in a pool and fell in love with it, unaware it was merely an image. Eventually, besotted with his own reflection, he faded away and died.

What Justice and Peace actually does is asks us to see ourselves in the mirror of others, the needs of our neighbour. The Great Commission given at the end of Matthew's gospel is to 'make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy

Spirit' (Matt 28:19). We tend to see baptism as a ceremony involving water that makes someone a member of the Christian community. In the gospels it is really the prerogative of John the Baptist (Jesus is baptised by John but doesn't baptise anyone). For John it is a purification, 'a baptism of repentance for the forgiveness of sins' (Luke 3:3) which brings with it the responsibility of producing 'fruit in keeping with repentance' (3:8). And it is this repentance, or *metanoia*, the turning around of our life towards God, that will hopefully differentiate us from those others approaching John whom he winningly addresses as a 'brood of vipers' (3:7).

When they ask, 'What should we do?' his reply is wholly economic – shared resources and fair taxation and wages (Luke 3:10-14). He concludes by dispelling any thought that he might be the Messiah and prophecies the coming of one who will baptise with 'the Holy Spirit and fire'. The Messiah will 'gather the wheat into his granary; but the chaff he will burn with unquenchable fire' (3:17). This, we are told is the 'good news'. It is Paul who confirms this baptism with the gifts of the Holy Spirit (Acts 19:1-7); an adoption through the Spirit that makes us sons and daughters of God (Gal 4:5-7).

Perhaps the question then is, not what does Justice and Peace do, but rather, what *can* Justice and Peace enable all of us to do? Justice and Peace is not simply the preserve of a group or a Commission, but a universal Christian responsibility. As the Bishops at the Synod on Justice said over forty years ago: 'Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation' (*Justice in the World*, n6).

Confronted by oppressive situations, the response of Jesus in the gospel is expressed in a Greek verb meaning to be moved in the inward parts, to feel compassion in our bowels as we used to say, (Mark 1:41, 9:22, Luke 10.33 of the Samaritan). At the root of our being we feel what has been

called an 'ethical indignation' when confronted with human suffering. This is very different from seeing a news item, saying 'Ah, how terrible' and moving on. It consistently confronts and affronts me with the question, 'What can I do?' - either directly or to assist those already working with the problem.

I can bring my concern before God in prayer, both personal and in the liturgy of our worship. In this way I am taken out of myself – misery can be very self indulgent - to learn more and more what it is the poor and oppressed and suffering have to teach me in my poverty of self. A self-centred spirituality, with little or no concern to redress the balance of injustice makes us like Narcissus. And 'unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility.' (*Justice in the World*, n35).

'Only with difficulty' sounds a bit like the kiss of death. However, one of the Canadian bishops at the 1971 synod, Cardinal George Flahiff of Winnipeg, provided a rich commentary: 'I suggest that henceforth our basic principle must be: only knowledge gained through participation is valid in this area of justice; true knowledge can be gained only through concern and solidarity. We must have recourse to the biblical notion of knowledge: experience shared with others... We have too frequently separated evangelization from social action, and reserved social involvement to the elites and eventually to the clergy. Unless we are in solidarity with the people who are poor, marginal, or isolated we cannot even speak effectively about their problems.'

The question of what we actually do is answered in the roundabout way of our life experienced through faith. In the attempt to love my neighbour as myself, that self is transformed. As St Paul says: 'put off your old self ... and put on the new self, created after the likeness of God in true justice and holiness... let each one of you speak the truth with their neighbour, for we are members one of another' (Ephesians 4:22-4).

Tim Duffy

Scotland: A Fair Trade Nation: One year on

Martin Rhodes, Director, of the Scottish Fair Trade Forum, reflects on Scotland's achievement of Fair Trade Nation status one year since the original criteria was met.

A year has passed since the achievement of Fair Trade Nation status. 2013 was a busy year for Fair Trade activists in Scotland, and achieving the goal of Fair Trade Nation does, of course, beg the question 'What next for Scotland as a Fair Trade Nation?'. Despite the tremendous significance of being the world's second Fair Trade Nation, there is still much work to be done in Scotland to ensure that we continue to source, purchase and consume ethically while spreading awareness of the positive change Fair Trade can make to producers in the developing world.

In order to advance the cause of Fair Trade within Scotland, it is important not only to instil the value of ethical purchasing within the minds of the average consumer, but also to ensure that Fair Trade practices are fundamental to the purchasing procedures of businesses, public agencies and the voluntary sector. While public awareness is paramount to continuing and enhancing the positive national attitude to Fair Trade products, the greater purchasing power of companies in the private sector and large public bodies creates opportunities for Fair Trade goods to be purchased in bulk for use. Furthermore, seeing Fairtrade labelled bananas in company canteens, Fair Trade sugar in staff rooms or coffee supplied to an NGO's office provides a significant deal of exposure for Fair Trade.



One of the most significant upcoming events for Fair Trade in Scotland is the Scottish Government's Procurement Reform Bill, which lays out the future of public sector purchasing and procurement. In keeping with the attitudes that enabled Scotland to achieve Fair Trade Nation status, we have made clear that we want to see a high level of commitment to Fair Trade within the Bill. The Scottish Fair Trade Forum has continued working to promote awareness of Fair Trade at institutional and community levels, and through maintaining open dialogue with a broad segment of Scottish civic society we have been able to put the case to policymakers that Scottish communities have a clear and continued desire for ethical procurement, both in the public sector and in their own personal spending habits. I was asked by the Scottish Parliament's Infrastructure and Capital Investment Committee to give evidence to them on the bill and in that evidence I commented that the bill "is a real opportunity to significantly increase public sector procurement of Fair Trade goods and the Forum looks forward to supporting the Scottish Government in drafting robust guidance. However, the Forum also believes the Bill needs to explicitly include the recognition of the responsibility of public procurement to reflect Scotland's Fair Trade Nation status." We are now working with Scottish Government officials to ensure that guidance for public sector

procurement officers is made available.

Additionally, reform in the European Parliament provides an opportunity for a substantial and sustainable development in public sector spending. A new directive, passed by the European Parliament in January this year, will place a broad swathe of policy recommendation on members states that afford the opportunity to bring a significant volume of Fair Trade purchasing into the fold of public sector procurement, which has important implications for the awareness of Fair Trade throughout the EU. The EU Trade Advocacy Office stated that the new law "...confirms the direction set by the Court of Justice of the European Union in the 'North Holland' case ruling (Commission vs Netherlands C 368/10), which for the first time clarified that public contracts can award additional points to products 'of fair trade origin'.

Considering the magnitude of the possibilities that these new directives and the Procurement Reform Bill in the Scottish Parliament present, 2014 has the potential to be a highly significant year for Fair Trade. With these policy changes in place and the continued commitment of policy makers and members of civic society, there exists the real opportunity to continue progressing from Fair Trade Nation status, attained just one year ago, to becoming a nation with ethical purchasing truly at the core of its national culture.

THE INTERNATIONAL YEAR OF FAMILY FARMING

Over a third of the world's working population is employed in agriculture – over a billion people. The proportions range enormously: from under 2% in developed countries to over 80% in some developing countries. In many countries agriculture employs the largest percentage of women of any industry and overall accounts for approximately 70% of the global employment of children.

The 2014 International Year of Family Farming (IYFF) aims to raise the profile of family farming and smallholder farming by focusing world attention on its significant role in eradicating hunger and poverty, providing food security and nutrition, improving livelihoods, managing natural resources, protecting the environment, and achieving sustainable development, in particular in rural areas.

The goal of the 2014 IYFF is to reposition family farming at the centre of agricultural, environmental and social policies by promoting more equal and balanced development.

What is Family Farming?

Family farming includes all family-based agricultural, forestry, fisheries, pastoral and aquaculture production which is managed and operated by a family and predominantly reliant on family labour, including both women's and men's.

Why is family farming important?

- Family and small-scale farming are inextricably linked to world food security.
- Family farming preserves traditional food products, while contributing to a balanced diet and safeguarding the world's agro-biodiversity and the sustainable use of natural resources.
- Family farming represents an

opportunity to boost local economies, especially when combined with specific policies aimed at social protection and well-being of communities.

The International Year of Family Farming 2014 is an initiative promoted by the World Rural Forum and supported by over 360 civil society and farmers' organisations. This worldwide celebration, declared by the United Nations General Assembly, aims to become a tool to stimulate active policies for sustainable development of agricultural systems based farmer families, communal units, indigenous groups, cooperatives and fishing families.

All this work is being made from the perspective of effectively combating poverty and hunger and the search for a rural development based on the respect for environment and biodiversity.



TACKLING TRAFFICKING

The trafficking of young women by criminals is a serious problem in our society. Jenny Marra MSP, who launched a consultation on the issue which has just concluded, wrote this article specially for our magazine

It's a cold March morning in Aberdeen. A woman in her mid-twenties is shopping in a department store. After an hour she leaves without purchasing anything. As she walks up the street, she is stopped by two police officers and asked to open her handbag. Inside they find stolen perfume and jewellery. She is arrested and taken into custody.

This is not routine shoplifting, and she is not a petty thief. Police learn that she is in fact a victim of a much more serious crime; and as they listen, she explains how she was brought to Scotland against her will and forced, amongst other things, to steal to fund the criminal activity of those who brought her here.

Human trafficking is met with disbelief most people. As that story was recounted by a police officer to a group of us gathered that day in Aberdeen to discuss human trafficking, the room was silent in astonishment. 'Human trafficking' the officer ended by saying, 'doesn't just happen in Scotland, it happens in our city'.

Fortunately, the woman in Aberdeen was able to speak out. She was referred to TARA, a support agency for female victims of human trafficking who have suffered sexual exploitation and other forms of abuse. But in most cases, victims cannot come forward. For every one person who is rescued, front line professionals will tell you there are countless others who remain hidden, afraid to speak out for fear of reprisals to them or their families back home.

That fear is well founded. Despite finding one victim in Scotland every four days, we have only ever prosecuted five people for human trafficking offences in over a decade of criminal law against it. Victims, mainly women and young girls, are growing in number – by 3% in Scotland last year alone. But perhaps most disturbing of all is the fact that many victims, when

they are found by our authorities in the midst of their exploitation, usually in brothels or on cannabis farms, or indeed stealing from high street shops, are not being referred on for support like the woman in Aberdeen. Instead they are charged and convicted for the crimes their exploitation forces them to commit. The Anti-trafficking Monitoring Group, a group set up to assess the Government's anti-trafficking response, has estimated there are currently ten young people in Scottish jails for crimes they were forced to commit by their traffickers. That's double the number of actual traffickers we have ever jailed.

That is why, in September last year, I launched a consultation on a human trafficking bill for Scotland. The consultation proposes wide ranging changes to our anti-trafficking response. It puts a proper definition of the crime of human trafficking into our criminal law, makes it illegal to criminalise victims of trafficking in our courts and creates a dedicated Survivors' Service for victims. It compels the Scottish Government to publish a strategy against human trafficking, it will ensure anti-trafficking receives the sustained political attention that it both demands and requires.

Scotland's anti-trafficking response to date has been piecemeal and uncoordinated. Our criminal law is split between different Acts of parliament, which police say makes it difficult to pursue and convict traffickers. There has never been a systematic Government strategy to raise awareness of trafficking among the public and in our first responders, like police, paramedics or fire fighters, who will often be the first people to encounter trafficking victims.

In Scotland we have a wealth of talented and committed people whose work in the area of trafficking makes a huge difference to a victim's life. But it isn't just those

who work directly with victims that have a responsibility towards ending human trafficking. Trafficking permeates our communities and it is therefore the responsibility of all of us to tackle it.

I have always believed in the power of legislation. Good legislation has the power change our communities, and it can define our priorities as a nation. This legislation could reverse the trend of putting more victims in jail than traffickers, but also affect change in the way we think about trafficking in Scotland and inspire everybody to play their part in stopping it.

My consultation closed with over 45,000 responses, one of the highest response rates of any consultation in Scotland's history. At the heart of it is the belief that we can lead the world in protecting victims and bringing traffickers to book. The proposals have been developed and informed by countless national reports, international law, and wide consultation with experts in the field of human trafficking. I want to make Scotland the most unwelcome place in the world for human trafficking. The Scottish Parliament could be a beacon to the world and the hundreds of thousands of modern day slaves as we pass our anti-trafficking legislation. I hope we seize our chance.

TRAFFICKING and the Commonwealth Games

The 'More than Gold' campaign and STOP THE TRAFFIK have teamed up to bring 4 UN Gift boxes to Glasgow for the duration of the Commonwealth Games.

The 'Gift Box' is an innovative project created by STOP THE TRAFFIK and the United Nations Global Initiative to Fight Human Trafficking and was launched during the 2012 London Olympics.

The promise of a better life, an education, a good job and a loving relationship are all enticing promises. But things aren't always what they seem...

GIFT boxes are walk-in pieces of public art that people encounter at street level luring them inside with

enticing promises. Once inside the truth will be revealed...

Now that the gift boxes are coming to Glasgow, volunteers will be needed to staff them. Don't worry - training will be given. The plan is that STOP THE TRAFFIK and TARA (a support agency for female victims of human trafficking) will supervise the delivery of training to a group in late March/April – this will then be cascaded – by this group - down to others through a series of training sessions after Easter. Dates will be circulated as soon as we have them.

Please give some consideration to volunteering as there will be 4 boxes on 4 separate sites needing 2 teams of at least 4 people (i.e. in 2 shifts) for



each box for 10 days. You only need to read Jenny Marra's article in this magazine to realise how important it is that we all play our part in bringing an end to this heinous crime.

If you wish to volunteer please get in touch with the office, it would be good to get a Justice and Peace team for this. You can find out more at www.stopthetraffik.org/campaign/giftbox and <http://tinyurl.com/qcmbxjz>

Support the Spring Walk for Peace

John Ainslie of SCND introduces a major peace initiative

In 2006 hundreds of people took part in Scotland's Long Walk for Peace. They travelled from Faslane nuclear base to the Scottish Parliament to say that Holyrood should take a stand against Trident. At the end of their journey the walkers, including several church leaders, met with MSPs. The following year, in March 2007, the Scottish parliament passed a resolution opposing the replacement of Trident. In 2013 Holyrood took a stronger stance, opposing not just the plans for replacement, but Trident itself.

So this year we are repeating the walk, but in the opposite direction. We will go to from Edinburgh to Faslane with the message that the People and Parliament of Scotland reject nuclear weapons. The Spring Walk will be an opportunity to raise awareness of Trident in communities across the central belt in a crucial year.

The programme for the walk is:

Tuesday 1 April - Set off from the Scottish Parliament, with speeches from a cross-party selection of MSPs, followed by a walk to Currie. 7pm, public meeting in Gibson Craig Hall,

Currie. Speakers including Gordon Macdonald MSP

Wednesday 2 April - walk from Currie to Bathgate. 7pm, public meeting in St Mary's and St Columba's Church, Bathgate. Speakers including Fiona Hyslop MSP (tbc)

Thursday 3 April - walk from Bathgate to Coatbridge. 7pm public meeting in St Augustine's Church, Coatbridge. Speakers Tom Clarke MP, Elaine Smith MSP and John Wilson MSP.

Friday 4 April - walk from Coatbridge to Glasgow. 7pm, social in Wellington Church, Glasgow.

Saturday 5 April – 11am assemble in George Square Glasgow, 11.30am set off on march around the city centre, 12.30pm rally in George Square. Speakers Nicola Sturgeon MSP, Patrick Harvie MSP, Rev Sally Foster-Fulton, Lesley Riddoch, plus representatives of Glasgow Council and the STUC.

Sunday 6 April - walk from Glasgow to Dumbaron. 7pm, public meeting in St Augustine's Church, Dumbaron. Speakers to be arranged.

Monday 7 April - walk from Dumbaron to Faslane nuclear base,

arriving around 4pm.

A number of people have already registered to take part in all or most of the walk, but we are keen to have more people participating. Please register your interest using the form on the website (springwalk.org), particularly if you will require overnight accommodation. We have arranged accommodation in church halls along the route.

We are also keen for people to 'walk a mile for peace' by taking part as the walk passes closest to where they live.

The walk has two themes – *A nuclear free Scotland is possible and Cut Trident – not jobs*. It is organised by the Scottish Campaign for Nuclear Disarmament. Further information can be found on the website (springwalk.org), by phoning 0141 357 1529 or emailing contact@springwalk.org. The event is also on the Scottish CND Facebook page.

Please help to publicise the walk by ordering leaflets and posters, using the above contact details.

Easter Witness for Peace

Scottish Christians against Nuclear Arms (SCANA) are again holding an Easter Witness for Peace at the Faslane nuclear base (north gate) on Saturday 12 April at 12 noon. This annual gathering has been well attended and enjoyed by people of all ages in recent years and will include an act of worship, a shared picnic and short speeches from representatives of the Scottish churches. (Car parking is available near the access to the cemetery just beyond the north gate.) All welcome!

The Key to the Social Question

If I was asked for the most important ideas of Catholic Social Teaching, one would be what is expressed in this quote from Pope John Paul II's *Laborem Exercens* of 1981: 'human work is a key, probably the essential key, to the whole social question, if we try to see that question really from the point of view of man's good. And if the solution - or rather the gradual solution - of the social question, which keeps coming up and becomes ever more complex, must be sought in the direction of "making life more human", then the key, namely human work, acquires fundamental and decisive importance' (n3).

Work as a means of affirming human dignity, consolidating human creativity and social and spiritual fulfilment within the context of the common good is still far from being the norm. Part of the problem is that work is generally thought of in a fairly limited way as what we have to do in return for the money to sustain ourselves and our families. But contracted employment for wages is only a limited aspect of what constitutes work. There are the innumerable small tasks like shopping, cooking, housework and keeping the garden tidy; as well as the maintenance tasks of property, machinery and financial arrangements like insurances which relate to the kind of society we live in, its resources and social expectations. Then there is the deeper kind of work that relates to social care and responsibility: childbearing, parenting and the care of sick or elderly relatives or friends. There is also the work that we choose to do for our own recreation (in the root sense of that word): the crafts and hobbies, the music we play, the art we create, the sports we participate in and train for as well as all sorts of charitable and compassionate activities.

Our society has largely reduced work to paid employment, where the payment takes precedence over the purpose or quality of the work. The category of the 'working class' is built on this narrow notion of work and political ideologies have suggested that it is the major engine of social change. But it has nothing to offer other than the common factor of uniting people doing work for pay out of necessity rather than choice.

Then there is the work of faith:

laborare est orare – work is prayer says the motto and the monastic round of prayer and worship is the original *opus Dei* – the work of God. Work here is sanctified by the religious purpose and the communal and largely enclosed economy, under vows of poverty, chastity and obedience that remove it from the normal commerce of the outside world. But the idea of sanctified work doesn't require a monastery. It does require a change of mentality and of heart. No doubt many people would say they like and enjoy their work regardless of the fact that it is exploitative. There is a clue, however, in these words of Mother Theresa: *I pray that you will understand the words of Jesus, "Love one another as I have loved you." Ask yourself "How has he loved me? Do I really love others in the same way?" Unless this love is among us, we can kill ourselves with work and it will only be work, not love. Work without love is slavery.*

I recently had the good fortune to attend a seminar that brought some of these issues to life. Held in a Committee room of the Scottish Parliament, the seminar was sponsored by Jim Eadie MSP for Edinburgh Southern. He had been approached by a constituent, Annie Miller, a retired economist who is also Chair of the Citizen's Income Trust UK and from their discussion a seminar on the place of Citizen's Income as an instrument of welfare became the theme for the seminar.

A Citizen's Income (CI), also known as a Basic Income, is an unconditional, automatic and non-withdrawable payment to each individual as a right of citizenship. There are several versions but most rely on phasing out all Income Tax allowances and funding the CI from a flat rate tax on all income. A very clear and full account is available from the CI website

<http://tinyurl.com/nexfoam>

Annie Miller was accompanied by Professor Ailsa McKay of Glasgow Caledonian University, who spoke of the limitations of current economic and welfare policies, particularly in the way they discriminate against women. To say that a Citizen's Income requires a massive change in both mindset and political will does not make it impractical. As Einstein said: 'If an idea does not seem at first absurd, there is no hope for it'.

Given the wilfully terminal, divisive and socially damaging state of conventional welfare policy in the UK, a practical alternative is needed but very unlikely to emanate from current mainstream politics. Annie has recommended that such an alternative approach would be possible and desirable in an independent Scotland, simply because government would have the macroeconomic power to bring such a policy about. She has written concisely and clearly on this in an article which can be accessed at

<http://tinyurl.com/om2cl3o>

Both Annie and Ailsa were clear that Citizen's Income is not a panacea. Nor is it the 'something for nothing culture' it is often claimed to be; particularly by those whose moral vision consists of constantly looking enviously over their shoulders. I would earnestly urge people to inform themselves about citizen's income schemes.

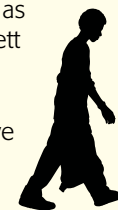
The mainstream parties are stuck in a populist politics of blame, recrimination and sanction on welfare. The paradigm for work is the quick buck, where personal greed and opportunism have replaced material and social productivity. Rather than the development of social capital, the talents and skills of people, wealth creation is reduced to nothing more than the creation of money, much of it nowadays no more than virtual flickers on a computer screen.

Unsurprisingly, then, there was little or no representation of the mainstream parties among the sixty or seventy attending the seminar, with the exception of Jim Eadie and Patrick Harvie (Citizen's Income is Green Party policy). What was represented was civic society, third sector groups dealing with the areas of concern for the young, women, homeless, people with disabilities; as well as representatives of the churches and academia. We heard without political self justification of the problems faced under an increasingly punitive and excluding benefits regime, whose sole purpose is to reduce numbers claiming and costs. And we discussed the possibilities for these harassed groups as well as for a wider society that would arise under a basic income system.

We also heard of how a Citizen's Income scheme could release the potential in society as well as giving proper recompense and recognition to those, like carers who are largely women, and who currently have

neither. It could give scope for leisure, learning and social development beyond the exigencies of 'making a living'. It would promote greater social equality, whose proven outcome is the reduction of all manner of personal and social dysfunction, as Richard Wilkinson and Kate Pickett demonstrated in their book, *The Spirit Level*.

Citizen's Income will not solve all social problems and will require considerable political will to bring about. But it represents an attempt to change the current moribund political mindset.



The mainstream parties maintain a frightened consensus of narcissistic selfishness and benefit reduction to prevent alienating swing voters. The victims of the economic system are scapegoated and stigmatised, while the real scroungers are the crummy employers who allow government to subsidise minimum wage, poor contract, dirty and menial work with tax credits. Politicians need to be confronted with the consequences of their ideological stubbornness and cowardice.

There is an urgent need to recover



the real meaning of work as the imperative that not only brings dignity and fulfilment to human life; but also brings human enrichment and the balance of stability to society. As people of faith, we believe that we are made in the image of a God whose work is creation. Our greatest expression of gratitude for that gift is to carry on that work of creation in our lives with others: to strive for the life in all its fullness which is God's desire for us. It is work seen in this light which is the key to the entire social question.

Tim Duffy

The Cost of Gold

The following account has been compiled from several sources

On 30 September 2013, human rights defender and campesina leader Ms Adelinda Gómez Gaviria was killed in Almaguer, in the Cauca region of Colombia. Adelinda Gómez Gaviria, a 36 year old mother of three, worked with CIMA (the Macizo Women's Committee for Macizo-Colombian Integration). She played an active role in opposing the development of gold mining by both multinational companies and private mining ventures in the municipality of Almaguer. She denounced the threats to the environment and to the livelihoods of peasant farmers in the area that these mining interests posed.

She had helped organise a municipal meeting on mining and the environment in February 2013, which was attended by 1,500 peasant farmers and members of indigenous communities who presented their concerns regarding the development of mining interests in the area to the departmental and municipal authorities. One month before her killing Adelinda Gómez Gaviria received a threatening anonymous telephone call which warned her to 'Stop f***ing around with this mining business. It's risky and it'll get you killed.' As she was returning home after a meeting, on 30 September, she and her 16 year-old son were approached and shot at by two unidentified men. She suffered five bullet wounds and was killed, whilst her son was left in a critical condition.

The killing comes at a very difficult time for women in the region of Cauca, and particularly women working to defend human rights. The Human Rights and International Human Rights Observatory of the Cauca Network for Life and Human Rights has registered the murders of fourteen women human rights defenders in Cauca

so far this year, primarily from rural areas of Cauca. Twelve death threats against human rights defenders have been reported, with five of those against women. In the first quarter of 2013, a total of 45 individual attacks against human rights defenders were recorded. Of these attacks, 49% were against women, up from 28% for the same period in 2012.

According to The Association for Women's Rights in Development (AWID), the Cauca region is engaged in a battle for the extraction of its natural resources, mainly gold, which has motivated keen interest by large transnational capital investment companies in the region; and requests for mining concessions for exploration and extraction are increasing substantially. Over the last decade, as part of a national strategy to attract foreign investment and make extractive industries a major engine or 'locomotive' for its economic growth, the Colombian government has softened its restrictions on mining exploration and exploitation. These legislative reforms have positioned the country as a 'region of interest' for multinationals seeking investment opportunities.

Today, 40% of Colombia's land has been licensed to, or is being sought by multinational companies to develop mineral and crude oil mining projects. The government has declared mining an 'activity for public utility and social interest', for which the unilateral expropriation of private property is allowed. 'The reality in Bogotá is not the reality in these mining zones...' is the view of many miners. Thus, there is opposition towards the government's preference towards militarising mining zones and criminalising so called 'illegal mining' by locals rather than providing public

services, investment, and regulation. 'The national government wants to get rid of indigenous small-scale mining in favour of multinational companies' is a prevalent view.

The UN Special Rapporteur on the situation of human rights defenders, Margaret Sekaggya, has stressed that HRDs working on behalf of communities affected by large-scale development projects are increasingly being branded 'anti-government', 'against development' or even 'enemies of the State'.

A recent article in the *Journal of International Affairs* is entitled *A Return to El Dorado*, and points to the essentially total control that multinational companies and their private security forces are able to exert in fairly remote areas. Who actually owns the land is not always clear in legal tenure and poorer peasants can be moved on by force. 'Illegal mining' tends to be anything done by anyone other than the companies. In the midst of this and with either corrupt security or none, the situation is similar to innumerable others around the world's developing countries, where profit is maximised for the wealthy and powerful by the multinationals; but at the expense of indigenous peoples, their rights and their environment.

It is worth remembering the courage of those who stand up for human rights in these local communities, as well as the risks that they run. Adelinda Gómez Gaviria serves as a reminder and a focus. May she and those like her around the world who seem to have been crushed, rest in the peace of the community of the Risen Christ.



A Reflection on the Power of Forgiveness

Alec Porter, our octogenarian supporter, considers a theme from recent films

Last month, my grandson, Joe (19) and I went to see three films in Glasgow. I rarely go to the cinema but these films, *Mandela*, *The Long Road to Freedom*, *12 Years a Slave* and *The Railway Man* seemed too good to miss. Both the Mandela film and *The Railway Man* are vivid illustrations of what Shakespeare's Portia said in the *Merchant of Venice*, that the quality of mercy and forgiveness 'is not strained but is twice blessed. It bleaseth him who gives and him who takes.' I was particularly taken by the Mandela film. It was amazing to see in the film members of the apartheid government asking Mandela how to proceed to achieve a bloodless revolution and a rainbow society.

It has been a noted experience in stories of reconciliation that God is at work at both ends. This helps us to understand all that happened in South Africa with His hand at work in different sections of the nation in preparation for the liberation of

Mandela.

F.W. de Klerk, the national President, said he was on his knees in repentance for the years of apartheid. The churches of South Africa in a great coming together decided that apartheid was not biblical. This was after some brave prophet voices had dared to proclaim this unpalatable truth. A former moderator of the Dutch Reformed Church was shot at through his living room window while reading to his grandchild because he had spoken out. President de Klerk took the added precaution of sending envoys to the churches to get the views of the people on the changes he was proposing. It was reported back to him that the people were ready for change.

Perhaps the most extraordinary happening was the solving of the deadlock between Chief Buthelezi, the leader of the Inkatha Freedom Party and Mandela, the leader of the ANC, just a week before the election.

The advisor from Kenya, Washington Okumu, a friend of Buthelezi, sent a message to him when the talks had broken down, saying he would meet him at the airport before the chief took off in his plane for Natal. Buthelezi could not wait – he had an appointment with the king of the Zulus. However, halfway to Natal, the pilot reported a fault in the compass and that they would have to turn back. When they arrived back, Okumu was waiting. Buthelezi greeted him with the words, 'You know my brother, God has brought me back like Jonah. It is obvious he wants us to meet.' The conversations which followed at the airport were in Okumu's mind a turning point. He also points out that when the plane landed, the technical trouble had disappeared.

For fuller accounts of this theme of forgiveness, see: *The Forgiveness Factor* by Michael Henderson and *A Witness Forever* by Michael Cassidy

“Resentment is like drinking poison and then hoping it will kill your enemies.”
Nelson Mandela

SCIAF's New Campaign

John Sharp, SCIAF's Campaigns Officer, introduces a new lifestyle campaign – 'Look Closer'

We have all become very used to hearing and seeing - even in High Definition if we wish - the problems that affect our neighbours around the world. Last year the *Enough Food for Everyone IF* campaign highlighted, once again, the basic problem of hunger, which blights the lives of 1 in every 8 people.

Of course, if we looked a bit closer we would see that poverty and hunger are not natural problems and don't happen by accident. Across the world millions of people, like Criseria (pictured), are kept hungry and locked in poverty by systems, rules and behaviours which only benefit the few.

For example, in Colombia, the focus of SCIAF's Lenten appeal, the needs of business are being put ahead of communities – with people being forced from their land to make way for cattle farms and mining.

Challenging those 'in power' - be they business or Governments - is vital to building a just world. So often, SCIAF will ask supporters to write to politicians or business leaders to demand change.

This time, we're asking people to look a little closer to home, at how our own actions, lifestyle choices

and consumption contributes to 'the system'.

Pope Francis, in his Apostolic Exhortation *Evangelii Gaudium*, challenges us to think about our own priorities, **'To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalisation of indifference has developed... we are thrilled if the market offers us something new to purchase; and in the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.'**

Our economic system is placing a great strain on the planet and on people living in poverty. We're currently using 50% more natural resources than the planet can sustain. For instance, vital resources like land and water are being used up to cater for our growing appetite for meat, whilst our wasteful lifestyles seem to show casual disregard for the problems faced by our neighbours.

Inspired by the Social Teaching of the Catholic Church, SCIAF believes a shift in thinking and a shift in power is urgently needed - away from vested interests and 'the market', in favour of the common good of one human

family.

So SCIAF's 'Look Closer' campaign challenges us to demand change of ourselves - by looking closer and living more simply, sustainably and in solidarity with the most vulnerable of our neighbours

Living more simply - by changing how we eat, reducing our energy use, and stopping the waste of food - is certainly not an 'easy option' in our consumer driven society.

But if we are really serious about building a just world - a world where everyone has the opportunity to live life to the full, then we must look closer at how our own decisions and behaviour sustain global inequality and commit to change this by living more simply.

Find out more about the Look Closer campaign at www.sciaf.org.uk/lookcloser or contact SCIAF for campaign materials - email campaigns@sciaf.org.uk or telephone 0141 354 5555



A Parable of Justice

Michael Martin, of the St Joseph's Clarkston J&P Group, reflects on reading an American classic

John Steinbeck's novel *The Grapes of Wrath* has been described as 'the most significant indictment ever made of the myth of California as a Promised Land'. But this is not the only target of John Steinbeck's epic story of a migrant family forced to leave their farm in Oklahoma to find work and livelihood. It is the way the capitalist system operates to clear tenant farmers like the Joads off their land which is the first target.

The owners of the land are in hock to the banks, or have already sold out to them. These institutions are dissatisfied with the return on their investment and have decided to move the farmers off the land and create large estates which can be farmed with the use of machinery. This has echoes of the Highland Clearances of an earlier century in Scotland, when sheep largely replaced humans. Once displaced from their homes, the tenants become migrants. They are lured to California, the land flowing with milk and honey, encouraged by the promises of plentiful work.

The promises are largely illusory. As one fellow-migrant explains - a peach orchard employs 9 men all year round, but for two weeks when the peaches are ripe it needs 3000 men to pick them. It gets 6000 all looking for work. As a result 'they get men for what they wanna pay'.

The migrants - referred to dismissively as 'Okies' - experience a similar kind of reception as immigrants do today. They are caricatured as shiftless and dirty, greedy for work at the expense of the local population. So they are discriminated against, ghettoised in squalid camps on the edge of towns-in 'Hooverilles' - where the facilities are degrading.

There is another, more uplifting side to the story. From a set of individuals with little obvious appeal - the hero is newly-released from prison on parole after serving 5 years for killing a man in a fight - Steinbeck tells a tale of a family's capacity to survive with dignity intact in a hostile world. One wonders at the migrants' respect for each other, their ability to maintain

their own dignity and the dignity of others; along with their resourcefulness and generosity within the migrant community, their sense of solidarity. Another striking aspect is how they respond when given the chance to run their lives in community in a government-established camp.

Although the novel was written in 1939, it has not lost its power to move the reader and the passion which is the source of its power would not be out of place in today's society. Capitalism is still an economic system which creates division within society. The banks are described by one character as 'something more than men. It's the monster. Men made it but they can't control it' - they even now show signs of being beyond control. And the treatment of immigrants is still too often based on stereotype and lacks respect for their dignity.

A re-reading of *The Grapes of Wrath* reminds us that the struggle for social justice is with us yet and may spark the energy in us to re-engage in that struggle.

News from the Pews

Every so often, we get a message in the National Office that cheers the heart as well as reminding us of the work going on in parishes around the country. About a year ago, Grace Buckley, our vice Chair and a member of the Glasgow archdiocesan group responded to an invitation from members of Holy Cross Parish Church, Croy. They had been impressed by Bishop Peter's Epiphany Letter and wanted to set up a Justice and Peace Group. Grace spoke to the group and was impressed by their enthusiasm. So we were pleased to get the following e mail from John McDonald bringing us up to date on the first year of activity.

"I just wanted to thank you for your help last year when we were setting up our group. We currently are able to have between 10 and 15 members at each monthly meeting and we have had two special events.

At the first we remembered the human cost of nuclear weapons and on the 1st January after mid-day mass we held a peace memorial service at the war memorial which sits outside of Holy Cross Parish Church. This was wonderfully received by the hardy souls who attended the mass despite the cold weather. The car park was full of parishioners who joined the J&P group in remembering everyone who has died as a result of conflict and of course this was inclusive of civilians and all nations.

We opened with a quote from Nelson Mandela: "No one is born hating another person, Because of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught love, for love comes naturally to the human heart". Music was supplied by the parish music group and they led us in the Peace Carol.

A member of the group read an excerpt from His Holiness Pope Francis' Message for World Day of Peace. A peace wreath was laid at the war memorial as we sang the Taize piece *Ubi Caritas*. Fr Sullivan, our new parish priest, blessed the wreath and prayers of the faithful were offered by members of the J&P group. Fr. Sullivan gave a concluding prayer and Blessing and our service was brought to a close with a hymn to Mary, Queen of Peace. We have been informed that it was well received by the parish and it is hoped that this will happen now every 1st of January and parishioners and members from local churches will be invited to join us.

Other topics discussed by the J&P group included the problems of housing the poor; as well as whether indigenous people and slavery can be seen as a modern problem. Our topic for this month will be Homelessness and the Response of the Emmaus Community. Our invited speaker is Fr Willie Slavin (Trustee of the Emmaus Community Glasgow). This will be an open meeting hosted by the J&P group.

Hope that gives you a flavour of our activities and thank you again for your support."

It is humbling as well as encouraging to hear about the good work of groups, old or new. If your local group has been doing things you think others might like to hear about, why not get in touch with us. After all, the work done locally is probably the most important of all.

NEWSBRIEF

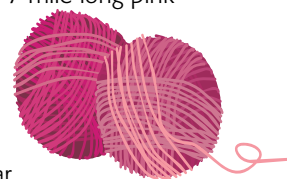
The World Day of Social Justice takes place each year on the 20th Feb, to support the international community's efforts towards social justice for all. The first World Day was observed on 20 February, 2009. The day aims to contribute to the efforts of the international community in poverty eradication, promotion of full employment and decent work, gender equity and justice for all. 'As we seek to build the world we want, let us intensify our efforts to achieve a more inclusive, equitable and sustainable development path built on dialogue, transparency and social justice.' Secretary-General Ban Ki-moon, *Message for the 2013 World Day of Social Justice*.

Earth Hour 8.30pm, 29 March: When the lights switch off at 8.30pm on 29 March, it's our planet's time to shine. Earth Hour is the world's biggest celebration for our amazing planet, hundreds of millions of people from across the world coming together in a symbolic and spectacular light outs display. It's a brilliant reminder that together we can make change happen and a chance to think about the small things we can do every day to help create a brighter future. So whether you reflect under the stars or celebrate by candlelight, it's a moment to say you'll do your bit to protect our planet – not just for one hour, but every day. Please remember to switch off your lights for Earth Hour and go to www.earthhour.wwf.org.uk to register and find out much more.

Three hundredth eco-congregation announced in Scotland: Priestfield Parish Church in Edinburgh is the 300th church in Scotland to register as an eco-congregation. The eco-congregation movement is part of a growing interest in, and engagement with, environmental concerns, sustainability issues, 'Creation care' and green theology in the churches. Would this be something your church might be interested in? Find out more at www.ecocongregationscotland.org

Scottish Peace Network: This network was formed late last year and consists of nearly 30 organisations (including J&P) and will coordinate peace movement activities around the Centenary of the First World War. The Peace and Justice Centre Edinburgh will be posting alternative First World War commemoration events of all the groups on their website calendar at: www.peaceandjustice.org.uk/calendar/ Watch this space for developments in coming months.

Wool against Weapons Scotland: Knitters throughout Scotland have been busy creating sections (100cm by 60cm) of the 7 mile long pink scarf that will stretch between Aldermaston and Burghfield on 9th August giving a very clear message that the renewal of Trident is not wanted. There is still time to join in and to get others involved. This is a great project for people who may not be able to get to protest marches but can sit and knit or crochet or for anyone! Here are a few woolly dates for your diary: Sat 28th June, Big Royal Mile event: time and exact place tbc. Our chance to get media attention for the Scottish scarf before it is taken down to Aldermaston. Sat 24th May, 11-1 – Flashmob knit-in Castle esplanade, Edinburgh. Sat 26th April, 11-1 – Flashmob knit-in outside Parliament, Holyrood, Edinburgh. If you want to get knitting more details available from www.woolagainstaweapons.co.uk/?page_id=93



Iran: UN Rights Experts 'Alarmed' At Sharp Increase in Hangings: Independent United Nations human rights expert called on the Government of Iran to urgently halt executions, given reports that at least 40 people have been hanged so far this year. 'We are dismayed at the continued application of the death penalty with alarming frequency by the authorities, despite repeated calls for Iran to establish a moratorium on executions,' said the UN Special Rapporteur on extrajudicial, summary or arbitrary executions, Christof Heyns. He stressed 'the inherently cruel, inhuman and degrading nature of the death penalty,' adding that the Government is proceeding with executions that do not meet the threshold of the 'most serious crimes' as required by international law. The Government reportedly hanged 33 people in one week alone. In 2013, 625 people were executed, including at least 28 women and a number of political prisoners. (*UN News Centre, 22/01/14*)

World Fair Trade Day 2014 takes place on May 10th: coordinated by the World Fair Trade Organisation, the theme this year is 'Fair Trade People'. The theme has been chosen to celebrate the people of Fair Trade, and they are the producers and consumers. Find out more at www.wfto.com

Just Trading Scotland are undertaking the challenge to sell enough rice to

reach from Paisley to Karonga Township in Northern Malawi. Considering that the average grain of rice is just over 5mm long, this challenge would require selling 150 tonnes of rice! You can help by selling just 90 kg of rice. Schools, churches, Fair Trade groups, colleges, universities, Fair Trade shops and wholefoods cooperatives have all worked together throughout Just Trading's 5 years as a small social enterprise, to take them one massive step forward on their campaign to open up major markets for Malawi rice farmers. Find out more at 0141 887 2882 and www.justtradingscotland.co.uk

Children in Detention December 2013: A total of 24 children were detained in December 2013, 13 were detained in Tinsley House IRC on arrival in the UK and 11 were detained pending deportation in the Cedars. Children are not kept in detention in Scotland.

2014 Social Change Retreat: 'How To Change The World and Stay Human' – a two-day retreat at the peaceful Comrie Croft in Perthshire, bringing you workshops, good food, talks, film and conversation with like-spirited peers and leading social change experts, journalists and artists exploring how to sustain your love for a better world. Organised by Take One Action, the retreat takes place from Fri 14 to Sun 16 March. More details on their web page www.takeoneaction.org.uk/home/

Another weekend event is 'Rich Man's World?' Campaigning Against the Status Quo of Crisis and Cuts'. 8 & 9 March, Queen Margaret Union, Glasgow University. FREE! Including lunches and travel subsidies. Full details www.jubileescotland.org.uk

Political economist Ann Pettifor's book 'Just Money: How Society Can Break the Despotism of Finance', challenges myths around austerity, neoliberalism and the delinking of finance from democratic engagement - and shows how we can reclaim control of economics for productive, humane and ecological ends. It explains how control of money has been taken away from democratic institutions and vested in unaccountable corporate ones, why austerity economics is pure superstition, and how claiming back social control of finance is possible - but only if we can give up some major illusions about the nature of money itself. Available online <http://tinyurl.com/p8wtgcz> (Ekklesia)

TOWARDS A BETTER WORLD

This year's message from Pope Francis for the World Day of Migrants and Refugees was published for 19 January, 2014. The full Message can be accessed via the J&P Website. Here are some excerpts:

Dear Brothers and Sisters,

Our societies are experiencing, in an unprecedented way, processes of mutual interdependence and interaction on the global level. While not lacking problematic or negative elements, these processes are aimed at improving the living conditions of the human family, not only economically, but politically and culturally as well. Each individual is a part of humanity and, with the entire family of peoples, shares the hope of a better future...

In our changing world, the growing phenomenon of human mobility emerges, to use the words of Pope Benedict XVI, as a 'sign of the times'. While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being...

From the Christian standpoint, the reality of migration, like other human realities, points to the tension between the beauty of creation, marked by Grace and Redemption, and the mystery of sin. Solidarity, acceptance, and signs of fraternity and understanding exist side by side with rejection, discrimination, trafficking and exploitation, suffering and death. Particularly disturbing are those situations where migration is not only involuntary, but actually set in motion by various forms of human trafficking and enslavement. Nowadays, 'slave labour' is common coin! Yet despite the problems, risks and difficulties to be faced, great numbers of migrants and refugees continue to be inspired by confidence and hope; in their hearts they long for a better future, not only for themselves but for their families and those closest to them.

...Our hearts do desire something 'more'. Beyond greater knowledge or possessions, they want to 'be' more. Development cannot be reduced to economic growth alone, often attained without a thought for the poor and the vulnerable. A better world will come about only if attention is first paid to individuals; if human promotion is integral, taking account of every dimension of the person, including the spiritual; if no one is neglected, including the poor, the sick, prisoners, the needy and the stranger (Mt 25:31-46); if we can prove capable of leaving behind a throwaway culture and embracing one of encounter and acceptance.

Migrants and refugees are not pawns on the chessboard of humanity. They are children, women and men who leave or who are forced to leave their homes for various reasons, who share a legitimate desire for knowing and having, but above all for being more... Contemporary movements of migration represent the largest movement of individuals, if not of peoples, in history. As the Church accompanies migrants and refugees on their journey, she seeks to understand the causes of migration, but she also works to overcome its negative effects, and to maximise its positive influence on the communities of origin, transit and destination.

While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalisation, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. Fleeing from situations of extreme poverty or persecution in the hope of a better future, or simply to save their own lives, millions of persons choose to migrate. Despite their hopes and expectations, they often encounter mistrust, rejection and exclusion, to say nothing of tragedies and disasters which offend their human dignity.

...It must also be emphasised that such cooperation begins with the efforts of each country to create better economic and social conditions at home, so that emigration will not be the only option left for those who seek peace, justice, security and full respect of their human dignity...

...Not infrequently, the arrival of migrants, displaced persons, asylum-seekers and refugees gives rise to suspicion and hostility. There is a fear that society will become less secure, that identity and culture will be lost, that competition for jobs will become stiffer and even that criminal activity will increase. The communications media have a role of great responsibility in this regard: it is up to them, in fact, to break down stereotypes and to offer correct information in reporting the errors of a few as well as the honesty, rectitude and goodness of the majority. A change of attitude towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalisation – all typical of a throwaway culture – towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world...

...The Church, responding to Christ's command to go and make disciples of all nations', is called to be the People of God which embraces all peoples and brings to them the proclamation of the Gospel, for the face of each person bears the mark of the face of Christ! Here we find the deepest foundation of the dignity of the human person, which must always be respected and safeguarded. It is less the criteria of efficiency, productivity, social class, or ethnic or religious belonging which ground that personal dignity, so much as the fact of being created in God's own image and likeness (Gen 1:26-27)... Every human being is a child of God! He or she bears the image of Christ! We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved.... Migration can offer possibilities for a new evangelisation, open vistas for the growth of a new humanity foreshadowed in the paschal mystery: a humanity for which every foreign country is a homeland and every homeland is a foreign country.

Dear migrants and refugees! Never lose the hope that you too are facing a more secure future, that on your journey you will encounter an outstretched hand, and that you can experience fraternal solidarity and the warmth of friendship! To all of you, and to those who have devoted their lives and their efforts to helping you, I give the assurance of my prayers and I cordially impart my Apostolic Blessing.

Magazine Subscription

The majority of subscriptions to the Magazine fall due for renewal at this time of year. Along with the website, the magazine is still our main way of communicating news and views about Justice and Peace. Subscriptions go some way towards covering the ever increasing costs of production and postage.

We would be grateful if all subscribers and groups whose subscriptions are due, would renew their subscription by returning the form included with the magazine. Many thanks if you have already renewed your subscription for 2014, and thanks also to those who pay by standing order. Cost should never be a barrier to receiving the magazine; if there is a problem, let us know.

Bear in mind that a subscription

could make a useful gift for a special occasion.

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Thanks for your continuing support.

FEBRUARY

- 20 UN World Day of Social Justice
- 21 UN International Mother Language Day
- 22 2014 Matters: People, Planet & Scotland's Future - Dundee
- 24 Start of Fairtrade Fortnight

MARCH

- 1 International Treaty to Ban Landmines becomes effective 1999
- 1 International Death Penalty Abolition Day
- 5 2014 Matters: People, Planet & Scotland's Future - Aberdeen
- 6 Scrap Trident - Prohibit nuclear weapons internationally - Brechin
- 7 World Day of Prayer
- 8 International Women's Day
- 8/9 Rich Man's World? Campaigning against the status quo of crisis and cuts
- 8 Faith, the Referendum and Trident - Aberdeen
- 14/15 2014 Social Change Retreat: 'How to Change the World and Stay Human'
- 15 World Consumer Rights Day
- 15 Challenging the arms trade in Scotland, CAAT event, Glasgow
- 19 2014 Matters: People, Planet & Scotland's Future - Glasgow
- 21 UN International Day for the Elimination of Racial Discrimination
- 21 World Forestry Day
- 22 World Water Day
- 23 World Meteorological Day
- 24 Assassination of Archbishop Oscar Romero 1980
- 25 International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade
- 29 Earth Hour 20:30
- 30 Mother's Day solidarity Gathering at Dungavel

APRIL

- 4 International Day for Mine Awareness and Assistance in Mine Action
- 7 World Health Day
- 7 Day of Remembrance of the Victims of the Rwandan Genocide
- 10 120 Nations Sign Treaty Banning Biological Warfare 1972

A PRAYER FOR WATER

Loving god
whose son Jesus Christ
called all who were thirsty
to come to him, believe and drink,
Look in mercy
on your people living in dry lands, and
struggling to survive without access to safe drinking water.
Forgive our selfishness in life and our misuse of
our natural resources.
We commit ourselves to value and care for your gifts to us.
May rivers of living water
and practical compassion for all who
suffer flow out from our hearts.
Refreshed by your Spirit,
and following in the way of Jesus Christ,
We will continue to serve you
in the people and creation entrusted to our care.
Amen
(Adapted from a prayer by Rev Canon Paul Robertson 2004)

APRIL CONTINUED

- 17 Palestinian Prisoners' Day
- 22 International Earth Day
- 26 Bishop Gerardi murdered in Guatemala 1988
- 29 Day of Remembrance for all Victims of Chemical Warfare
- 30 2014 Matters: People, Planet & Scotland's Future - Edinburgh

MAY

- 1 International Workers Day - St Joseph the Worker
- 3 World Press Freedom Day
- 10 World Fair Trade Day
- 13 International Conscientious Objectors Day
- 16 World Debt Day
- 29 International Day of UN Peacekeepers

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

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