



‘You will arise and have mercy on Jerusalem -- and now is the time to pity her, now is the time you promised to help. For her stones are dear to your servants; her very dust moves them to pity.’

Ps 102:13-14

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editorial

The Commission AGM was held on 6-7 June in the pleasant surroundings of Kinnoull. This year, the normal catch up of business was augmented by a consideration of the state of justice and peace work in Scotland at present. It seems worth sharing some of the discussion and conclusions since it probably mirrors the views of many of our readers.

The Commission was formed thirty five years ago in a different world. Its early years came on the back of the manipulated No vote of the first devolution referendum and the subsequent turn to Thatcherism in the UK, with 22 Conservatives of the 72 Scottish MPs in 1979 and almost a third of the Scottish vote.

The issues at the time concerned a shift in geopolitics and economics. Proposed NATO deployment of Cruise and Pershing missiles in Europe and the UK brought nuclear questions to the fore and resulted in the Scottish Bishops' 1982 statement, condemning nuclear weapons and deterrence. New economic ideologies brought an end to traditional industries and effectively dispelled the political consensus that had sustained the welfare state since the end of the war. Apartheid held sway in South Africa; while Northern Ireland and much of Central America was in military and paramilitary turmoil.

The church, after the liturgical upheavals of Vatican II was settling into a fairly optimistic path, with fairly large numbers being served by priests whose numbers were still being replenished. The parish was still a hub for the rites of passage, particularly of the young, but also for social life in the community. The life of the Church gained a considerable lift from the visit in 1982 of a still new, energetic Polish Pope, recovered from attempted assassination.

The parish then was the obvious starting point for Justice and Peace, where groups set up with the approval if not the participation of the priest as part of the lay apostolate. At the centre of the groups there were usually several young professional people, often from teaching and the social services, who were part of the first wave of those who had gone to university in the welfare state. There was also usually a representation of religious

as well as committed older Catholics, many of whom had worked through Trades Unions, guilds and societies in the parish for decades. Justice and Peace joined with SCIAF activity without even needing to change hats.

Conferences would attract literally hundreds; one of the main problems was organising the crèche. Deputations would meet MPs and go to parliament, often ecumenically or as part of umbrella groups sharing common concerns. Patterns of interest and groups to pursue them sprang up across Scottish civic society.

This broad mix often made for a fruitful and healthy apostolate, mixing social conscience, experience and spiritual formation. It coincided with a time when popular resistance to aspects of Thatcherism was often expressed in public demonstrations and meetings. Perhaps this was nowhere more evident than in resistance to the Community Charge or Poll Tax. So J&P religious would be seen in marches to the US Consulate or on anti-nuclear marches; while an amiable discussion about opposition to the Poll Tax by a J&P contingent with a hard left grouping on a march was interrupted by 'We're (*expletive deleted*) walking behind (*expletive deleted*) Roman Catholics'.

This is not an exercise in elderly nostalgia; but rather the basis for a contrasting picture of current social justice activism in Justice and Peace. It is characterised by those who have laboured through the heat of the day: a smaller group with experience of organising and campaigning, but a slightly diminished capacity for overnight bus trips to demos or standing in the rain for hours outside nuclear bases. The sense that retirement would bring more time is often swallowed up, albeit agreeably, by other responsibilities. For many, not the least of these is being grandparents.

Younger people (ie those under 50) are nowadays less likely to pursue social activism through traditional but depleted channels such as political parties, trades unions or churches. They are more likely to attach to *ad hoc* networks or specific campaigns. Rather than extended meetings and committees, they will probably make much more use of information technology, social media and the resources of mobile phones.

This poses difficulties for those of an older generation who are not

up with the latest technologies in the same way as younger people who have known nothing else. And there is no doubt that Justice and Peace work now requires at least a passing acquaintance with these technologies. There are plenty of silver surfers who are a dab hand with tweets and updating their Facebook page on their iPad.

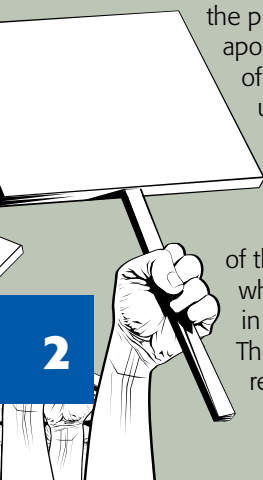
A deeper difficulty and division lies in the contrast of values. Most Justice and Peace people have derived their values from a life lived in a faith community which has a very clear, historic and well developed tradition: what we call Catholic Social teaching. Campaigns and issues by contrast come and go, jostling for ethical attention in a postmodern world which is suspicious of grand narratives and overarching ethical systems. This is not to diminish the integrity of those taking part; merely to point out that the lack of common ground makes joint participation more difficult.

It is not helped by the fact that most Catholics are still largely unaware and ignorant of Catholic Social Teaching; and this is partly because it is hardly ever preached from the pulpit. Hopefully, Pope Francis' emphasis on both social teaching and preaching will bring an increased awareness of social teaching for both clergy and laity.

Over the next year Justice and Peace, in conjunction with SCIAF and Mission Matters Scotland, will be piloting a joint project in the dioceses of Argyll, Paisley and Dunkeld. The aim of the project is to broaden awareness of the work of the agencies and its basis in the social tradition of the Catholic Church. The form of the problems such as 'austerity' programmes and benefit reform, drones and terrorism, asylum seekers and climate change may have altered across the years. The techniques and technologies of dealing with those issues change across time. The people involved come and go, in the nature of things.

The principles of human dignity, the common good, the proper balance of empowerment and the option for the poor remain at the root of our faith and social conscience, and it is important that a new generation discovers the resource of Catholic Social Formation. If you are in one of the pilot dioceses look out for events, as well as thinking who you could encourage to get involved.

Tim Duffy



The Pope's Visit to the Holy Land

It is astounding that in a world where we are so saturated with images, one image can still be so arresting. This was how I, no doubt along with many others, felt when I saw the image of Pope Francis making an impromptu stop at the security wall on his visit to Jordan, Palestine and Israel. Memorable as it is, the image is only one of the impromptu moments during the visit of this canny pontiff.

Formally, the reason for the visit was to meet with the Ecumenical Patriarch Bartholomew I, the spiritual leader of the world's Orthodox Christians, to mark the 50th anniversary of a historic meeting in Jerusalem in 1964 by their predecessors Pope Paul VI and Patriarch Athenagoras which instigated closer relations between Roman Catholic and Orthodox Christians. Francis and Bartholomew presided over a joint prayer service in the Church of the Holy Sepulchre.

If the visit was notable for anything, though, it was the way in which the Pope managed something impromptu with every group that he visited. Everyone ended up with a compliment, even when it wrapped up a criticism.

Landing in Jordan, the Pope praised King Abdullah and his people for their care of the more than three quarters of a million Syrian and Iraqi refugees they have absorbed - more than ten percent of the population.

Flying from Jordan to Bethlehem, across to what he pointedly called the 'state of Palestine', the Pope referred to President Mahmoud Abbas as a 'man of peace' and the current halt in peace negotiations unacceptable. Feted by crowds in Bethlehem Square ('Viva Al Baba' if you want the Arabic), Francis went so far as to compare Bethlehem, surrounded by barriers on three sides in the Israeli-occupied West Bank, to the Jewish ghetto in Warsaw.

An invitation was issued to Mr Abbas and Israeli President Shimon Peres (a Nobel Peace laureate) to come to the Vatican to pray for peace. Commentators saw these acts as an attempt to urge politicians to live up to their rhetoric in seeking a solution. It certainly put Prime Minister Netanyahu on the defensive.

The visit to Israel had more of the sense of a state visit.

A conventional visit to Yad Vashem, the Holocaust Memorial, brought a deeply moving message from the Pope: 'With shame for what man, who was created in the image of God, was able to do; with shame for the fact that man made himself the owner of evil; with shame that man made himself into God and sacrificed his brothers... Never again!! Never again!!'. He met with six Holocaust survivors, kissing their hands.

The meeting with Mr Netanyahu was perhaps predictable, but Pope Francis also met with the Grand Mufti of Jerusalem, Muhammed Hussein. During the encounter Pope Francis pointed to the fraternal dialogue and exchange between Christians and Muslims which, he said 'offers new strength to confront the common challenges before us'.

At the western or Wailing Wall of the Temple he embraced two Argentinian friends he had invited, Rabbi Abraham Skorka and Omar Abboud, the leader of the Argentinian Muslim community. He walked barefoot in the Dome of the Rock, sacred to each of the three great traditions each for their own reasons. He also laid a wreath at the tomb of Theodor Herzl, the founding father of modern Zionism and architect of the state of Israel.

Even this working out of St Paul's injunction to be all things to all people could not entirely dispel suspicion and intolerance among some Israelis, as well as their supporters in the US. Even this had a beneficial effect. The politicians will always be tempted or pushed to see things in terms of Stalin's question: 'How many divisions does the Pope command?'

Pope Francis is using his very powerlessness politically to put across a message with no obvious advantage to himself (indeed it is fraught with risk). By finding a way to acknowledge all the participants without scapegoating or blame, it sets a precedent, what somebody once called the 'threat of a good example'. It is a position of influence which Pope Francis, perhaps uniquely, holds; and we could do worse than pray for its success.

Tim Duffy

Welcoming Migrants

Each year, working with London Citizens and the ethnic chaplains, the Justice and Peace workers from the three London dioceses organise a Mass on the first May bank holiday for all migrant communities. This year's Mass was in a packed Westminster Cathedral with Bishop Pat Lynch as the principal Celebrant. Here is an extract from Bishop Pat's sermon:

As a Church we must also speak out on behalf of migrants - especially the poorest and the most vulnerable. In today's Gospel Matthew describes the hostile reaction evoked by Jesus' prophetic teaching. His teaching always had both a comforting and a challenging character - always proclaiming a message of hope but always calling his listeners to change and conversion. Jesus always presents us with a choice and we can respond positively like true disciples or negatively like the people of Jesus' home village.

Likewise, we too are called to proclaim a message of hope to those who are poor and vulnerable. This is a theme very close to the heart of Pope Francis. Again and again in Evangelii Gaudium and in his homilies he calls us to recognise the suffering Christ in those who are experiencing new forms of poverty and vulnerability in the world today...

... in today's Mass we celebrate and appreciate the wonderful contribution that migrant workers make to our city, to our society and to our Church but we also pray that God will give us the courage to be 'the sign of hope and compassion' that Pope Francis calls us to be - welcoming, helping and speaking up for the most vulnerable in our world today.

Faith and Referendum Values

Miriam McHardy, the archdiocesan worker for Justice and Peace in St Andrews and Edinburgh, describes a process she devised in the run up to the Referendum

This is an important year for Scotland. In September's referendum we will be asked to consider how we think our country should be constituted; as part of the UK or as an independent nation? It's an important question, and the reverberations from the outcome will be felt for generations to come. For each one of us with a vote, it is imperative firstly that we do vote, and secondly that our vote is informed, thoughtful and based on our reflection on the values that are important to us.

As Catholics therefore, can our faith play a part here? Can it help us reflect on the choice we are being asked to make and how might it influence our hopes for our nation in the future and the role we have to play, whatever the outcome of the vote? In the archdiocese of St Andrews and Edinburgh, these were some of the questions we have been asking in the build up to the referendum. There was a sense that we had been increasingly bombarded in the media and by politicians by 'issues' but felt there needed to be space to move beyond that and consider the values that motivate us.

At the same time, we were aware that many people felt uncomfortable about publicly expressing their views on the debate due to the often acrimonious nature of the responses they received. We therefore wanted to create a safe space where values could be shared and questions reflected upon, which could promote dialogue and recognition of shared values, as opposed to argument and animosity.

Finally Pope Francis' reminder in *Evangelii Gaudium* of the place of faith in discerning our response to public matters highlighted the importance of offering an opportunity to use our faith as a guide in this matter:

'It is up to the Christian communities to analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgement and directives for action from the social teaching of the Church' (*Evangelii Gaudium para 184*, quoting *Octagesimo Adveniens, para 4*).

For the last few months in our archdiocese we have tried to offer opportunities to parishes and individuals who wanted to participate in a reflection of this nature by producing resources and sessions across the archdiocese. From the beginning of the process we were very clear that this was not the Church, as an institution or as its representatives, telling people how to vote but rather offering people an opportunity to reflect on the referendum in the light of the Church's social teaching and values.

This emphasis continued in the facilitation of the groups. We invited those with an interest to train as facilitators of the reflection groups but requested that those who did should adopt a neutral position. This was to ensure that everyone participating felt comfortable and accepted. The

materials produced were designed to be used by small groups in parishes or between friends, over five meetings, but open to adaptation by the groups using them. One parish decided

they would use the materials over coffee after Mass, another offered them to families to discuss at home.

All the materials used prayer, scripture and passages from Catholic Social Teaching to aid reflection, and focused on different themes from Catholic Social teaching that linked to the major issues arising in the referendum debate including Economic Justice and the Promotion of Peace. Participants were then led into questions that encouraged them to consider the issues that arose from their own context as they reflected on each theme; the challenges they experienced personally and as a community/parish in ensuring these values were respected, and the role each of us play individually and corporately in building a society that respects such values.

They were then challenged to consider their hopes for Scotland in the light of each value and, perhaps most importantly to reflect, **regardless** of the outcome, on what role each had in building a society that respects each of these values: in other words to imagine how to be a participant in the building of the Kingdom of God here and now.

So far feedback from those using the materials, in a variety of ways, has been positive. Participants reported that they enjoyed thinking about the referendum in the context of prayer, scripture and Catholic Social Teaching and felt it created a reflective and gentle space.

Discernment seemed to be the best word to describe the process that we invited people to be part of, and many of them commented on how pleasantly surprised they were by the experience. For some, who had come to ensure that both sides of the referendum debate were given, reported enjoying the experience and highlighted how much they appreciated the chance to discuss the subject in a prayerful way, and without 'argy bargy'!

The style of conversation also enabled people to feel listened to by others and hear views that in a different context might feel difficult. This seemed to create a sense of respect within the groups, even when coming from different political perspectives, and recognition of common values reflected in the prayer we shared together at the start of every meeting.

Lord God,
Bless our time today
As we reflect and share together.
Help us
To listen to your word in scripture
Reflect on the teaching of our faith
And be open to learn from each other as we discern
our way together.
We ask this in the name of Your Son, Jesus Christ
Amen

If you would be interested in exploring some of the ideas yourself, our resources are available through the Justice and Peace website

Militarisation in the UK

Tim Duffy reviews a recent briefing from Quaker Peace and Social Witness on *The new tide of militarisation*

The Society of Friends or Quakers has a long and honourable history of non-violence and pacifism. Its educational branch, Quaker Peace and Social Witness, has produced regular and valuable briefings on matters such as Trident. The latest briefing is of particular value as it charts the rise of a 'tide of militarisation' in Britain, which it locates in the policies of successive governments. Most alarmingly perhaps, this briefing shows, from the government's own publications, how the Ministry of Defence gains access to young people under pretexts which are at least misleading.

Michael Gove, Secretary of State for Education, has said that 'Every child can benefit from the values of a military ethos.' He has spearheaded a range of new initiatives such as the *Military Ethos Programme*, *Troops to Teachers*, an expansion of the Cadet Forces and more military visits to schools. While Mr Gove says any number of things which seem at odds with reality, this attempt to inculcate a military ethos as part of education is seriously misguided and dangerous.

The briefing is based on recent government reports, notably the *National Recognition of our Armed Forces* report, the *Future Reserves 2020* and the *Defence Youth Engagement Review*. All three reports repeatedly refer to the key aim of building public support for the armed forces, and the importance to the Ministry of Defence and the armed forces of such initiatives.

The reports identify that by building public support for the armed forces the Ministry of Defence and the armed forces have two key things to gain: a public willingness to fund the military and the ability of the military to recruit. In the view of Quaker Peace and Social Witness, these are the true purposes of the new wave of militarism.

One major way of building this support is to conflate personnel with campaigns they are asked to wage, in such a way that criticism of foreign wars is seen as criticism of the military personnel ordered to prosecute them. This is further developed by raising the public profile of the military in public, either through the sentimental patriotism of Armed Forces Day, the militarisation of Remembrance ceremonies, parades through garrison towns, the political jingoism of military presence at events like the Olympics and the cult of 'heroes'.

One aspect of a coordinated strategy to boost the popularity of the military is that it tends to gloss over the negative aspects of the military. Bullying and rampant sexism are just two of the negative elements mentioned in

the briefing. It is the veterans themselves who point out that there is nothing heroic about a body shattered in an explosion. The briefing points out that ironically, the MOD is less than diligent in dealing with the long term trauma, physical and mental, which many ex service personnel have to deal with; and the government is unwilling to make the necessary expenditure.

The armed forces engage in youth work to recruit and boost their support. The briefing points out that the first step is to sell a favourable view of the military that allows a military presence in schools. The actual aim is to encourage recruitment: but the reasons given (and admitted as incidental) are wrapped in the language of personal and social development.

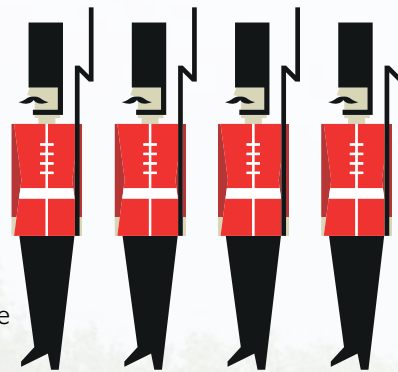
There is a hypocritical attempt in such PR campaigns to sidestep the primary purpose of the military: namely the willingness and trained capability to use extreme violence. The briefing quotes a chilling piece of doublespeak: '*in the absence of an existential threat, some nations have successfully synthesised this narrative as a means to galvanising a people in the event of strategic shock... we need to make sure there is a perceived existential threat to the UK so that the public will be willing to support the use of the armed forces and specifically the Reserves*'. In other words, in the absence of an identifiable enemy, we invent one to keep people frightened enough to tolerate and approve an enhanced military presence.

This is an excellent and succinct summary of a growing problem in our society. The only thing I missed was reference to the importance of military service and tradition in many families; not least the royal family. But all credit to Sam Walton of Quaker Peace and Social Witness for spelling out this agenda so clearly.

Download from www.quaker.org.uk/sites/default/files/Militarisation-briefing-web_2.pdf

For more information or additional copies, contact Sam Walton, Peace & Disarmament Programme Manager for Quaker Peace & Social Witness.

Email disarm@quaker.org.uk or call 020 7663 1067



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. 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... Would you like to help staff the gift boxes, if so email mariecooke@onetel.com or call 07876787713



The Prophets and Justice

The following piece was originally delivered as a talk to St. Joseph's, Clarkston Justice and Peace Group by Fr John Bolland

First of all, a word on terminology. Theologically, speaking, what is justice? Obviously it is an attribute of God, and all the attributes of God are synonymous really. The justice of God is *another way of speaking* of the holiness of God, or the love of God, the mercy of God, the truth of God and so on. The theology and spirituality of the Old Testament introduce us to this idea of humanity experiencing these divine attributes as a consequence of the Covenants which God makes with his people as a remedy for sin. Remember that the Biblical understanding of sin is an estrangement from God on an individual and social level: the sin of humanity's parents feeds through our veins and infects our choices. (Although Judaism doesn't have the same formal sense of 'Original Sin' as Christianity, it does recognise a sense of 'misarticulation', a 'kink' in our relationships.)

The stories in Genesis of Cain and Abel, the Tower of Babel, the story of Joseph and his brothers, these are all narratives of how individual sin becomes embedded in structures – sometimes literally – and cause humanity to become cut off from its source of meaning and purpose. The condition of the Israelites in Exodus is also a direct consequence of this narrative and the Covenant through Moses is the high point of God's underwriting the distortions of sin with his providential love. They have been enslaved, forced labour for Pharaoh's building projects. The Hebrew word for Egypt has a pun in it (*Mitzrayim*, from *M'tzarim*) means the narrow places: a state of construction, constriction and confinement. The God of Israel commissions Moses both to confront Pharaoh in all his power with the command to free the people from 'the narrow places' and to present that people with their new identity as a consequence of that freedom.

They accept the Terms & Conditions of this Covenant through the commandments and, by observing them, they become the People of God. And so the attributes of God become the hallmarks of his people, who order their lives according to justice, holiness, mercy, love, truth etc. However the Covenant is, like any contract, only as robust as the parties' willingness to honour it.

That's where Prophets come in. The Greek word *prophetes* means, as you are perhaps aware, 'one who tells forth' rather 'one who foretells' (a frequent misunderstanding of what prophecy entails). The prophets of the Old Testament are almost physical embodiments of the Covenant: their lives, their bodies, as well as their words are an echo of what God is saying to his people in these binding agreements. Whenever the people (especially in the person of their rulers and priests) veer from their part of the deal, the Prophets are 'activated' (for want of a better word), sent forth- '*pro*' - to speak, to act, to generally get under the skin until attention is recalled to what really matters.

If I might expand that physical analogy, the prophets are a *pain* – an indication that something is not right. It's for that reason that prophets are generally marginal figures: they are summoned from outside the centres of power and generally upset those who are. That's why there is often resistance to the vocation of prophet: you may well influence people, but you will win very few friends. That is also why, in an effort to neutralise subversive prophecy, official state-sanctioned prophets were introduced – capable of using 'holy sounding words' but wholly 'on message' with the powers that be.

It's significant that there is no job description for a prophet: no required skills set. The one who 'tells forth'

doesn't have to be an accomplished orator. Jeremiah, the stammerer, Isaiah, the man of unclean lips, Amos, the shepherd of sycamore trees. All are called because of *what they are not*, rather than who they are. There are occasionally exceptions: Hosea is chosen because as an abandoned husband who is still in love with his wife, he can reach into his own pain and give voice to God's sense of abandonment by his own people, who have forsaken their marriage covenant.

So, the prophets and justice... The core of the prophetic tradition is the constant realignment of the people with the will of God: in social terms, that means a respect for justice, fair-dealing, the awareness of the other as neighbour, brother, sister. In other words, the people of God should be 'godly' in their dealings with others. Whatever undermines those values of justice and mercy is a throwback to the disconnection of sin, the experience of enslavement, the *Mitzrayim*, the narrow places once again. Just as the Covenant brings the people to their own land, so infidelity to the Covenant results in the loss of the Land – a return to captivity (in Babylon) or a new form of oppression under new overlords.

In this sense the voice of the prophets 'sing' two songs, or the music of prophecy has two dominant interwoven themes: warning and comfort. If you think about it, these are the two sets of messages by which we learn the most important things in life at the earliest stage of our life, from our mothers. To keep us from getting hurt and to restore us if we do get hurt (usually as a consequence of not listening to a warning).

Warning

Hear this, you who trample the needy,
to do away with the humble of the land, saying,
"When will the new moon be over,
So that we may sell grain,
And the sabbath, that we may open the wheat market,
To make the bushel smaller and the shekel bigger,
And to cheat with dishonest scales,
So as to buy the helpless for money
And the needy for a pair of sandals,
And that we may sell the refuse of the wheat?"
The LORD has sworn by the pride of Jacob,
"Indeed, I will never forget any of their deeds"

(Amos 8: 4-7)

Comfort

"Comfort, O comfort My people," says your God.
"Speak kindly to Jerusalem;
And call out to her, that her warfare has ended,
That her iniquity has been removed,
That she has received of the LORD'S hand
Double for all her sins."
A voice is calling,
"Clear the way for the LORD in the wilderness;
Make smooth in the desert a highway for our God."

(Isaiah 40:1-3)

The main prophets with whom we are familiar from their appearances in the Liturgy - Isaiah, Jeremiah – whose voices are especially prominent in Advent and Lent, recall their hearers (and us) to a reflection on the quality of our relationships and the consequences of estrangement which can follow if we allow greed, self-interest or other inordinate

desires to push God or neighbour from our choices. Most famously, it's those words of the prophet Isaiah which Jesus adopts as the manifesto of his mission:

The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the broken-hearted, To proclaim liberty to captives And freedom to prisoners; To proclaim the favourable year of the LORD And the day of vengeance of our God; To comfort all who mourn... (Isaiah 61:1)

Jesus draws upon this tradition of 'anointed speech' to bring about liberation and change in the hearts of his hearers. As we see in the Gospel of the man born blind, Jesus makes the creation of 'spit paste' a kind of unction – which is paralleled with the anointing of David by the prophet Samuel. Just as the Spirit seized upon David and remained with him thereafter, so the opening of the blind man's eyes brings him a new vision and a spirit of boldness to tell forth, to stand his ground before the Pharisees and tell it like it is. He too becomes a prophet.

If we are looking for examples of anointed speech in our Church today, we need look no further than the words Pope Francis has addressed to us. He sees the prophets essentially as messengers of joy. But he also warns us that prophetic voices must be raised today as much as in the days of what we might term 'biblical prophecy'.

Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does

true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can. Demands involving the distribution of wealth, concern for the poor and human rights cannot be suppressed under the guise of creating a consensus on paper or a transient peace for a contented minority. The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When these values are threatened, a prophetic voice must be raised. (*Evangelii Gaudium: The Joy of the Gospel*, 218)

The horizon of justice and peace is certainly global but, like any dimension of Catholic Social Teaching, it begins at the level of the local community – indeed with the individual – and radiates outwards. Prophetic activity must always be preceded by a listening, an attending to the word or else it merely becomes a form of social activism (which is all very well in itself but not necessarily Christian in its origin or aims). The prophets of the Old Testament were conscious that they were not proprietors of their message. Time and again, we hear the phrase 'the word of the Lord was addressed to me' and it strikes me that the place of most prophetic encounter should be in the Liturgy, especially the celebration of the Eucharist. There 'the word of the Lord' is addressed to us and our response shouldn't be confined to a 'thanks be to God', however heartily and sincerely we may say it.

Justice, like peace, must begin with me.

Prayer Vigil to mark UN Day of Support for Victims of Torture

The UN International Day of Support for Victims of Torture is on 26th June. Many European ACATs (Action by Christians Against Torture) will be holding a prayer vigil during at least part of the night of 26th to 27th but others will be holding services or vigils at the weekend (28th to 29th). You are asked either, to arrange a special service, integrate at least some of the material available in to your local church's Sunday service on 29th June or just pray on your own. More details on the campaigns page of ACAT www.acatuk.org.uk

On 12 December 1997 the UN General Assembly proclaimed 26 June the United Nations International Day in Support of Victims of Torture, with a view to the total eradication of torture. Torture seeks to annihilate the victim's personality and denies the inherent dignity of the human being. The United Nations has condemned torture from the outset as one of the vilest acts perpetrated by human beings on their fellows.

The first International Day in Support of Victims of Torture was held on June 26, 1998. It was a day when the United Nations appealed to all governments and members of civil society to take action to defeat torture and torturers everywhere.

Organisations, including Amnesty International and FIACAT have played an active role in organizing events around the world to promote this day. Activities may include: photo exhibitions; the distribution of posters and other material to boost people's awareness of issues related to human torture; and the prayer vigil.

ACAT France, initiated a Prayer Vigil nine years ago (called 'La nuit des veilleurs'). ACAT UK has taken part in this action the last seven years.

Whoever tortures a human being, whoever abuses a human being, whoever outrages a human being abuses God's image and the church takes as its own that cross, that martyrdom.

(Archbishop Romero of El Salvador, murdered in 1980 because of his support for the poor and suffering people of his country)

ACAT (UK) prayer

Lord Jesus,

You experienced in prison the suffering and death of a prisoner of conscience.

You were plotted against, betrayed by a friend, and arrested under cover of darkness by men who came with clubs and swords.

You were tortured, beaten and humiliated, and sentenced to an agonizing death though you had done no wrong.

Be now with prisoners throughout the world. Be with them in the darkness of the dungeon, in the loneliness of separation from those they love;

Be with them in their fear of what may come to them, in the agony of their torture and in the face of execution and death.

Stretch out your hands in power to break their chains and open the gates of freedom, so that your kingdom of justice may be established now among them.

Amen

Caritas Values

The following is a slightly edited version of a section of the Caritas report on the European Crisis and its Human Cost which emphasises values rooted in Catholic Social Thought (or Formation, as I prefer to think of it. TD)

In its work Caritas is building on the long and wide tradition of Catholic Social Thought expressed in many Papal and other Church documents and carried forward into action by a great many committed organisations and individuals at local, regional, national and international levels. In particular, it is responding at this time to the call of Pope Francis for the development of a Church for the poor. The Catholic Social Thought tradition has long highlighted the importance of addressing both the causes and the consequences of poverty and exclusion, and this is being carried through in practice today by Caritas and its member organisations across Europe and the wider world. Here we identify a number of key areas in which the Church, at every level, can play a responsible role.

1. Involve and engage as many people as possible, including volunteers and people experiencing poverty and social exclusion, in taking action to address these issues: Loving one's neighbour is at the centre of the Christian message. Flowing from this the Catholic Social Thought tradition highlights the importance of people doing what they can to tackle the poverty and exclusion experienced by so many of their fellow human beings. Having reminded us that charity goes beyond justice, Pope Benedict XVI says that 'the individual who is animated by true charity labours skillfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely' (*Caritas in Veritate*, 30). In all of this it is very important to acknowledge the central role of volunteers who 'assume responsibility for providing a variety of services' (*Deus Caritas Est* 30).

2. Articulate and promote the protection of human dignity. Human dignity is at the core of the Catholic Social Thought tradition. The Second Vatican Council reminded us that 'the dignity and total vocation of the human person must be honoured and advanced along with the welfare of society as a whole.' (*Gaudium et Spes* 63). Promotion and protection of human dignity should always be at the core of the choices governments make, particularly in difficult situations. While we all have a responsibility, the choices made by Governments must prioritise the protection of human dignity.

3. Argue for the common good. In difficult times there is always a danger that democracy will become

a democratic tyranny in which the majority oppresses the minority. It is very necessary that the general public have an understanding of the common good and the concepts that underlie it. The Church's understanding of the common good is articulated by the Vatican Council when it says 'the common good embraces the sum of those conditions of social life by which individuals, families, and groups can achieve their own fulfillment in a relatively thorough and ready way.' (*Gaudium et Spes* 74). Individuals have a claim on each other and on society for certain basic minimum conditions without which the value of human life is diminished or even negated. Those rights are inalienable, in that individuals and societies may not set them at naught. This is why the Church argues for the common good and works as best it can with others to place the common good at the centre of decision-making.

4. Promote solidarity as a guiding principle in the relationship between all groups in society. Pope Benedict XVI told us 'Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone' (*Caritas in Veritate* 38). Pope Francis tells us that 'the word "solidarity" is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few. Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property.' (*Evangelii Gaudium* 188-9). Solidarity means the willingness to see others as of equal importance to ourselves and so to regard injustice committed against another as no less serious than an injustice against ourselves. The Church has a responsibility to exercise an influence on behalf of what it believes to be true and good, especially in solidarity with people everywhere - who are on low incomes, disabled, ill or infirm, homeless or poorly housed, in prison, migrants, refugees, or people who are otherwise vulnerable, powerless and at a disadvantage.

5. Work to ensure that governments, decision-makers, the population generally and the mass media put



human dignity, the common good and solidarity at the core of what they communicate and decide. Pope Francis has said: 'I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings'. (*Evangelii Gaudium* 58). This is a choice based on values. All decisions are based on values. It is important that those who make decisions and the mass media which argues for particular decisions and communicates with the general public concerning these issues are constantly challenged to put the values of human dignity, the common good and solidarity at the core of what they communicate and decide. These issues also need to be recognised as important by people, when they reflect on the situation being produced by the present crisis and on the actions they intend to take, to make their own contribution to resolving the current crisis and the problems it is causing to those who are weakest and most vulnerable.

6. Ensure that Catholic people across the European Union take up the challenge of applying in their own lives and in their spheres of influence all the principles of Catholic Social Teaching and thus advance the common good in collaboration with like-minded citizens of every political and religious allegiance and none: The political arena should give priority to the common good. Governments should not be allowed to give way to utilitarian expediency and the pursuit of short-term gains which have dangerous long-term consequences. Society must not be allowed to turn its back on poor people nor on the stranger at the gate. These are core values in the Catholic Social Thought tradition and they are as relevant today as they have even been.

The full report is available on the J&P website

National Network Initiatives

Ellen Teague gives this report on a recent quarterly meeting of the National Justice and Peace Network of England and Wales, which outlines some of their current work

The National Justice and Peace Network (NJPN) underlined its mission to foster social justice, based on the Church's Social Teaching, at its quarterly meeting on Saturday at CAFOD's offices in South London. A talk by David McLaughlin, Senior Lecturer in Theology at Newman University, entitled *Our Response to Pope Francis' call to be 'a Church for the poor'*, and based on the apostolic exhortation *Evangelii Gaudium*, was enthusiastically received. He stressed that, 'private charity can never be enough; the poor also need justice'.

During the discussion following that talk, Julian Filochowski, Chair of the Archbishop Romero Trust, called the papal document, 'the most exciting thing to happen to the Church since Vatican II'. The meeting was uplifted by the steady encouragement of Pope Francis to undertake work for justice, peace and the integrity of creation.

David McLaughlin pointed to the Virtual Plater Website as an excellent resource for exploring the Church's Social Teaching. And from there links can be made to other places, such as the Catholic Social Teaching website, which is a livesimply initiative. It picks up on the themes of Human Dignity, Community & Participation, Care for Creation, Dignity at Work, Peace and Reconciliation, Solidarity and Subsidiarity.

Anne Peacey of Hallam Diocese stepped down as NJPN Chair at the meeting after six years and she was warmly applauded for her service. And there was a sharing by around 20 diocesan representatives and another 20 representatives of religious orders and Catholic agencies who were present covering work in the areas of justice, peace and care for creation.

Pat Gaffney, Director of Pax Christi, announced an event to commemorate the WW1 centenary and committing to future peacemaking. On 15 May, descendants of 50 First World War conscientious objectors took part in this year's International Conscientious Objectors' Day commemoration in Tavistock Square, London at 12 noon.

Patricia and Michael Pulham of Christian CND spoke about the 'No Faith in Trident' lobby of parliament on 11 June. They also shared its new resource 'Nuclear Weapons: What can Christians do?' which groups are encouraged to discuss as dialogue continues about the renewal of Trident, which is Britain's nuclear weapons system.

Maria Elena Arana of CAFOD Campaigns outlined plans for CAFOD's new Climate Change and Sustainable Energy campaign, which will be launched in September. CAFOD will be highlighting how climate change is linked to severe weather and

humanitarian disasters and says 'it will be crucial to campaign on this important issue in the run up to the General Election in May 2015'. She also reminded about the Live Simply Parish Award which encourages parishes to live simply, sustainably and in solidarity with the poor, reporting that 11 parishes have achieved the award over recent years.

The NJPN Environment Working Group, chaired by Ashley Ralston of Arundel and Brighton Diocese, announced Christian Ecology Link's 'Joy in enough' project and Operation Noah's 'Fossil free churches' work. The group is also pushing Creation Time, which runs from 1 September – 4 October, the feast of St Francis of Assisi.

Columban JPIC urged everyone to view and use the new DVD resource and booklet 'Conflict and Climate Change' which is suitable for adult groups and older schools' groups. One of the speakers on the DVD, Mary Colwell, is to be a speaker at this year's NJPN conference in Derbyshire 18-20 July, where the theme is 'Called to life in all its fullness: accepting the implications of our baptism'. More than 300 people are expected to attend.

Reprinted from the Independent Catholic News website - very useful for all sorts of news – with the permission of the Editor and the writer.

What's happening at ALTERnativity?

Maggie Lunan gives an outline of possibilities for those who are required to prepare early for events later this year

I'm sure it seems odd to be talking about Christmas in June but we at ALTERnativity are learning that if you want to do something different in Advent or at Christmas it needs to be in the diary now.

Our favourite resource, the Advent Meal is available for download and is a very special way to enjoy sharing a meal in the church hall or at home and we now have a new version based on Bethlehem, which means 'House of Bread'.

Check out our little gifts too – angel earrings made by the Gorbals' Women's Group, paper angels made

by Familias Especiales in Nicaragua or felted sheep made from wool from Bethlehem and crafted by the L'Arche community. Maybe you would like one of our trustees to come and tell you about our resources and how you might use them? Check out our website at www.alternativity.org.uk

Our exciting news is that we have raised enough funds for a pilot project working with women in areas of poverty, using materials we have developed. Christmas is the single biggest cause of personal debt in the UK and the statistics for Scotland are worse.

We believe that when women work out solutions together, they can resist the pressures which are at their strongest at Christmas – the images of the perfect family, the demands

from children, the expectations of the wider family – we have all experienced them.

We will be appointing a worker for 22 weeks to work with women in three areas, using and developing our materials and she will be working alongside a newly appointed coordinator who will be office based. If you are interested in this new challenge contact us at info@alternativity.org.uk



NEWSBRIEF

No More Wars: The 28th June is Armed Forces Day, a national day, established in 2006 as Veterans Day, to remember those who served in the armed forces and changed in 2009 to Armed Forces Day, described by the government as 'a day to show support for the Armed Forces.' This year Armed Forces Day is in Stirling. Responding to this the Scottish Peace Network is holding a No More War vigil 11am – 1pm. Stirling Smith Museum, Dumbarton St. Stirling. Further details Edinburgh Peace and Justice Centre 0131 229 0993 contact@peaceandjustice.org.uk

Remembering the Devastation of the First World War 1914 – 2014: Monday 4 August, 10:30am. Gather at the Donald Dewar Statue, Pedestrian Precinct, Sauchiehall St, Glasgow. For further information contact the Edinburgh Peace and Justice Centre 0131 229 0993 contact@peaceandjustice.org.uk

Plan for new ex-offender initiative: Scottish Churches Housing Action plans to help people leaving prison in Edinburgh by linking them with a mentor who has already been through the process. This work will be a partnership with 'Positive Prison? Positive Futures', a group of people who have been through the criminal justice system and found it possible to change their lives in positive ways and avoid re-offending. The project will be set up in Edinburgh and will be led by people who've been through the prison process. The project has funding support from the Scottish Government and The Charles Hayward Trust. Find out more www.positiveprison.org.uk

Faith groups urged not to be 'tricked' by new workfare scheme: Faith groups and charities have been warned that they could end up exploiting the people that they exist to help if they take part in the government's new 'Community Work Placements' (CWPs). CWPs will force unemployed people to work with a charity or community group full-time for six months for no wages whatsoever. Their benefits will be cut if they fail to accept. Two organisations warned voluntary groups not to fall for attempts to portray the scheme as 'work experience' or 'volunteering'. The warning comes from the Boycott Workfare campaign along with the National Coalition for Independent Action (NCIA), who work to keep the voluntary sector free of government interference. The policy is already in trouble, with two of the largest charities to use existing workfare programmes – the Salvation Army and YMCA England – saying they will not join CWPs. More details at www.ekkleisia.co.uk/node/20434

Eco-friendly schoolwear: Ecooutfitters is a new and dynamic company, set up with the aim to offer schools and parents an opportunity to choose an Eco-friendly, sustainably, and ethically produced school uniform option and raise the awareness, among the school children, of the plight of cotton and garment industry workers, as well as the impact of these industries on the environment. The range includes: polo shirts, sweatshirts, cardigans, fleeces, boys and girls trousers, skirts, pinafores, etc. For more information about Ecooutfitters' products and services please visit their website: www.ecooutfitters.co.uk or contact them on info@ecooutfitters.co.uk

Tea 1 - Equal Exchange has been making tea for a very long time and they have a new range of Fair Trade and organic teas from small farmer partners in India and Sri Lanka. Find out why they don't carry the Fairtrade Mark on www.EqualExchange.co.uk 'You will see the Fairtrade Mark on all the other lovely products we sell, so why not our tea? The vast majority of tea found on shop shelves is produced by large-scale plantations, and that includes much of the Fairtrade tea available to buy in the UK. But we at Equal Exchange believe that by their very nature, plantations, where workers are often trapped in a system of dependency, fly in the face of the most basic goals of Fair Trade. By buying small farmer tea we are helping to build a different system that values the voice of small farmers, their products, and democracy in trade. Take a look at our tea partner pages for details on the farmers we work with.'

Tea 2- Cafedirect's new One Acre Teas are carefully selected from small tea gardens in areas renowned for growing exceptional tea. Each garden is just one acre - that's about 80 paces by 80 paces. Which means every bush, every leaf is lovingly nurtured until it's at its best and ready to pick. Find out more at www.cafedirect.co.uk/explore-our-range/one-acre-tea/

One World Week: Takes place from 19th to 26th October, the theme this year is 'Living Differently' Breaking Chains - Making Change. More details to follow via our website and at www.oneworldweek.org/v2/

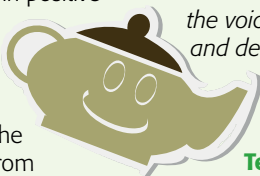
175 years of Anti-Slavery International: This year marks 175 years since the Anti-Slavery Society – later to become Anti-Slavery International (ASI) – was founded by Thomas Clarkson. The face of slavery has changed a lot during these 175 years and ASI have to keep up. Modern slavery (forced labour, trafficking etc.) is quite different from Trans-Atlantic slavery so ASI are planning a few changes during this anniversary year to respond to the changes around us. www.antislavery.org

Scotland's 2020 Climate Group, an organisation set up in 2009 in response to the Scottish Government's climate change targets, has launched an awareness and fundraising campaign with £200,000 of Scottish Government funding in support of Climate Justice. The Group has brought together Glasgow Caledonian University (GCU), Keep Scotland Beautiful (KSB) and SolarAid, a team which will act as project partners and help deliver 'Scotland Lights up Malawi'. The ultimate goal and vision of this project is to contribute to the eradication of kerosene lamps, batteries and candles in Malawi by 2020. Find out more at www.2020climategroup.org.uk

Poverty & Homelessness Action Week: Church Action on Poverty, Housing Justice and Scottish Churches Housing Action have decided to bring the Action Week partnership to an end. Action Week 2014 was the final year of operation. Poverty & Homelessness Action Week was established in 2008, linking Homelessness Sunday with Poverty Action Sunday. Over the seven exciting years of activity, there have been significant achievements. They thank all who have been with them on the journey, and invite you to continue standing with them in their shared vision of justice for people on the edges of our society. In 2015, Homelessness Sunday will be on 18 January, and Poverty Action Sunday on 15 February. It is hoped that as many Action Week supporters as possible will take part in both.

Right to Remain is the new name for NCADC, the National Coalition of Anti-Deportation Campaigns. In 2013, their members voted to change the name to better reflect the work they do (and for a name that is much easier to say!). The nature of their work has changed in response to the changing environment of campaigning for migrants' right to remain in the UK. Campaigning for justice in an asylum and immigration case cannot just begin when removal/deportation is imminent. The work is increasingly around raising awareness of the legal processes involved in the asylum and immigration system, helping to make sure migrants understand the process better and know what their rights are. New website www.righttoremain.org.uk

Pax Christi International Peace Award 2014 has been granted to the Jesuit Refugee Service Syria for its outstanding dedication in providing emergency relief to Syrians since the war began in 2011. Established in 1988, the Award is funded by the Cardinal Bernardus Alfrink Peace Fund and honours contemporary individuals and organisations who make a stand for peace, justice and non-violence in different parts of the world.



Words of Wisdom FROM MAYA ANGELOU

'I've learned that no matter what happens, or how bad it seems today, life does go on, and it will be better tomorrow.'

'I've learned that you can tell a lot about a person by the way he/she handles these three things: a rainy day, lost luggage, and tangled Christmas tree lights.'

'I've learned that regardless of your relationship with your parents, you'll miss them when they're gone from your life.'

'I've learned that making a 'living' is not the same thing as making a life.'

'I've learned that life sometimes gives you a second chance.'

'I've learned that you shouldn't go through life with a

catcher's mitt (baseball glove) on both hands; you need to be able to throw some things back...'

'I've learned that whenever I decide something with an open heart, I usually make the right decision.'

'I've learned that even when I have pains, I don't have to be one.'

'I've learned that every day you should reach out and touch someone. People love a warm hug, or just a friendly pat on the back...'

'I've learned that I still have a lot to learn..'

'I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel..'

Church and Peace

A recent ecumenical conference in the Netherlands reflected on some current peacemaking strategies

Almost 60 people from 11 European countries inside and outside the European Union – from the United Kingdom to Serbia and Russia – came together in Baarlo in the Netherlands from 23 to 25 May 2014. '... accounting for the hope that is in you' (1 Peter 3:15) was the theme of the conference organised by Church and Peace, a European ecumenical network of communities, organisations and individuals committed to peace-building, with strong membership from the historical Peace Churches.

The call to join a Pilgrimage of Justice and Peace was presented by Kees Nieuwerth, a Quaker from the Netherlands, who had been present when it was first issued at the 10th Assembly of the World Council of Churches (WCC) in Busan, Republic of Korea, in 2013. The pilgrimage offers a broad international framework for organising pilgrimages in the eight years before the next WCC Assembly, e.g. to the UN conference on climate change (COP21) in Paris in 2015, or to the world's largest weapons trade fair, also in Paris in 2016.

One suggestion was to devise an interactive pilgrim map offering spiritual reassurance and encouragement, and indicating places of solidarity in view of the vulnerability of humanity and nature. This would be one way of making the many, often small and fragile initiatives visible at the European level and worldwide, declared Antje Heider-Rottwilm, chair of Church and Peace.

The conference featured a panel discussion on 'Just Policing' and unarmed intervention: the churches' dialogue on the Responsibility To Protect (R2P). How can people be protected from human rights violations and the breach of international humanitarian law? To answer this question, the United Nations in 2005 adopted the concept of responsibility to protect, with its three pillars of prevention, response and rebuilding. Efforts have been made to implement it in the last few years.

The controversial part is the 'responsibility to respond', which also allows for military interventions and using force as a 'last resort'. It seemed questionable whether the sole motivation for this is Responsibility to Protect, or whether this concept is actually intended to legitimise further immense spending on weapons production and the military.

Church and Peace shares this criticism and asks: if we hold to our witness of nonviolence what are appropriate means of intervention? Can 'just policing' be an option? 'Just policing' means that international police units would see to it that threatened populations are protected and law, public security and order is restored, while other responsible bodies and organisations try to find the root causes and to resolve the conflict.

The 10th WCC Assembly – after energetic efforts by Peace Church representatives on the spot – recommended undertaking 'critical analysis' of the concept of R2P and its

misuse to justify armed interventions. The Peace Churches will continue to advocate for unarmed peace-building and peace-keeping missions, and help develop and take part in such undertakings.

A panel discussion between James Jakob Fehr from the German Mennonite Peace Committee and Jonathan Frerichs, WCC Programme Director for Peacebuilding and Disarmament raised two important questions. First, to what extent can 'just policing' lead us out of opposing positions for or against using force as the 'last resort'? Secondly, is it still possible to cooperate in practical terms despite different attitudes to the use of force?

Jonathan Frerichs showed that there is broad field of commitment to counteracting violence when it takes the form of human rights violations, poverty or war. At the level of practical solidarity, these options include peace missions to protect endangered population groups or practical work for reconciliation as in Serbia, about which Church and Peace members reported. Other measures are political advocacy for individuals or groups, and not least, intervening in favour of standards and treaties at the UN level, which is part of the ongoing and occasionally successful working areas of the WCC.

Frerichs continued, 'The concept of shared human security may also help to bring just policing into the international agenda. Examples of successful just policing might well be taken as indicators of progress on human security.' However, he went on to ask, 'If today's policing depends in part on a shared vision of the common good and of domestic security, what are the multi-cultural, multi-religious and trans-national equivalents? It would seem that these are problematic prerequisites for international just policing.'

Jakob Fehr focused on the 'spirituality of reconciliation'. 'As long as people mistrust or hate their neighbours (the neighbouring social or political group), they will not attain peace.' He drew attention, firstly, to historical and current examples of nonviolent political and social processes of transformation, and, secondly, to the work of dedicated small groups in conflict regions, such as the Christian Peacemaker Teams. Well trained in nonviolent conflict management, they go into crisis areas and are able to help in resolving confrontations and to protect and encourage the people. 'We have not yet invented all forms of peaceful conflict intervention,' Fehr noted. 'I think that there is lots of room for new ideas to come.'

By way of conclusion, Antje Heider-Rottwilm expressed her satisfaction at the results of the conference. 'I am very glad about this encounter here in Baarlo. There are still open questions, but we must keep working on them together in the ecumenical movement. And we face great challenges which we intend to tackle on the joint Pilgrimage of Justice and Peace, where we can supplement and challenge one another,' she stated.

diary

JUNE

- 21 Turning Up the Volume on Poverty - Glasgow
- 24 The Joy of the Gospel Then and Now: From Archbishop Denis Hurley to Pope Francis - Edinburgh
- 26 International Day in support of Victims of Torture
- 26 Book Launch World in Chains - Edinburgh

JULY

- 16 First atomic bomb detonated in New Mexico
- 18 Nelson Mandela Day

AUGUST

- 1 2010: Convention on Cluster Munitions came into effect
- 6&9 First use of Atomic Weapons at Hiroshima and Nagasaki.
Resources available from Pax Christi www.paxchristi.org.uk
- 9 International Day of the World's Indigenous People
- 19 World Humanitarian Day
- 23 International Day for the Remembrance of the Slave Trade and its Abolition
- 29 International Day Against Nuclear Tests

SEPTEMBER

- 7 Campaign Against the Arms Trade - Christian Network Day of Prayer
Prayers available at www.caat.org.uk/get-involved/christian/prayers.pdf
- 16 International Day for the Preservation of the Ozone Layer
- 21 UN International Day of Peace
- 22 International Migrants Day

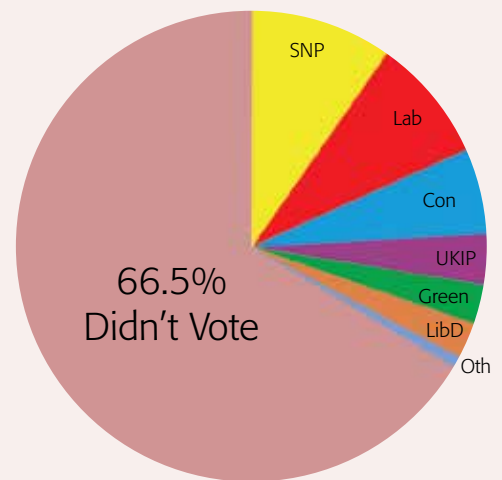
OCTOBER

- 2 Mahatma Gandhi born (1869)
- 4 Week of Action against 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
- 19 One World Week "Living Differently" Breaking Chains - Making Change
- 24 United Nations Day

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



European Elections: 'Nuff said.
(source Munguin's Republic).



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