

IN THE END, WAR IS THE FAILURE OF ALL TRUE
HUMANISM, IT IS ALWAYS A DEFEAT FOR HUMANITY

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WE COMMEMORATE IN ORDER TO AVOID REPEATING PAST FAILURES



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'If the human person is not at the centre, then something else gets put there, which the human being then has to serve.'

I don't know if Pope Francis is a fan of *The Who*. But I couldn't help thinking of their 1966 hit *Substitute* when I read the Pope's words to the recent economic meeting in the Vatican. '*Substitute your lies for fact/I can see right through your plastic mac*': the criticism of a generation living in bad faith through a false self.

'I was born with a plastic spoon in my mouth'. Those who grew up in the post-war welfare state found a conflict between increased material wellbeing, social mobility and social cohesion. The old (often rigid) but supportive groupings of family, local community and church began to be dispersed and superseded, as did the values that had sustained them.

Cultural differences were dissolved by a combination of advertising and technology which aimed to standardise human desires - essentially for profit. Washing machines, vacuum cleaners and cars certainly improved the quality of life for many; even as it separated and isolated them. Other

technologies like TV and what would now be called social media brought benefits to be sure. But while TV might bring the world into your living room, it also brought the substitute world of soap operas, 'reality' programmes

and, of course, adverts and the shopping channel. The cycle of advertising, fashion and obsolescence ensures constant substitution without ever delivering satisfaction.

While the west demonised the totalitarianism of communism portrayed in Orwell's *1984*, it was happy to succumb to the alternative western version of the narcotic totalitarianism of material contentment as portrayed in Aldous Huxley's *Brave New World*.

In a real sense *homo sapiens* has been substituted by *homo economicus*, which is to say that the bottom line is not humanity but business and in particular profit. Life, from baby shower to funeral reception with all points in between, is reduced to a marketing opportunity and endless consumption. And marketing

is increasingly married to technology. Access to the internet by a mobile phone more than doubled between 2010 and 2013, from 24% to 53%; and in 2013, 72% of all adults bought goods or services online.

UK personal debt at the end of June stood at £1.5 trillion, £28,677 for every adult in the UK. Despite the warnings of 2008, there is a return to business as usual. Contrary to government optimism, property and speculation are overheating. Many continue to live beyond their means, while many have no means to speak of and join the increasing numbers at food banks.

Another word for substitute is 'vicarious' meaning 'in place of someone or something else'; as in my feeling vicarious pride at the achievement of my child or an athlete. It can also mean authority or duty which is delegated - which is the origin of the term 'vicar'. In this sense our elected representatives are vicars or substitutes: insofar as someone nominated by a party, sustained by vested interests, that we get the privilege of putting our cross against once every five years, can be said to be representative. And since the main political parties have bought into the fairly narrow agenda of the power brokers who set the economic and cultural norms - that is those in charge of finance and the media - our politics is no less processed than any other consumer product.

When vested interests decide to impose their will by war, our delegated authority is subsumed if not hijacked. We are made to be complicit in acts that in the ordinary run of things would be immoral and criminal; but which are justified by some specious notion of national security in which we have no say. It is this uncritical establishment perspective which endorses war, as the current jamboree of commemorations of World War I shows. Any attempt to disagree is shouted down as wrong, disloyal and dishonourable to those who died (I find this latter criticism particularly rich, coming as it usually does from the very people who sent the victims to their death).

One of the great virtues of the forthcoming referendum then, whichever way one chooses to

vote, is the opportunity to make an informed and direct political decision, unmediated by the discordant vested interests of others, with a view to the common good. In a more general sense, the referendum has probably made many Scots think more critically about their society and their place in it.

Perhaps the most pernicious substitution in our society is the one most assiduously fostered by advertising and the media, which offers us substitutes for ourselves. First they sow the seeds of dissatisfaction and insecurity. Are you unhappy with your current mobile phone, car, house? Are you worried about your weight, your job, your future? Be the envy of your friends and neighbours with this product. There is something comical about the enormous, ongoing amount of consumerism required to produce the authentic, confident, sexually attractive you?

Then we are offered role models: celebrities, who are marketed as being famous and worth imitating in dress, manner and lifestyle. Fans want to live their lives vicariously through their idols, providing endless marketing opportunities.

One of the more unsettling aspects of this substitute culture is its effect on young people. Anything up to 15% of young people believe that they can somehow succeed as an entertainer through a talent show or as a sporting star - without any training or experience. At the other extreme are the children being pushed into academic excellence as a prelude to prosperous careers in medicine law or finance as a substitute for their parents' ambition.

In the days when confession was based on a tick-list of the ten commandments, I don't imagine many of us confessed to breaking the first, with the sin of idolatry. Yet when we live with substitutes, that is in effect the path we are on. This seems to be Pope Francis' point: to displace the human person is to disrespect the God in whose image that person is made. Why make do with a substitute when you can have the real thing? '*Do not be conformed to this world but be transformed by the renewing of your minds, so that you may discern what is the will of God - what is good and acceptable and perfect*' (Romans 12:2).

Tim Duffy



IT IS TIME TO FREE OUR WORLD FROM NUCLEAR WEAPONS

Pax Christi International commemorates victims of nuclear bombings on Hiroshima and Nagasaki

On these solemn days, as we remember the victims of the atomic bombings of Hiroshima and Nagasaki, Pax Christi International offers a message of hope. In his first World Day of Peace Message, Pope Francis spoke of community as the pathway to peace:

'The ever-increasing number of interconnections and communications in today's world makes us powerfully aware of the unity and common destiny of the nations. In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another. But this vocation is still frequently denied and ignored in a world marked by a globalisation of indifference which makes us slowly inured to the suffering of others and closed in on ourselves.'

That indifference fuels not only the armed conflicts raging across our globe today, but also an unconscionable and exorbitant commitment by a handful of the most powerful states to maintain and constantly modernise arsenals of nuclear weapons whose destructive potential is vast even compared to the tragic devastation in Japan whose anniversary we mark today. For that reason, Pope Francis has called for nuclear disarmament as a first step to reverse the nuclear disorder that thwarts humanity's potential for justice and global solidarity.

Indeed, this message was echoed by the Permanent Observer of the Holy See, Archbishop Francis Chullikat, in the Nuclear Non-Proliferation Treaty's review process

this spring:

'The military doctrine of nuclear deterrence is regarded by a great number of countries as a prime obstacle to meaningful progress on nuclear disarmament. It exists as an elemental part of security force structures that hinder the development of our globalised and interdependent world. Moreover, it is used to justify the modernisation of existing stockpiles of nuclear weapons, thus obstructing genuine nuclear disarmament...The logical course of action is clear: urgent and expedited progress leading to a global ban on nuclear weapons to accompany the global ban on other weapons of mass destruction such as chemical and biological weapons.'

Pax Christi International remains convinced that the outdated policy of nuclear deterrence, to which the nuclear weapons states cling so arrogantly, remains the greatest obstacle to the achievement of a nuclear weapons free world. We echo the voices of many peace organisations regarding the unacceptably slow pace of arsenal reduction and the insufficiently courageous implementation of the Non-Proliferation Treaty's mandate for disarmament.

Nuclear weapons are incompatible with peace in our century, and they are incompatible with the survival of human civilisation in the long term. Pax Christi International has long held that the call for a world free of the scourge of nuclear weapons is one rooted not in fear - although the consequences of any use of nuclear weapons are indeed catastrophic - but in hope. That hope is animated by the truth at the heart of our



human existence: that we are one human family, one people called to community.

Pax Christi International, on this day when we remember with great sadness the destruction and human suffering unleashed by the bombings of Hiroshima and Nagasaki, reaffirms its commitment to act for a future free of the threat or use of these immensely destructive weapons. The use - even the possession - of nuclear weapons is immoral, and it simply cannot be justified. As such, Pax Christi International offers a series of recommendations to diplomats, politicians, and all members of civil society.

- We call upon the nuclear weapons states to fulfil their Non-Proliferation Treaty commitments for disarmament: to 'pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects under strict and effective international control.'
- We call upon Civil Society to support the Oslo-Nayarit-Vienna process and to continue raising awareness of the humanitarian consequences of nuclear weapons. Chemical and biological weapons have been stigmatised and banned; nuclear weapons, too, can be eliminated.
- We call on those states which have not ratified the Comprehensive Test Ban Treaty, a treaty which would make immense contributions to nuclear security, to do so immediately. Pax Christi International also supports the creation of the Fissile Material Cut-off Treaty with effective verification measures, proposed by the United States, which would ban the production of fissile material for nuclear and other explosive devices.
- Finally, we call upon every person of good will to increase educational efforts at the local level to create and build the political will and pressure necessary to achieve such a ban.

Brussels, 6 August 2014

No Glory in War

The Scottish Peace Network held silent vigils in Glasgow on 4 August, during First World War commemorations, displaying a massive 'No Glory in War' banner outside the Cathedral and in full view of the crowds gathered in George Square while Prince Charles, David Cameron, Nick Clegg and Ed Milliband and representatives of Commonwealth countries paid their tribute to the millions of First World War dead.

Members of the Network held up banners that proclaimed 'No More Wars' and 'Let our love for humanity beat louder than the drums of war' in the midst of the crowd which had cheered marching military bands at the close of the commemoration ceremony.



RUNNING ORDERS

by Lena Khalaf Tuffaha

"They call us now.
Before they drop the bombs.
The phone rings
and someone who knows my first
name
calls and says in perfect Arabic
"This is David."
And in my stupor of sonic booms
and glass shattering symphonies
still smashing around in my head
I think "Do I know any Davids in
Gaza?"
They call us now to say
Run.
You have 58 seconds from the end
of this message.
Your house is next.
They think of it as some kind of
war time courtesy.
It doesn't matter that
there is nowhere to run to.
It means nothing that the borders
are closed
and your papers are worthless
and mark you only for a life
sentence
in this prison by the sea
and the alleyways are narrow
and there are more human lives
packed one against the other
more than any other place on earth
Just run.
We aren't trying to kill you.
It doesn't matter that
you can't call us back to tell us
the people we claim to want aren't
in your house
that there's no one here
except you and your children
who were cheering for Argentina
sharing the last loaf of bread for this
week
counting candles left in case the
power goes out.
It doesn't matter that you have
children.
You live in the wrong place
and now is your chance to run
to nowhere.
It doesn't matter
that 58 seconds isn't long enough
to find your wedding album
or your son's favorite blanket
or your daughter's almost
completed college application
or your shoes
or to gather everyone in the house.
It doesn't matter what you had
planned.
It doesn't matter who you are
Prove you're human.
Prove you stand on two legs.
Run."

Cardinal Rodríguez Maradiaga calls for Just Peace in Gaza

Cardinal Rodríguez Maradiaga is the President of Caritas Internationalis. This statement appeared on 31 July 2014

Since early July, almost two million Palestinians in Gaza and people in Israel have been caught up in a devastating war. People have no safe place to hide when the bombs rain down on the densely-populated, small stretch land that is Gaza. They see their children slaughtered, their neighbourhoods razed to the ground and all hopes for a future of peace torn to shreds.

The battlefield is neighbourhoods full of children, women and men. It contains hospitals over-burdened with the injured and dead and schools which are being bombed even if they are meant to offer refuge. As Caritas, we have called for a permanent ceasefire but this is just the first step on the road to a just peace based on inclusive negotiations across the region.

The path towards reconciliation is long but it starts with ourselves. Israel and Hamas, why do you keep pointing out the speck in the eye of your brother while missing the plank in your own eye? Instead, you should put down your arms and pick up a pair of binoculars so you can see that most of your victims are innocent people.

This is the third war in five years between Israel and militants in Gaza. In the intervening years, Palestinians in Gaza have lived a life where water is scarce, much of their food comes from humanitarian organisations and where the dignity of a job is beyond many people's reach. Caritas brings material and spiritual aid to the people of Gaza in their times of need and despair. We call for the lifting of the blockade on Gaza to allow Gazans to protect their lives and livelihoods and so

they can live a dignified life.

When he met the presidents of Israel and Palestine at the Vatican recently, Pope Francis said, 'Peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity.'

As Caritas, we pray for peace in the Holy Land. We pray for the Palestinian and Israeli families who have lost their children, mothers and fathers and for those who have been killed. Our prayers are with the children who live in terror and whose mental scars will run deep long after this war is over.

The Caritas confederation sends its love and solidarity to Caritas workers who are risking their lives every day in Gaza. These people work humbly and tirelessly in the service of Christ in the most difficult conditions imaginable. May God be with them every step of the way. We also pray for our colleagues at Caritas Jerusalem and the vital support that they're giving to people on the ground at this time.

As we mark the anniversary of the First World War 100 years ago, we remember the words of the then Pope Benedict XV: 'Force can repress the body, but it cannot repress the souls of men'. We pray that despite this terrible time of war and oppression, the souls of Palestinians and Israelis will remain free to believe in a future of justice and peace.

21 – 27 September World Week for Peace in Palestine & Israel When did we see you in prison? Theme - Child Prisoners

An annual event to promote education, prayer and action for peace in Palestine & Israel. Each year 500-700 Palestinian children from the West Bank (between the ages of 12-17 years) are prosecuted in Israeli military courts after being arrested, interrogated and detained by the Israeli army or police. Young Israelis too can be imprisoned. 50 Israeli teenagers said that they will refuse to join the Israeli Defence Force because of the occupation of the West Bank (March 2014). More details on the week can be found at www.worldweekforpeace.org

Caritas in Gaza

The following is a translation of an interview, published 30 July, with Father Raed Abusahlia, head of Caritas Jerusalem. The interviewer was Filipe Avillez, religious reporter with Renascença, based in Lisbon.

What is the situation on the ground?

The situation in Gaza has recently been dramatic. Escalation from both sides, huge damages to properties, but most important are the human casualties from both sides. Unfortunately we have had more than 1250 Palestinians from Gaza who were killed. Most are innocent people, women, children and old people. More than 7000 people were injured. More than 250,000 people evacuated their homes and are living in the UN schools, so it is a huge humanitarian crisis. At the same time, from the Israeli side, there are casualties, mainly among the army and soldiers, with more than 55 soldiers killed. And the whole Israeli society is under fear and they are terrorised. So our position is very clear. This should stop and end as soon as possible, to save more lives, mainly among innocent people.

Have the staff at Caritas in Gaza been able to do their job?

We have worked in Gaza since 1990, mainly in the medical field. We have a medical centre in Al Shati refugee camp and we have a mobile clinic working in six different localities in the Gaza Strip. Now the mobile clinic cannot move, but we work in our medical centre and we are receiving a lot of casualties, especially children, who are transferred to our centre from the UN schools. We have 1100 people in the Holy Family Catholic Church and 1900 in the Orthodox School. So Caritas Jerusalem is providing them with food, daily meals, milk, gasoline, for over 1 week, and we will continue doing that.

We hope that someday, after the end of this conflict and the war, we will be able to have a long term intervention, because an emergency appeal through our partners in Caritas Internationalis, thank God, had a good response from many friends all over the world. We will intervene in three directions. The first is food and medical distribution for 3000 families for our centre and three other medical centers in Gaza, including Al-Ahli Hospital, which is run by the Anglican church. So we have a huge responsibility and work

to do. The 14 members of our staff are working hard, day and night, and sometimes risking their lives. Hopefully they will remain safe.

You mentioned The Holy Family Catholic Parish in Gaza. I have seen news that it was hit by Israeli bombing. Can you confirm this?

Our parish of the Holy Family is located in the Al-Zeitoun quarter, which has been under attack for over a week, with bombardments from all sides. So the situation is severe and critical. The population of the quarter received messages from the Israeli army asking everybody to evacuate, but our Parish priest, who is Argentinean, did not want to evacuate the Church and the school because they also have the sisters of Mother Theresa who are taking care of 28 handicapped people and nine old people. So the question is, if they leave, where do they take all these people? For this reason they prefer to remain there. The Israeli jets bombarded the surrounding houses, and these houses were completely destroyed. Due to the explosions, the windows of the School and the Church were broken, but it was not targeted directly, but there was damage due to the surrounding buildings, which were destroyed.

Are you from Gaza?

No, I am not. I am based in Jerusalem at the moment, but I am originally from the West Bank and the Parish priest of Ramallah as well as the general director of Caritas, but I was in Gaza recently and already the situation was dramatic, but now it is worse.

This conflict is between Israel and Hamas, because al-Fattah is not involved. Do the Christians in Gaza feel at all represented by Hamas? Are they tired of Hamas? What is the relationship like?

Firstly you have to know that the Christian population in the Gaza Strip is very, very small. They are only 1300 people, around 300 families,

and we can say that their numbers decreased over the last 10 years, due to the occupation and the siege. They are really tired, but they are not persecuted, because at the end of the day they are Palestinians and part of the Palestinian people. They are Christians, Arabs and Palestinians, like their brothers and sisters who are Muslims, Arabs and Palestinians. But they are tired of the whole situation. If the conflict is not resolved I am afraid that many of them would leave to Egypt or Jordan, or come here to the West Bank. For this reason, the best solution for everybody is that Israel and Hamas, under the umbrella of the Palestinian Authority, with this National Unity Government, sit down and negotiate and resolve the root cause of this conflict, which is the occupation, which should end as soon as possible.

There is no military solution to this conflict. Israel, with its military might can't keep controlling the will of a nation, of a people asking for their freedom. Of course, in the case of Gaza Strip, they have to lift the siege and at the same time open the crossing at both sides, the Egyptian side and the Israeli side, so that the people of Gaza can live a normal life. If the crossings from both sides are under the control of the Palestinian Authority, with an International presence, the crossing and the borders will be controlled. Hamas will not have any excuse to dig these thousands of tunnels which are underground from both sides. So we say, ending this conflict, putting Gaza under the Palestinian Authority with an International presence, is in the interest of Israel and the Israeli people.



A Centenary Reflection

Fr. Emmanuel Charles McCarthy is a priest of the Eastern Rite of the Catholic Church since 1981. He was the founder of the Program for the Study and Practice of Nonviolent Conflict Resolution at the University of Notre Dame and the co-founder, along with Dorothy Day, and others, of Pax Christi USA

One hundred years ago, on June 28, 1914, an Orthodox Christian man, Gavrilo Princip, shot and killed a Catholic Christian man, Franz Ferdinand in Sarajevo. This lit the fuse that the arms dealers, called 'the merchants of death' after the war, had been trying to light for some time. A feverish frenzy of mutual homicidal violence and destruction, on a scale never before seen, began to engulf Europe. World War I had commenced.

Approximately 65 million combatants fought in World War I, each of whom was the precious and beloved child of some mother or father, each of whom was deceived by the rulers of their states and their Churches to believe that what they were embarking upon was a holy war for God and country. Bishops, priests and ministers on all sides blessed, in the name of Jesus, their choice to do their manly duty in spreading the heinous conflagration of World War I. With the exception of the Ottoman Empire all the nations on both sides in this campaign of mass human slaughter and destruction were ruled by Christians and had majority Christian populations.

These were the Christians who in 1914-1918 were 'our heroes'. They are all now dead. Each is now where he wanted to put the enemy a hundred years ago - in the grave. So, where are they now besides the grave? Heaven? Hell? Are they now? Who cares now? Who will ever care? But 'our heroes' of today, 2014, will never be forgotten! They will forever live in glory in the hearts and minds of future generations. What claptrap! This is just the ancient deceitful patriotic and military propaganda ploy used to deceive young people into laying down their lives, their sanity, their health, their time, their family, the truth taught by Jesus and their consciences for the 'state', and to abandon themselves to the whims and wishes and interests and orders of the local economic, military and political titans.

Starting on this date, a hundred years ago, sixty-five million human beings, mostly baptised Christians, fell for this lie and went the way of achieving everlasting glory by killing, terrorizing, torturing and maiming tens upon tens of millions of their fellow human beings and fellow Christians - with Jesus as their spiritual support person. These Christian went from glory to glory via homicidal violence in the Verdun, at the Somme, in Ypres, to name but a few stops on the glory road 'our heroes' travelled between 1914-1918.

Of course such a road to glory would have been considered asinine by any sane follower of Jesus, if the states and the institutional Churches had not unrelentingly worked together to craft from the cradle the minds and souls of children, through the glorification of militarism, into the lie that the road to glory lay not in unconditional fidelity to the Way of the Nonviolent King of Glory, Jesus, but rather in unconditional obedience to the way to glory as taught by the entrenched sociopaths at the top of the economic, political, military and church institutions of their individual tribes.

Such brainwashing was so successful because the Churches' leaders cooperated fully in hardwiring into children the absurdity that the way to glory as taught by the local big shots was the same way to glory as the Way of Jesus. And, as Voltaire with prophetic clarity observed hundreds of years earlier, 'Those who can make you believe absurdities can make you commit atrocities.' As history makes clear, holy atrocities as a way to everlasting glory were the bread and

butter of World War I. But, there is nothing new here! Constantinian Christianity has engaged in atrocities rooted in absurdities since it came on stage as a false witness to Jesus and his Way seventeen hundred years ago.

The grave of Gavrilo Princip is at St. Mark's Orthodox Serbian Cemetery in Sarajevo. He is the man who fired the first shot in the deranged orgy of homicidal violence that left fourteen million human beings dead and thirty-seven million human beings maimed in a four year period. The cenotaph at the grave was erected in 1914 by the Orthodox Community of St. Mark's to honour Gavrilo Princip and his fellow assassins, most of whom were executed in 1914. The marker at the gravesite reads, *Heroes of Vidovdan*. Vidovdan is a Serbian Orthodox religious holiday in honour of St. Vitus, whose feast day is June 28.

Such are the glories of Constantinian Christianity, Orthodox style. But Catholic and Protestant Christianity matched in infidelity and in blood the glories of Orthodox Christianity during World War I. The American Catholic Church leadership jumped in to do its part in ploughing under the road to glory approved and taught by Jesus. On April 18, 1917, Cardinal Gibbons, the Archbishop of Baltimore, wrote in a letter to President Woodrow Wilson, which is signed not only by him but also by all the other US Archbishops. It reads, 'We are all true Americans ... Inspired by the holy sentiments of truest patriotic fervour and zeal, we stand ready, we and all the flock committed to our keeping, to co-operate in everyway possible with our President and our national government, to the end that the great and holy cause of liberty may triumph. Our people, as ever, will rise as one man to serve the nation.' Cardinal Gibbons, on the threshold of the US entrance into the demented hellhole of World War I in 1917, continually and sternly told Catholics that when war is declared 'the duty of a citizen [is] absolute and unreserved obedience to his country's call.'

In England during World War I the notion of a Christian duty to fight in homicidal warfare was nearly universal among the Anglican clergy. Those expressing Christian pacifism as a possible alternative were virtually nonexistent during the war. In fact, academic history is unable to find a single man who had taken Anglican orders who denounced the war for the reasons traditionally put forth by those who believed that Jesus was nonviolent and commanded a Way of Nonviolent Love of friends and enemies for His disciples. However, the theology that it was a Christian duty to fight for God and King was all but universal among Anglican clergy and their congregations, in common with the vast majority of people, religious or not, in the UK.

In 1915 the Anglican Bishop of London, Arthur Winnington-Ingram, called for the men of England to 'band in a great crusade - we cannot deny it - to kill Germans. To kill them, not for the sake of killing, but to save the world; to kill the good as well as the bad; to kill the young men as well as the old, to kill those who have showed kindness to our wounded as well as those fiends who ... superintended the Armenian massacres, who sank the Lusitania... and to kill them lest the civilization of the world should itself be killed.' His Lordship went further, adding, 'As I have said a thousand

times, I look upon it as a war for purity, I look upon everyone who dies in it as a martyr.'

In France, belief that Germany was an amoral nation unified not only French Catholics, but also the nation as a whole, and it gave the country a moral obligation to win the war. Modris Eksteins wrote 'French clergymen dressed Jesus in khaki and had him firing machine guns. The war became one not of justice but of righteousness. To kill Germans was to purge the world of the Antichrist...and to herald the New Jerusalem.'

In Germany the pulpits and the Christians were inebriated on the same drug of self-righteous, homicidal Constantinian Christian violence as were their enemies in France, England, Russia and the United States. It is the great deception of evil that it convinces people that once they choose it, they can control it. How blind must the blindness have been of those Christian prelates of distinction - and of no distinction - who believed they could serve two masters, Jesus and a nation engaged in a glorious homicidal orgy? How terrible that they used their office to pied-piper millions of mothers' sons down the garden path to physical, mental, moral and spiritual destruction—and all in the name of Jesus.

It should be specifically noted that Pope Benedict XV (1914-1923) subordinated everything to the moral and evangelical condemnation of war. Benedict XV said to the heads of nations and the world at large, 'The rulers of the peoples should be satisfied with the ruin already wrought.' To everyone he proclaimed, 'You are children of the same Father in Heaven'. In a public Mass at St. Peter's in July of 1916 at which five thousand children received their First Holy Communion, Benedict XV said to the children and to the world, 'You know, my children, how for two long years men who were once innocent and affectionate like you, and are so no longer, have been tearing each other apart and killing each other... May God spare you and your household and the entire world from this'. But alas, what he said and what he called for, 'Peace without victory', the economic, political

and military elites on all side, as well as, all clergy on all sides utterly ignored, even his own Catholic bishops and priests.

'To see what is in front of one's nose needs a constant struggle,' writes George Orwell. One would think that the carnage and agony of World War I, produced and suffered by mostly Christians, would awaken the leadership of the Churches to the fact that it is preposterous and monstrous for them to maintain that war, and the acts that war requires, are consistent with the teaching of Jesus, with the Will and Way of God as revealed by Jesus in the Gospels, with following Jesus, with fidelity to Jesus, with loving Jesus. But, it didn't and it hasn't! Why does this depravity, of Churches justifying their communicants participating in war as a way of following Jesus, still find a welcoming abode in the institutional Churches and in the hearts of their leaders? This is a mystery, a mystery only a scintilla short of the mystery of evil itself.

On June 28, 1914, a Christian man killed another Christian man and woman. His Church honours him as a hero for his homicidal deed on behalf of the local Christians. Nothing new here! Christians and Churches have done the same things millions of times during the last seventeen centuries. Open the newspaper for today, and you will find one or many reports of the same charade of glory and faithful discipleship.

I will leave the second last word in this reflection on the hundredth anniversary of the culturally accepted date for the beginning of World War I to Jonathan Dyson, who lived a hundred years before World War I in England. He was a Quaker, who wrote a few well thought out monographs on Christian pacifism and the way of peace. The following is from his *An Inquiry into the Accordancy of War*:

'It is the will of God that war be eventually abolished and Christianity is the means by which this is to occur. Christianity with its present principle and obligations is to produce universal peace. It is because we violate the principle of religion, because we are not what they require us to be, that wars continue.'

The last word belongs to the Word, Jesus:

As He drew near and saw the city, he wept over it, saying, 'If only this day you knew what makes for peace' (Lk 19:41-42)



Thinking out of the box

Stop the Traffick and More than Gold joined forces to bring four UN GIFT boxes to Glasgow for the duration of the Commonwealth Games. GIFT box is a unique way to raise awareness about 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 is revealed...

The boxes attracted a lot of interest and attention, and over 16,500 people signed a petition thanking the Scottish Government for their positive work to date and asking them to ensure that the Scottish Human Trafficking Bill gives protection to victims as well as addressing the vital issues of trafficking within business and supply chains.





UK and Arms Sales

A recent report gives information on the UK record on arms exports

The British government published its annual arms export report on 23 July (nothing to do with news attention being focused on the opening of the Commonwealth Games). The Committees on Arms Export Controls, the parliamentary body which oversees arms exports, criticised recent decisions to ease the criteria for export approval; and a willingness to export military equipment to countries which the UK government has itself acknowledged as major violators of human rights.

The UK has moved back into the top five arms exporters (the other four are the other permanent members of the UN Security Council). These permanent members alone account for around three quarters of exported arms. The £12 billion of UK arms exports, increased by slackening controls, is equivalent to about one third of the UK defence budget.

One of last year's major buyers was Saudi Arabia, listed as a 'country of concern' for breaches against the International Covenant on Civil and Political Rights and the Convention against Torture. The UK government approved £1.6billion worth of exports, including components for water cannons, CS hand grenades and tear gas and irritant ammunition. Egypt bought £51m worth of arms, including assault rifles, pistols and components for military vehicles and aircraft. In particular, the decision to allow the export of dual-use chemicals (which can be weaponised) to Syria in 2012 following the start of the civil war, was criticised as being 'irresponsible'.

There are currently 285 licences to sell British weapons to Russia in place including licenses for sniper rifles which we are told are simply for non military hunting and collectors. In spite of embargos, UK arms sales to Russia in the last year have increased by 50% to £131 million.

One might think that sales to Israel (tellingly joined with the Occupied Palestinian Territories in the report) would be handled carefully. Nevertheless, the report details the same gloomy catalogue of body armour, armoured vehicles, small arms, water cannon and rifle sights (among other things) as being 'currently compliant with ... the Government's Arms Export Licencing Criteria'. A recent report in the *Independent* points out that 'documents obtained by the Campaign Against Arms Trade (CAAT) under the Freedom of Information Act reveal for the first time the full extent of sales of military-only equipment, along with the names of the companies granted export licences by the Department for Business, Innovation and Skills (BIS). Of the £42m of so-called "military list" exports approved since 2010, some £10m has been licensed in the last 12 months.'

But this is small change, as a recent report by Ian Dunt in *Politics UK* points out: 'Israel and the Occupied Palestinian territories is the biggest recipient of approved export licences from the Foreign Office's list of 27 countries of human rights concerns. They are worth £7.8 billion to the UK, towering over China's £1.5 billion or Saudi Arabia's £1.8 billion. Of that £7.8 billion, just £5,539 goes to the Occupied Territories.'

The number seems massive, especially given Britain is responsible for just one per cent of Israel's military imports (most come from the US). The vast majority of the figure is irrelevant. It's made up of a single licence approval for 'equipment employing cryptography and software for equipment employing cryptography'. This is the electronic technology that controls everything from drones to night sights and from smart weapons to communications intercepts.

Richard Burden MP, Chair of the All Party Parliamentary Group on Britain Palestine, has confirmed that he will be asking questions of the Minister to find out just what this licence was all about. Is just one company involved? Why does the scale of this licence dwarf all others with similar titles? He will also express 'real concern that the arms trade with Israel dominates the list produced by UK Government to this extent'.

Of course the justification usually given is jobs. The last estimate of benefit I saw was from the Stockholm International Peace Research Institute in 2011: 'The UK's arms export business sustains 55,000 jobs, a substantial number but not truly that huge, representing only 2% of the UK's manufacturing jobs or 0.2% of the UK's workforce and accounts for 1.5% of the UK's exports. Even more to the point the UK state subsidises these jobs by around £700m per year, making the subsidy around £12,000 per job, per year'. The question remains of course whether jobs, whose direct or indirect aim is killing and maiming people, really constitute decent work.

But these are the little fish. Next time you see a grinning cabal of politicians, diplomats, military and arms manufacturers (perhaps accompanied by minor royalty) schmoozing the representatives of a repressive regime, bear in mind you're watching a rehearsal for a job on the board of an arms company by people whose patriotism plays second fiddle to their pocket.

Tim Duffy

Let's talk about 'legitimacy'

Sarah Waldron, the Core Campaign Coordinator at CAAT, recently blogged about her experiences around the Farnborough International Arms Fair

It is best known for its air show but its main purpose is the combined arms fair and civil aerospace exhibition. The family-friendly air show and 'Futures Day' event allow weapons manufacturers a unique PR opportunity. The Science Museum justified its plans to host a 'welcome reception' for arms dealers from Farnborough International by telling us that Farnborough International was a 'legitimate organisation'.

So I went to Farnborough and saw what 'legitimate' looks like. It was the most surreal and chilling day I have ever experienced. But for the arms dealers and military buyers attending, it was just business as usual.

I stood by the glossy stands of Israeli arms companies, promoting 'battle-tested' weaponry with slick videos of missile strikes and drone attacks, while outside, in the real world, the death toll in Gaza mounted.

I passed the displays for Rosoboronexport, advertising the weapons it has supplied to Assad in Syria, and watched it invite customers into its private rooms to discuss more deals. Rosoboronexport is the main weapons supplier to Assad in Syria.

And I came face-to-face with a member of Bahrain's royal family, as he was ushered into BAE's display area to browse its warplanes. Bahrain's military delegation had a lengthy meeting with BAE Systems. BAE Systems' armoured vehicles were used to support the repression of democracy protests in Bahrain. The UK government should be speaking out against Bahrain's human rights abuses, but instead it is prioritising

promoting BAE's weapons sales.

I thought of the Bahrainis I have met in London – shot, imprisoned, tortured and exiled by their government because they dared to call for democracy. Later that evening, it was an honour to stand alongside these activists and tell the Science Museum that its support for this event is not OK.

The Director of exports for the arms industry trade body, ADS, was not best pleased with the start to his evening. Police lined up across Science Museum entrance - not a good look for the Science Museum.

Now we need your voice to send that message home. We know our action works. We got more than 2800 signatures on our petition – and the Museum has been inundated with comments on social media and by letter. When the Bahraini delegation saw our protest it turned tail and left, and our action eventually forced the Museum to



turn some arms dealers away from the event.

And we've just had some great news: we campaigned to stop the Natural History Museum hosting arms dealers two years ago and it worked! The Museum confirmed this week that it had been asked to host this year's welcome reception for Farnborough International – and that it had refused. More information from www.caat.org.uk

CAAT Christian Network Day of Prayer 7 September 2014:

This year's focus is on the opportunity to turn swords into ploughshares, to shift

resources from arms to renewables for the benefit of people and the environment. It is especially important for Christian communities to take part because we are followers of the Prince of Peace who summons us to action. Email action@caat.org.uk to order a Day of Prayer pack to use with your community.

Decent Work for Domestic Workers

It is estimated that there are 50 – 100 million domestic workers in the world – mainly girls and women, employed to do tasks such as cooking, cleaning and caring for children or elderly people. Workers like these are often poor and living outside their home country. This makes them particularly vulnerable to abuse and exploitation, especially because they are isolated and find it difficult to get support when they need it.

A convention came into force on 5 September 2013 that gives employees basic rights, including days

off each week, set hours and the minimum wage. Eight countries have ratified the convention and 6 more will do so soon. Only 2 European countries have signed the convention Italy and Germany.

The convention is the result of years of campaigning by groups including Human Rights Watch and Anti-Slavery International. The campaign and resulting convention have improved conditions for domestic workers beyond the countries that have signed.

Seeking Sanctuary

A new workshop offers a sense of what those seeking asylum have to face

There is a saying that you shouldn't judge another person until you have walked a mile in their shoes. Imagine that you have been forced to leave your home, your relatives - everyone and everything you have known. You find yourself in a strange country, without documentation, resources or language; and at the mercy of an antagonistic officialdom. How do you think you would manage?

Now there is an interactive workshop available which illustrates the difficult processes people must go through when seeking sanctuary in the UK. Using stories based on real people and events, it enables participants to discover the facts in a way which encourages them to engage with the information and to empathise with those involved.

The stories are drawn from the independent Asylum Commission Hearings. They have selected to represent a balance of backgrounds, nationality and gender, and their

outcome reflects the overall success rate of those who seek sanctuary in the UK.

The workshop pack is easy to use and can be adapted to accommodate large or small groups. It would be suitable for Justice and Peace groups who want to get a more direct and immediate sense of the struggle that asylum seekers have to face. It is an informative, thought-provoking activity which promotes lively discussion and is suitable for age groups from young adults upwards.

Carol Clarke, who took part in the pilot programme for the workshops and who has long experience of working with people seeking asylum says: 'I found these workshops eye opening and valuable, and I thoroughly recommend them for use in your parish, school or J&P group'.

Interested? To order a pack contact Pol Yates polyates@phonecoop.coop or Kate O'Brien kate.obrien@hotmail.co.uk

Alongside our Homeless Neighbour:

20 years of Scottish Churches Housing Action, Friday 3 October, Falkirk Trinity Church, 10am. Keynote speaker: Ewan Aitken, Chief Executive, Edinburgh Cyrenians. Sessions include: Tackling homelessness through volunteer action; Church property for affordable homes; Awareness and advocacy on homelessness. The seminar is followed by the AGM of Scottish Churches Housing Action - all welcome. Scottish Churches Housing Action was launched in Glasgow City Chambers on 17 January 1995. Their annual seminar this year sees the start of a six-month programme of events to mark this milestone. Find out more and book a place at the seminar at www.churches-housing.org or call 0131 477 4500

Merry Go Round is a social enterprise provider of high quality pre-loved children's goods based in the Southside of Glasgow. Alongside their shop offering donated quality items at at least 1/3rd of the retail price or less they are trialling a request and collect pack service to provide children's goods to families in need throughout Glasgow. Support groups and agencies are being sought that could: refer families in need and collect and distribute items. Typical items include clothing, bedding, bathing and changing equipment, toys, feeding items and other small goods. Larger items include push toys, prams, Moses baskets etc. For more information contact community@merrygoroundglasgow.co.uk or call 0141 423 2299 or drop by the shop at 32-34 Nithsdale Road, G41 2AN

Fairtrade Footballs: A new company has recently launched selling Fairtrade Footballs. Bala training and match balls are among the highest quality performance balls available – all hand stitched using top quality materials. And, most importantly they are Fairtrade. The company itself is a brand new co-operative style organisation and has been set up to expand the availability and use of ethically produced Fairtrade sports balls (focusing initially on footballs) in the UK and beyond. They'll be taking over from the people at Fair Corp as the UK's sole suppliers of Fairtrade Footballs. Why not take a look at the website and get your school or yourself a brand new Fairtrade Football? www.balasport.co.uk

Meeting room central Edinburgh: Scottish Churches Housing Action's 'Torridon Room' is available to hire by outside organisations. A 10 minute walk from Waverley station, it can seat 16 board-style or 28 theatre-style. Special rates for charity and voluntary organisations. See more and place your booking at www.churches-housing.org

Independence Referendum: prayers and liturgical material: Action for Churches Together in Scotland (ACTS) has prepared prayers and liturgical material for use on the Sundays before and after the Scottish Independence Referendum on Thursday 18th September 2014. These prayers and liturgical materials are freely available from the ACTS website www.acts-scotland.org for direct use or adaptation either in a main service or for small groups.

Racial Justice Sunday will take place on 14 September. It is an opportunity for all Christians to focus their worship, prayer and action on racial justice. Please find information and resources from the Catholic Association for Racial Justice www.carj.org.uk

One World Week: 19 - 26 Oct 2014: Living Differently; Breaking Chains – Making Change! The 2014 theme 'Living Differently' recognises that we all need to make changes now to secure a fairer, more satisfying, life for everyone whilst protecting the planet's resources for future generations. This year, OWW invites you to organise or support activities in local communities that promote and involve active citizenship through: Sourcing food differently; reducing wastefulness; using money ethically to support the changes we want to see. These simple steps can help to break the chains of the current food supply systems, consumer habits and money markets that damage the environment and communities worldwide. In One World Week, explore examples of how communities here and around the world are choosing to live differently. Together we can make the change. Details; www.oneworldweek.org

Impact of Iraq Conflict on Minorities 'Devastating and Irreversible': Two United Nations human rights experts have warned that ethnic and religious minorities in Iraq are bearing the 'devastating and irreversible' brunt of the conflict that has once again engulfed the country. 'I am gravely concerned about the physical safety of several minority groups in Iraq, including Christians, Shia - a minority in the North, Shabaks, Turkmen, Yazidis and others, who are being persecuted on the grounds of their religion and ethnicity,' said the Special Rapporteur on minority issues, Rita Izsák, in a joint press release with the Special Rapporteur on the human rights of internally displaced persons, Chaloka Beyani. <http://tinyurl.com/mzkks8m>

Pope Francis has lifted the suspension of Fr Miguel D'Escoto Brockmann, who was ordered 29 years ago to stop exercising his priestly ministry because he refused to give up his political position in Nicaragua's Sandinista government.

Famous Floral Clock Features

Fairtrade: The famous floral clock situated in Princes Street Gardens has received a make-over to celebrate the capital's 10 year anniversary as a Fairtrade city. Deputy Lord Provost Deidre Brock stated "We are delighted to be celebrating 10 years of Fairtrade status for Edinburgh with our historic floral clock, which provides a fitting tribute for such a great cause".

Over 70,000 signatures gathered to make bananas fair!: In the months following Fairtrade Fortnight, the campaign to 'Make Bananas Fair' featuring Foncho, the Colombian banana producer, has reached over 70,000 signatures and received support from 56 MPs. The issue of falling banana prices is an issue that threatens many farmers across the developing world. Despite this progress, the continued support for Fairtrade bananas is required and you can find out more information about how you can help by visiting the Fairtrade Foundation website www.fairtrade.org.uk



Edith Cavell to feature on Royal Mint's new £5 Coin: In response to a petition signed by 110,000 people the Treasury has announced plans for a World War 1 commemorative coin featuring British nurse Edith Cavell who served as a nurse in occupied Belgium and cared for soldiers on both sides of the conflict. She was executed by the Germans in 1915 for helping Allied soldiers escape to neutral Netherlands. On the night before she faced the firing squad, Cavell was granted Holy Communion and told the Anglican chaplain, the Reverend Stirling Gahan, the words that she is best remembered for: 'Patriotism is not enough; I must have no hatred or bitterness towards anyone.'

Author turns down Amazon sponsored award: Celebrated children's author Allan Ahlberg has turned down a lifetime achievement award after discovering it was sponsored by Amazon. The writer was due to be honoured at the Booktrust Best Book Awards recently. In a letter to the Bookseller, he said he felt compelled to decline the honour because of Amazon's tax arrangements. 'Could Booktrust not have found a more moral sponsor?' he wrote. 'Tax, fairly applied to us all, is a good thing. It pays for schools, hospitals - libraries! When companies like Amazon cheat - paying 0.1% on billions, pretending it is earning money not in the UK, but in Luxembourg - that's a bad thing. The idea that my 'lifetime achievement' should have the Amazon tag attached to it is unacceptable.'



TOWARDS A MORE INCLUSIVE ECONOMY

An account of a recent conference held in the Vatican

In collaboration with the Pontifical Council for Justice and Peace, a conference entitled *The Global Common Good: Towards A More Inclusive Economy* was held at the Vatican on July 11-12. Almost seventy experts in the areas of economics, finance and banking, along with theologians, attended the invitation-only event. They included Mark Carney, the director of the Bank of England, Nobel Laureate Professor Muhammad Yunus, the Secretary General of Caritas Internationalis, Michel Roy; representatives of NGOs and alternative economic groups as well as senior representatives of the International Monetary Fund, the World Bank and Goldman Sachs.

Cardinal Turkson, President of the Pontifical Council said that the aim of the seminar was to reflect on and develop Pope Francis' *Evangelii Gaudium* with its attention to social issues, particularly the global economy. There is a need to respond to the challenge of fostering an economic and social system adapted to the challenges of the twenty first century; while the ultimate intention was to help build a more just society.

In the preamble to their final statement, the participants singled out the issue of poverty: 'according to Pope Francis, we cannot understand the Good News of Jesus Christ – the gospel of dignity and fraternity, of justice and peace – without being aware of real poverty. We cannot simply turn our backs on the scandal of exclusion or blindly hope that it will take care of itself (cf. *Evangelii Gaudium*, n 54). On the contrary, it is only by putting the human being back into the heart of economics and politics, and by welcoming the participation of the poor, that poverty can be overcome and the planet safeguarded.' Here is the full Final Statement:

Beyond the Globalisation of Indifference: Towards a More Inclusive Economy

In the face of the many unresolved issues brought to the fore by the financial crisis and our ongoing inability to bring an end to endemic poverty and exclusion, there is substantial agreement between us that, as a human community, we must recover our moral compass and reframe the assumptions of our economic theory to be more realistic, based on a more complete view of the human being and of the world.

People welcome job creation, healthcare improvements and the many other benefits that today's economy has provided. Globalisation in a positive sense has the potential to bring people together. Nevertheless, many people experience a severe loss of value and morals in political and economic life; and furthermore, the means and instruments of our economy, such as money, are accorded more importance than the proper end or goal of that same economy, which is sustaining a good life for the human community. Similarly, human beings are too often treated merely as means to an economic end, and not as the reason why economic activity take place at all. The experience of social businesses demonstrates that people can be active in creating their own work and enterprises and in this way make a secure future for themselves. We must put people and their wellbeing at the centre of our economic and political life.

An economic system is like a natural environment. It requires diversity to strengthen its resilience. We therefore acknowledge the contribution of the various actors to the economy, in particular women and rural workers, and support the ongoing development of the many different organisational forms (for profit corporations, cooperatives, productive not for profit entities, ethical or sustainable banks and businesses, social business, and so on). They contribute to the production

of social capital, as well as economic value, as an expression of economic democracy and for the fulfilment of the human being. Inadequate regulation must not be allowed to harm this biodiversity.

On the basis of this shared vision of the human person and the central elements on which our economic thought must be founded, we share a consensus that welcomes existing reforms of the global economy, and the financial system in particular, but also consider that this must go much further. It is equally important to emphasise that no structural reform leading to greater inclusion can be ultimately successful unless there is a conversion of the human heart. Without a recovery of the virtue of gratuitousness and the willingness to make moral judgments, allowing our action to be guided by them, no structural reform can be sure to bring about positive outcomes.

With these premises in view, we strongly endorse and commit ourselves to supporting the following reforms aimed at achieving a more inclusive economy:

1. The adoption of ambitious and inclusive Sustainable Development Goals centred on human dignity and a new global climate agreement in 2015 which, apart from their importance in themselves, are also critical opportunities for making a breakthrough to more effective global institutions. By doing so, we have a chance to eradicate poverty, support worker protection, environmental standards, tax revenues, and financial regulation, and confront inequality.
2. The multilateral work led by the OECD/G20 on the Automatic Exchange of Tax Information and Base Erosion and Profit Shifting (BEPS), and in confronting the 'too big to fail' problem in the international banking system. At the same time, we call on the G20 to be more ambitious and explicit about the ethical framework that informs its deliberations, helping to enhance its legitimacy.
3. The fostering of financial education, financial inclusion and financial consumer protection, equipping the most vulnerable groups so that they may access finance more easily, efficiently use financial services, make informed financial choices and be protected against the effects of unfair practices. We support the creation of banks for the poor.
4. The fight against persistent structural unemployment, growing youth unemployment and the lack of security and protection for informal and rural workers are worldwide scourges. We urge policy-makers to take strong action in order to promote access to decent and good jobs in all segments of society and also to promote access to education for skills. Both of these are essential to human life and dignity.
5. The various initiatives of the UN and civil society specifically to combat child labour, discrimination against women, human trafficking, international crime, corruption and money laundering.

Finally, we believe, based on transformations already taking place under our very eyes, that the active participation of citizens in their own economic actions and of corporations along the lines of social and environmental responsibility is crucial to tilt the balance towards the good; and that rules should be created to stimulate the development of civic and corporate virtues.

In conclusion, the Holy Father exhorted us to resist a throw-away or discarding culture: 'If the human person is not at the centre, then something else gets put there, which the human being then has to serve.'

Full background and documentation can be found on the Pontifical Commission website at <http://tinyurl.com/qc9r34>

- 19 World Humanitarian Day
- 20 Conscientious Objectors & Women's Responses to the First World War - Edinburgh
- 23 International Day for the Remembrance of the Slave Trade and its Abolition
- 29 International Day Against Nuclear Tests
- 29 Just Faith – Paisley launch

SEPTEMBER

- 7 CAAT Christian Network Day of Prayer
- 10 Well-being, equality and an economy for people and planet - Glasgow
- 14 Racial Justice Sunday
- 16 International Day for the Preservation of the Ozone Layer
- 21 UN International Day of Peace - An annual day of global ceasefire and non-violence
- 21 World Week for Peace in Palestine Israel
- 22 International Migrants Day
- 27 World Tourism Day

OCTOBER

- 2 Mahatma Ghandi born (1869) and International Day of Non Violence
- 4 Week of Action against Drones
- 10 World Mental Health Day

OCTOBER CONTINUED

- 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

NOVEMBER

- 5 World Community Day

NOVEMBER CONTINUED

- 6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
- 16 International Day for Tolerance
- 20 Universal Children's Day
- 25 International Day for the Elimination of Violence Against Women
- 29 UN International Day of Solidarity with the Palestinian People

Full details and links on the events page of our website

www.justiceandpeacescotland.org.uk/EventsDiary.aspx



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