



After the wise men had gone, an angel from the Lord appeared to Joseph in a dream and said, 'Get up! Hurry and take the child and his mother to Egypt! Stay there until I tell you to return, because Herod is looking for the child and wants to kill him.'

(Matt 2:13)

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Editorial

One of my earliest experiences of Justice and Peace was in 1984 as a member of a group, led by our President Bishop Monaghan, which took up the invitation to visit NATO HQ in Brussels to discuss locating Cruise and Pershing missiles in Europe and Britain.

As we went into the conference room, we noticed the sign outside: *Scottish Church Leaders*. We smiled, but Bishop James was surprisingly stern: 'In this matter', he said, 'you are the leading voices and the carriers of the Church's social teaching'. We put our case with a new sense of authority. This balance of the experience of authority and the authority of experience was to become a touchstone. A new generation of educated and professionally experienced laypeople was an integral part of the Church in the modern world.

'The Church is not a democracy', we were often told by those who, comfy with the status quo, wanted to keep it as an oligarchy with aristocratic pretensions. Democracy relies on delivering an arithmetical majority. The Church on the other hand relies on God's grace, sacramentally mediated through the unique gifts and qualities of God's people. Organisation and rules are required to coordinate these qualities; but Jesus himself considered those who would try to turn means into ends as hypocrites and idolaters.

Religion and politics don't mix, we were told, which is itself a political stance. The response of course is that everything is politics, but politics isn't everything. Whether it's the parish, the J&P group or a political party, there is always the tension of competing agendas and the need to make decisions. The personal is political too; which is to say that every human being has the divinely created spark of inalienable dignity, which cannot be disregarded. The transcendent dignity of every person is the root and justification, not only of Catholic Social Teaching, but of any coherent moral discourse.

A consumer society like ours, however, introduces the tools of marketing, advertising and media manipulation which turn a moral decision into a product for the marketplace. For postmodern society the great virtue is to have got rid of objective notions of virtue by substituting whatever I think is right. Fashion rather than discernment, is the basis for moral judgement. Individuality is another name for conformity acceptable to the social consensus. This is true not just for go with the flow liberalism. Fundamentalism too is ultimately a fashion statement.

We hear this from politicians and sadly from churchmen, justifying military action as the 'right thing to do'. Such self importance and self righteousness is the most obvious source and consequence of greed, violence and delusion: the rule of the belly and the fist in pursuit of what the self thinks it wants. St Paul's marvellous phrase in the classic translation is 'now we see through a glass darkly'. In Paul's time mirrors were made of polished metal that only gave a distorted reflection. In contrast to our own image conscious society, most people simply would not know what they looked like, except by the description of others (hence the names based on physical characteristics). Paul's resolution is that our distorted self image is only made clear through our relationship with God: 'Now I

know in part; then I shall know fully, even as I have been fully known' (1 Cor 13:12).

Most of us grew up under the division of the three worlds: capitalist, communist and the Third World. The latter was the post-colonial source for materials not available in the other two; and the place they carried out their proxy wars and left poverty to stew. Otherwise it was a binary ideological system. Geography meant you were either capitalist or communist. Godly capitalism has always been difficult to square with the gospel criticism of wealth for its own sake. The standard response to any critic of capitalism was that they must be a marxist. This has the advantage of brevity without the need for connected thought. But as my dear friend and teacher Ian Fraser objected, why should marxists get all the credit for theology's perceptions of the claims of justice (*DIY Theology*, 2). The attempts to subsume the gospel imperatives of salvation, liberation and transformation under ideologies of whatever stripe are destined to fail because they cannot accommodate the implications of the Incarnation, the message of good news to the poor.

Yet our own efforts for justice and peace do not carry any guarantees of success. In the wonderful phrase of the Romero prayer 'we are prophets of a future not our own.' A prophet is literally one who speaks before or in place of God. Yet the great prophets were only too aware that 'it is not I, it is the Lord who speaks'. This is only possible when our own self is completely transparent to the light of God; a divine gift not of our own making. All the prophets are characterised by their reluctance. Jesus' own misgivings find their resolution, not in resignation or even acquiescence, but rather in the desire for God's purpose: 'not my will, but yours be done' (Luke 22:42).

'Thy kingdom come', 'give us this day our daily bread', along with 'deliver us from evil' reminds us that the present is at once incomplete, yet open to transformation now. Too often, perhaps, we take refuge in spiritual procrastination, the theology of jam tomorrow. As Dominic Crossan suggests, 'I ... wonder whether discussing the kingdom's end was, and still is, a refuge from facing the Kingdom's start; whether debating the Christian future was, and still is, a strategy for avoiding the Christian present' (*How to Read the Bible and Still Be a Christian*, 167).

I once confided to a priest friend, that I found the doctrine of the Communion of Saints very consoling. 'That's grand' he replied, 'but where would we be without the Communion of Sinners?' I have been fortunate over thirty odd years to get to know and work with some of the best Sinners you could hope to meet. They have been my enablers and I thank them for sustaining me and encouraging me. Faced with the systems of injustice and oppression, we can all feel powerless. Yet there is the promise in Mary's prayer that show-offs will be scattered in their own conceit of themselves; that the power brokers will tumble and those who place their trust in God will be raised up (Luke 1:51-2). That is my hope.

Tim Duffy

TIM

As Tim Duffy steps down from the National Justice and Peace Commission and into a well earned retirement, Jim McManus, the first chair of the commission reflects on Tim's contribution to the Catholic Church in Scotland's efforts to promote social justice and human flourishing

The news that Timothy James Duffy is retiring from the Justice and Peace Commission will have come as a tremendous surprise to those of us who have known him for over 40 years. We never thought he would have the kind of job from which people would retire!

From an early age he has been a one-off. By university time he had found a niche. An Edinburgh resident, he shared his family with all of us who lived in Halls, digs or flats. The members of the Edinburgh University Catholic Students Union (CSU), under the chaplaincy of Anthony Ross OP, found a home with his mum and dad, mum an excellent baker, a difficult theological disputant and a perfect hostess, dad a realist and an informed challenger of the bourgeois unreality of student life in the 1960s. Their home was a comfortable haven of Christian reality in our revolutionary world.

Tim charmed the CSU. We had excellent debates, with provocative speakers like Owen Dudley Edwards, Professor T.B. Smith, our own in-house team of Anthony, Gus Dunleavy OP and the classical scholar Ralph Hodsall OP and, ultimately, a visit from Professor Hans Kung. We had parties galore, often featuring the many musical skills possessed by the said Tim on violin and guitar. But we also lived in what we thought was the new world of the post-Vatican 2 Catholic Church. This was a Church of participation, of justice, of service, of ecumenism, of a Christ who offered salvation to the whole world. Tim and I co-presided over the CSU in our second year at university, taking over from Donald Grant, subsequently O. Carm and untimely deceased. We handed over to a breakthrough president, Maggie Ramsay, a Church of Scotland woman from the Isle of Bute.

The garden was rosy, though Tim had to cope with the death of his father during his finals and his mother's increasing indisposition through crippling arthritis. But graduation came and a new reality had to be faced. What would Tim do with a degree in Philosophy and Literature and a starred dissertation on Blake? The answer was a lectureship in Church History at Drygrange seminary. Obviously. He took to it like a duck to water, in the same way as he learns every new discipline to which he turns his restless mind. After a few years he followed his father's footsteps into the civil service, but that was never going to last. He holds, I think, the record for the longest serving probationer in the service, taking ages to persuade his bosses to grant him established status. Eventually they made him editor of the in-house magazine and he eased himself out of the service. They were his, and our, salvation!

In 1986 he was recruited into the ranks of the Justice and Peace Commission as Research and Development officer and subsequently became editor of the J+P Magazine. You all know the story since then. He has travelled the country giving talks and energising local groups; he has attended international J+P meetings presenting our efforts to the European World and coming back with ideas from them to consider in our context; and, crucially, he has edited our Magazine, bringing it



to a standard which demands close reading, provides information on relevant activities and challenges each of us to greater involvement in actualising the Kingdom. His editorials should be put together in a "Collected Works" publication, as a handbook for all interested in how the Gospel inspires us to live in the contemporary world. His linguistic style might also excite others to present their faith in the most erudite way possible to them – and the audience. His degree in Language and Literature simply capped an innate ability.

When our last national secretary demitted office in 2007, Tim, with the able assistance of Carol and the office volunteers, took on many additional duties, including servicing the National Commission. Carol is an important person in Tim's life. They clearly have complementary skills and make an excellent team. Commission chairs and members have also brought the best out of Tim and Tim, no doubt, has brought the best out of them. They have grown well together.

Tim could fairly be described as a conservative radical. His devotion to social justice is academic, social, personal and lived. His reliance on God is academic, shared, personal and lived. His conservatism is just Tim. We cannot be where we are today if we were not where we were yesterday, but we have to learn not to make the same mistakes. Indeed we have to learn to be open to the promptings of a Spirit which will often take us in directions the destination of which we cannot know. Tim has lived his life accepting that with a tremendous freedom and has found a destination, through J+P and through an extremely happy marriage that, as a pessimist, he could never have contemplated. He still has lots to give.

So those of us who thought Tim would never get a "real job", and therefore could never retire, were maybe right in human terms. The Church is not renowned for recognising the work of lay people who give their lives to its fundamental work. But we know that in terms of vocation, contribution to society, integrity and instantiating the Kingdom, Tim has done the business.

And, anyway, the truth about Tim is that he is a polymath, a gatherer of knowledge initially for knowledge's sake. And polymaths don't retire. His salvation is that he is desperate to share that knowledge for the good of humankind and he has learned how to do that. Justice and Peace has been an important vehicle for him, but he has also been crucially important for J+P Scotland. We, the Church, owe him a deep debt of gratitude.

To Tim, ad multos annos!

Jim McManus
November 2015

Scotland's Climate March November 2015

This account of the Climate March is provided by the indefatigable Grace Buckley, who only omits to mention her own colourful wellies

It was a grey and miserable day as I travelled to Edinburgh, and the forecast was for heavy rain. The big question was – would people turn up? The answer was ‘yes’. The day may have been grey but the people turned up in their thousands and turned the Meadows gathering point into a sea of colour and flags/banners.

There were all ages from grandparents to babies in prams, as well as a lot of dogs. The only person I saw looking unhappy was one little girl who was crying because she had spotted another child dressed as a parrot and she wanted to be one too! The weather turned out better than expected with no rain until we got to Princes Street Gardens, and even then it was heavy only for a short period.

It was heart-warming to have so many people marching, stretching as far as the eye could see, led by Stockbridge pipe band from the Meadows up over the Mound and then down to Princes Street. They were accompanied by improvised drums and rattles, whistles and chants, as the marchers sought to get their message across – we want our politicians (UK and Scottish) to act to save our planet. We were sustained on our way by kind fellow-marchers handing out free bread from a cycle-powered mobile store!

When the marchers reached the bandstand, they were

greeted by the pipe band and then by Colonel Mustard and the Dijon 5, and Jo Mango. As the final marchers arrived, the more formal part of the gathering began, facilitated by Hardeep Singh Kohli, broadcaster, writer and comedian from Glasgow. He kept things moving with a dash of humour, particularly when there was an outburst of heckling and boos when a representative of the Scottish Conservative Party was speaking, which he dealt with by appealing for the heckler to respect Scotland's reputation for allowing all political opinions to be expressed even when we don't agree with them.

He began the speeches with a request for a period of silence to remember Paris and all victims of terrorism, however we defined it. Then there were inputs from representatives of all the main political parties, including Sarah Boyack MSP and Dr Aileen McLeod MSP (Minister for Environment, Climate Change and Land Reform). I suspect, however, that most people were waiting to hear from the non-politicians.

Tom Ballantine of Stop Climate Chaos Scotland (SCCS) spoke briefly at the beginning. Then after the politicians and more music, we heard from the youngest speaker, 12 year old Ruby,

who got an ovation for her brief and to-the-point speech. As Hardeep said, she showed more sense than most UK politicians. The final two speakers could not have been more



different in some ways, yet they had so much in common, and people stayed on in what was now pouring rain to hear them.

The first was Lisa Seally, a crofter from the Western Isles, who spoke with simple frankness about the experiences of her community over the last year: storms, lightning strikes and high winds in the winter which had often left them with no electricity and in some cases no roofs; then the cold wet spring with little improvement in summer which had meant that animals were kept indoors until mid-summer and new grass was not available for ewes and their lambs to eat. The lack of growth would mean that many animals could not be kept over the coming winter and would have to be slaughtered. This in turn would cause a fall in prices and further financial strains on the fragile livelihoods of crofters. But, she said, these problems don't register in the media, just as similar problems across the world do not hit the headlines.

Lisa tried to end with a positive note by saying that we have the technology and the means to limit global climate change – if only our politicians would be prepared to take the necessary actions.

The second speaker was Voltaire Alferes, a climate campaigner from the Philippines. His message was equally simply expressed. The Philippines is experiencing two storms a month now and these are of increasing ferocity. His people's houses are not built to withstand such unprecedented conditions. He expressed his thanks to SCCS and others for enabling him to come to Europe for the Paris conference – not that the politicians would be listening to his words! – and he thanked those present for waiting in the rain to hear him.

His personal pledge, he said, is for his 2 year-old son, that he will leave him a better world than his father and grandfather left him. A fitting thought to end the day.



FUELLING THE FIRE: THE BIG POLLUTERS SPONSORING COP21

Corporate Accountability International has just announced publication of their new booklet “Fuelling the Fire: The Big Polluters Bankrolling COP21” available for free download from www.stopcorporateabuse.org/fuelingthefire. In it they show that the main sponsors of COP21 Climate Talks in Paris are energy giants Engie, Électricité de France (EDF), Suez Environnement and the bank BNP Paribas, who collectively own more than 46 coal-fired power plants around the world, including investments in oil sands exploration in Canada and fracking for shale gas in the UK. They all have huge stakes in fossil fuel industries and huge demand to maintain the status quo. Each and every one has an established record of political interference in environmental policy making at all levels of government. The book asks the question – how can COP21 survive to bring about an unbiased solution? (Pete Redwood via celink)



Justice and Peace were proud to support the STUC St Andrews Day Anti-Racist Rally on Saturday 28th November. Despite atrocious weather over 1,500 people took part in the march. The theme of this year's march was **'No Racism: Refugees Welcome Here'**

CAMPAIGNING FOR A FAIRER SCOTLAND

Jackie Gillespie gives an account of a recent meeting co-ordinated by the Craighead Institute

By 2030, Fairer Scotland aims to create a place where people are healthier, happier and treated with respect and where opportunities, wealth and power are spread.

By the end of 2015 the Scottish Government want to have created opportunities for the widest possible range of voices to be heard. The aim is to bring together people across the country to share ideas as well as tell the Government what matters to you and discuss what practical steps we need to take to create a fairer Scotland.

The Craighead Institute felt it was important to engage people from faith communities in the conversation in order to include their views and experience of social justice issues. The event took place at Renfield St Stephen's in Glasgow on Saturday 10th October. Eighteen people took part in the two hour conversation.

Karen Armstrong from the Social Justice and Regeneration Division of Scottish Government attended the event and explained that inequality is a priority for the First Minister. One hundred events will have been held by December and the next steps are a Citizen's Assembly followed by a People's Action Plan. Karen described her visits to the groups with great passion. She described how officials attending these conversations are being encouraged to listen openly and report to Ministers on all the views expressed.

Participants worked in three small groups to look at three questions;

A Fairer Scotland; what matters to you?

Participants chose an image which represented what a Fairer Scotland would mean to them, each person wrote something on a green leaf Post-it and attached it to their image. People's responses to the images revealed a diverse range of issues and concerns.

What can be done?

Having identified issues they felt mattered to them for a Fairer Scotland, participants were asked to work together in the same groups to talk about what action they thought was needed to address them. Themes were captured and summarised for the final report;

- Accountability – policies and legislation should be made accountable to values of fairness and equality.
- Co-production – policy should be made with and for people and civic groups.
- Civic capacity building – improve people's capacity by informing them about different powers at Scottish and UK levels. Providing opportunities for people to discuss issues in a safe and space and support citizenship education.
- More respectful attitudes and behaviours to all people and their human rights – There was a strong conviction in all the groups that respect for all people should be modelled from the highest level and that stigmatising language should be challenged.
- Value and build family and community – support must be directed to supporting families, early years and community networks.
- Access – Reduce barriers to accessing benefits and require communication and procedures to be accessible and inclusive. Be intolerant of poverty and challenge a culture in which it is accepted.

How can you and your community play a role in helping shape the future?

We decided to adapt this question by focussing on sharing examples of activities that participants know to be happening in their communities or were already involved in 'seeds of hope' in order to build awareness of what can be done and encourage further involvement.

At the end the group gathered and passed round a lit candle and silently thanked each person for their contribution. Over lunch participants were asked to reflect on what they had noticed, wondered or realised from the session and note their thoughts in a speech bubble.

The report has been submitted and a copy sent to those involved who were encouraged to publicise the National Conversation through their own networks and told of the ways they can send in their views.

The full report can be found at

<http://www.gov.scot/Resource/0047/00479666.pdf>

The Christmas Stories

ALTERNativity, an organisation which works to help churches and communities to understand and simplify Christmas, is trying to put together a collection of alternative Christmas stories. We're working on the premise that right from the first nativity, we all create a Christmas story each year.

But often some of the festive hyper-advertising and media coverage overlooks the real and simple, joyful and sometimes heartbreaking stories of the season. So, we're inviting a wide range of people to tell their Christmas story. They don't need to be grand or exciting. They don't need to be new or ground-breaking or even personal to the teller. But it is important that they are based in truth.

The 'collection' – and that's really too grand a term – has been started at the new ALTERNativity website. If you have a Christmas story to tell, ALTERNativity would love to hear it. It might be written in prose or poetry. It might be an image or a song or you might want to record it and send it in. And if you just want to come along and have a chinwag about Christmas, ALTERNativity would love to meet and chat with you.

For more information email info@alternativity.org.uk



YEE HA HAPPY CHRISTMAS

Alec Porter (93 and still going strong) offers a seasonal story

In the mid-1930s Moral Rearmament (MRA), then known as the Oxford Group, swept across Canada. R. B. Bennett, then Prime Minister of Canada said, 'The work you are doing has made the task of government easier. Your influence has been felt in every village and city even in the remotest outpost of the dominion.'

One of the people whose life was deeply affected was Cece (Cecil) Broadhurst, a cowboy from the Western prairies who as well as herding cattle also had a programme on the radio. In the spirit of absolute honesty he felt compelled to tell the manager of the radio station that some of the fan mail he received he had in fact written himself. This seemed to spark a new creativity. He went on to write musicals and over 100 songs which reflected the new way of living he had found. In one of his songs he wrote,

*I said here and now,
I'll just make me a vow,
to let the Lord start me livin' again.*

In another,

*Oh the world's kinda wild and weary,
like the heart of an old Mustang.
But I know sure as shootin' that the way
I live,
is the key to the whole shebang.*

The Cowboy Carol, otherwise known as 'There'll be a new world beginning from tonight' became an annual fixture as the rousing finale of the hugely popular Christmas concert of Sir Malcolm Sargent at the Albert Hall in London. It was taken from Cece Broadhurst's musical the *Cowboy Christmas* which is set in Navajo Indian country.

An old gold prospector is asked by Indian children to tell them the Baby Jesus story. 'That's a mighty fine story,' he said 'my mother used to tell it to me a long time ago. Let me see if I can remember it... There were three cowboys riding herd one night when they saw a light in the sky and heard singing. Two of them felt drawn by the light and decided to ride over and see where it came from. The

third, Wheezer, complained, "I don't see no light, I don't hear no singin', I'm goin' to get me some sleep."

Later, he followed along after them. They found an old barn. When Wheezer saw the baby he fell to his knees, 'It's Him! He's come to make all things new.' The youngest cowboy took his guitar from his saddle and looking at the child in the crib sang...

*There'll be a new world beginnin' from
t'-night !*

*There'll be a new world beginnin' from
t'-night !*

*When I climb up to my saddle,
Gonna take Him to my heart –
There'll be a new world beginnin' from
t'-night.*

*Right across the prairie,
Clear across the valley, straight across
the heart of ev'ry man,
There'll be a right new brand o' livin',
That'll sweep like lightnin' fire,
And take away the hate from every land.'*



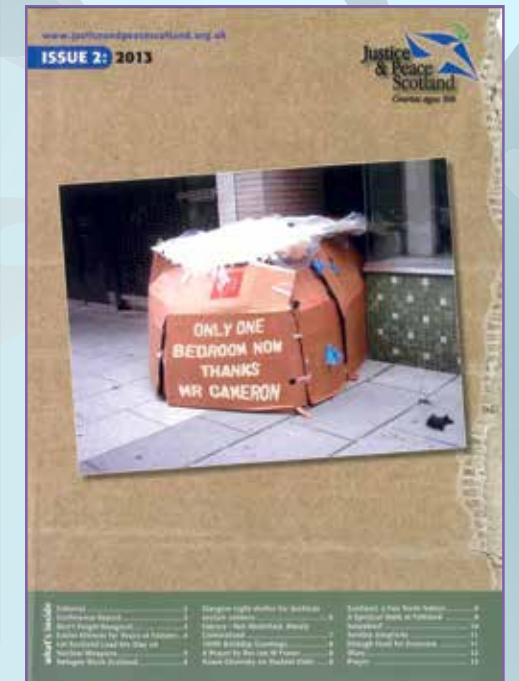
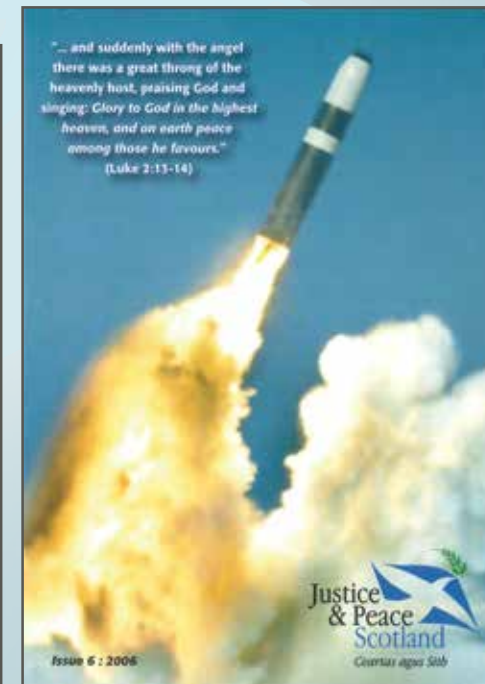
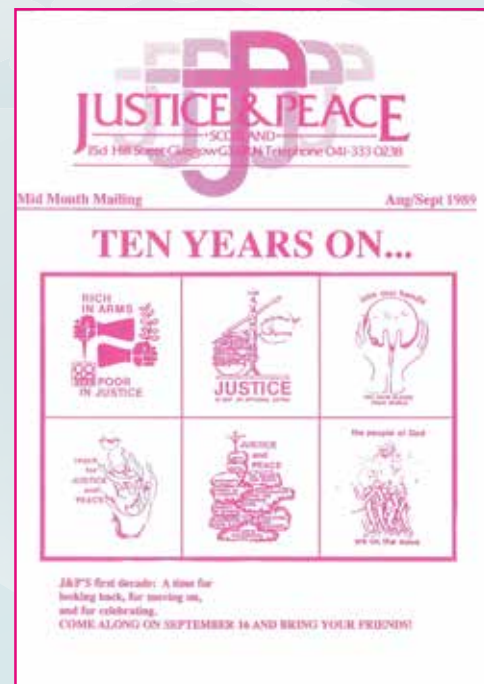
[Ed. There are numerous versions of the Cowboy Carol on YouTube.

The Malcolm Sargent version can be found at <http://tinyurl.com/or4ebto>

More information on the Cowboy Carol itself can be found at <http://tinyurl.com/q4t3xof>]

Magazine Covers 1981 - 2015

The Justice and Peace Magazine spans over thirty years – not only of issues, but of the techniques of printing and publishing. The examples on this page show the shift from the home produced newsheet to the professionally designed publication in colour with photographs. It is dedicated to a generation of editors and contributors.

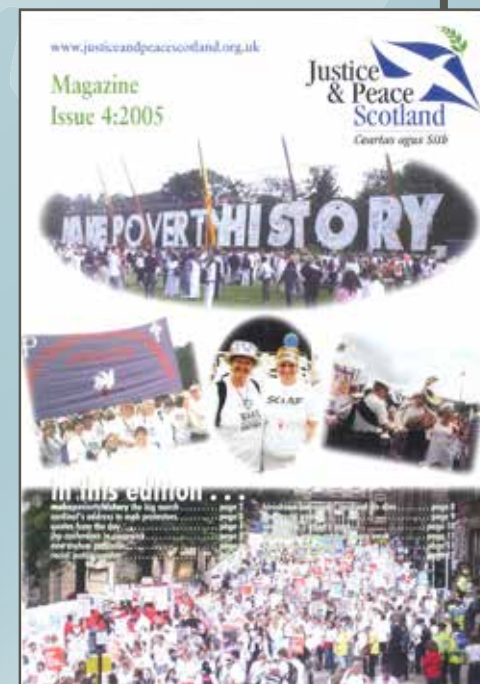


1981

1990

2000

2010



Twenty years of Campaigning against the Arms Trade in Scotland: Divestment, Redeployment and Preventing Future Debts

Grace Buckley describes an important recent conference she attended

I attended an event organised by CAAT, Jubilee Scotland and Edinburgh Peace & Justice in Edinburgh on Saturday 31 October. It covered the CAAT campaign *Arms to Renewables*, the launch of the campaign *Divestment from the Arms Trade by the Scottish Parliament Pension Fund*, and also a workshop on the issue of reducing further debts from arms sales. (It also contained three separate appreciative references to Pope Francis!)

Brian Larkin, Chair of the Edinburgh Peace & Justice, opened the morning session with some basic statistics about military spending. The arms business is big business with big profits. The world spend on arms in 2012 was \$1.75 trillion. The total UN requirement for humanitarian assistance was \$80bn that year and they only got 2/3rds of the amount. Much of this military spending was covered by loans guaranteed by the government to unacceptable regimes. He expressed admiration for Pope Francis' speech to the Senate of the US (the largest spender on and maker of arms), calling for an end to the arms trade. He called it an inspiring moment.

This was followed by a powerful presentation by Green MSP Alison Johnstone, who called the *Arms to Renewables* campaign an issue which was gaining traction. If we got it right and the campaign was successful, there would be other benefits, including helping the peaceful resolution of arguments. We should invest in people not arms, she said, and the message that there could be more jobs in renewables than in arms needs to be broadcast. Governments are guilty of a lack of imagination and hope.

She challenged the current approach of governments that valued GDP more than life itself. Our weapons have caused devastation across the world. Arms don't make for more security but make the world a more dangerous place. Real security comes from having a decent job, a home, water and food. Alison made the point repeatedly that the UK is a country with the sixth highest spend on arms and where one child in four lives in poverty.

She also challenged the fact that some were demanding cuts in the renewables subsidies while at the same time seeing no problems with subsidies for polluting fuels and for some of the most profitable companies in the world, boosting the profits of the arms companies. We need to think what kind of country we want to live in. All of this money could be used to better purpose.

We should not buy into the jobs argument of the arms companies. We need the engineering skills in other areas. We could encourage innovation, re-skill workers in the arms industries to help Scotland become world leaders in the renewables industries and in decommissioning oil fields and the like. Alison finished with the quote from General Eisenhower to the effect that every warship launched ... is a theft from those who hunger.

Kate Hobbs of CAAT then joined Alison to explain a bit more about the *Arms to Renewables* campaign and how it might work. CAAT had looked at the Clyde area as an example, considering the jobs at Faslane, BAe and other defence companies. The cost per job at Faslane for example was around £300k per employee in terms of the cost of Trident. For BAe, there was ongoing pressures to fill the gaps in their order books, the most recent being the ship orders at £350m a time.

The reality however is that the defence industry is around 0.2% of the work force in the UK and costs us money

to maintain. The Clyde could be a centre for renewables, particularly wave/marine technology. Government should disinvest in arms and defence and spend the money on the positive economy. The cost for moving renewables forward would be around £200m, less than one ship but the government views it as high risk because of the timescales – 15-20 years to make the technology market ready.

In the question session which followed, there was discussion about the need to stop TTIP if we wanted rid of Trident; the concerns about how to get the trade unions on board and persuade them of the potential for good jobs, rather than being fooled by the jobs arguments of the defence industry; how to put pressure on politicians; how to expose the illegal behaviour of some defence companies, e.g. bribery.

After lunch, John Finnie MSP gave an entertaining description of his frustrating attempts to find out what his parliamentary pension contributions were being invested in and how unacceptable investments could be terminated. He is continuing to chase up how advisors are appointed and how investment policy is determined. He said that he wants pension funds to get to the stage where they recognise certain investments (arms, fossil fuels, tobacco) as being not a good economic choice. His final comment was that the Scottish Parliament is supposed to be different, not more of the same. Campaign postcards were handed out.

The second part of the afternoon consisted of a choice of workshops: one on reducing debts to developing countries from arms sales (led by Ashley Erdman of Jubilee Scotland) and one on how to build the *Arms to Renewables* campaign (led by Mark Bitel of CAAT). I attended the first of these.

Ashley opened the workshop by explaining the type of debts being targeted, primarily unjust debts (incurred by dictators or unelected regimes or for environmentally damaging projects etc.) or unpayable debts. She made the point that many people had thought the debt crisis was over but the fact was, as we had seen in the last couple of years, that there is still an issue because we are not addressing the underlying causes.

Debt is increasing. Much government aid is being given as loans. Some governments are putting bonds on the market to get finance. The arms industry exacerbates the problem. Indonesia is an example. It has massive debts from arms financing loans to the Suharto regime and is still paying this off – the next payment due in December is \$40m. Yet the UK and others are still selling Indonesia arms and adding to their debt.

The Scottish government is no better than the UK government as it is prioritising arms/defence industry exports. We need to ask our government what would an ethical export policy look like.

Among the actions being suggested were: reforming the tax regime; developing an arbitration system for governments. At present there is no bankruptcy system for governments so they cannot call a halt to their debt and start with a new sheet. Jubilee Scotland are suggesting a state-to-state arbitration scheme based in Scotland, which they are trying to develop. The UN is also looking at such a scheme.

I found it was a worthwhile event and there will be follow-up actions and campaigns in the future.



We are the Problem: Western Militarism and the Refugee Crisis

This extract from a blog was published in August 2015 on Resistance & Renewal by Alan Storkey

Home is where the heart is for most of the world's population. People do not readily leave home, family, jobs, friends and their familiar life to tramp across borders and take their lives in hock in perilous crossings. Our public reflection on this issue is so shallow. We freeze on refugees drowning in hundreds or dying huddled in lorries, or bewail more immigrants coming to the UK, but do not ask why this great exodus has happened. When we do ask, the answer has to be:

This is our work through pursuing a policy of the international promotion and sale of arms, further militarising the areas which have now become ungovernable, riven with strife and danger. Most of these refugees are travelling with guns and bombs behind them.

Let us consider some of the Western background contribution to this process in the Middle East. First, from 1979 onwards the United States through the CIA spent several billion dollars training and equipping terrorists in Afghanistan to fight the USSR. Groups, including Al Qaida, learned terrorism and carried on practicing it. Second, the United States armed first the Shah of Iran, and then through the Iran-Contra deal Reagan provided more weapons to the Ayatollah. Reagan and Rumsfeld backed Saddam against Iraq in the Iraq-Iran War and the West plied Saddam with arms for oil money. When, surprisingly, Saddam used his arms and invaded Kuwait (partly to pay for French weapons) the whole region was subjected to a major war, and Iraq faced disruption, sanctions and famine.

Then, following 9/11, Afghanistan was subjected to another military attack spreading further chaos in that country, further pushing the Islamic opposition into professional terrorism. Further, in 2003, when there were no weapons of mass destruction, and under pressure from the military-industrial complex in the United States, the Second Iraq War pushed the nation into breakdown. Militias looting western supplied arms caches then became another wave of terrorists involved in Shia-Sunni conflicts in Iraq.

Finally, massive supplies of arms to the Iraq Army from the United States were taken by ISIS and became the basis of their marauding expansion through Iraq and Syria. Russia also contributed by supplying Syria with the weapons, which allowed the Syrian Government to victimize its own people. Thus the chaos in the Middle East has been primed at all stages with mainly western arms.

The same pattern was evident in North Africa. The arming of the Egyptian military dictatorship has come from the West. Indeed, Cameron was in Egypt selling arms when the Arab Spring broke out. Even worse, Tony Blair, together with Berlusconi, set up a deal with Gaddafi, for the supply of conventional weapons to Libya, arming him with the kit he used against his own people. These arms were later looted, together with arms supplied to the rebels during the uprising, and the result again was Islamic terrorists marauding through North Africa and across the Sahara.

Now we face refugees fleeing from the destruction and fear caused by weapon-touting terrorists. The refugees from Syria alone total over four million mainly going to Iraq, Lebanon, Turkey and Palestine. Those coming to Europe as asylum seekers are a minority of these and the focus of the present tragedy. Unlike the generous German response, the UK one is mean, tightening the conditions on obvious asylum seekers from Eritrea and elsewhere, closing our eyes to the tragedy millions face in having to leave their homes.

But even more we stay callous and impervious to the way in which our Western arms sales have militarised the Middle East and the Mediterranean, gradually creating terrorism, war and destruction. We are the problem, and yet the Cameron arms sales team carries on selling the means of suffering and death. Unless we stop, it will return to us. As Jesus (more or less) said, "Those who make the sword will die by the sword."

Source: <http://tinyurl.com/qdhwrd5> Alan Storkey's new book *War or Peace? The Long Failure of Western Arms* is out now.

Variations on a Theme of Matthew 25

**I was hungry and you sent me to a food bank.
I was thirsty and you privatised the water service.
I was a refugee and you wanted to throw me out or send me to Dungavel.
I needed clothes and you offered me cheap tat made by sweated labour.
I was sick and you privatised health providers.
I was in a prison of poverty, violence, drugs and alienation;
and you had no hope of release to offer.**

Fiftieth Anniversary of Nostra Aetate

Grace Buckley reports on a recent event to celebrate a key anniversary with profound contemporary relevance

The Catholic Bishops' Committee for Interreligious Dialogue hosted a well-attended event to mark the 50th anniversary of *Nostra Aetate*, the Vatican II declaration on relations with other non-Christian religions. Members of the various Christian denominations were present in addition to representatives of the Jewish and Muslim communities.

The participants were welcomed by Archbishop Emeritus Mario Conti who is the Chair of the Bishops' Committee, and Bishop Kevin Pearson, the Episcopalian Bishop of Argyll & the Isles. The latter said it was a significant day and a significant event, and recalled his own childhood, growing up in a Jewish neighbourhood in Sunderland where there had also been a local Muslim community, and they had shared life.

The day was split into two sections. The first part reflected on what had happened over the 50 years since *Nostra Aetate*. We heard from a number of speakers from different faith communities.

For the Christian faith, Archbishop Cushley of St. Andrews and Edinburgh began and ended his presentation with quotes from *Nostra Aetate* which, he noted, was as fresh and relevant today as when it was written. He listed the activities within the Christian community which had taken place over the period to further relationships between the faith communities, and he suggested for the way forward that we each need to know our own faith before we dialogue with other faiths with respect and speak truth to each other, based on what we have in common.

Paul Morron, Chair of the Jewish Representative Council, gave a strong and very affecting input next. He began by describing *Nostra Aetate* as an important and ground breaking document, and noting that respect and reverence are the bases for true inter-faith dialogue. The Pope, he said, gave us an example in his recent visit to the US, of the impact that a faith leader can have, and the ability to give difficult messages.

He described the Jewish community

in Scotland as, like so many, reducing in size but outward looking and vibrant. His positive message was that Scotland as a country celebrated and welcomed diversity, and he welcomed Scottish legislation on such issues as racism as sectarianism. However he expressed distress at the muted response of the international community to terrorism. We need to speak out as an attack on any religion is an attack on all religions.

He was open about the impact on the Jewish and the Muslim communities in Scotland of the actions of others of their faith abroad. So often they were held responsible for those actions. We should be seeking to build bridges and show a joint determination that these events should not affect the communities in Scotland. He acknowledged that there had been problems in the past but these had been resolved by the determination of the leaders of the communities involved.



His challenge to us was that we must always go forward. The starting point must be what we have in common; then our disagreements can enrich our understanding. Referring to the beginning of the Book of Genesis and to the story of Abraham, he invited us to see that each was a case of acting not just talking. We as religious communities need to talk together

to the outside secular world and be seen to be together in harmony. His closing suggestion was that we have an annual public march of all the faith communities.

The Islamic input came from Dr. Salah Beltagul, a founding member of the Muslim Council of Scotland who described his arrival in Scotland in 1971 as an engineering student whose first interfaith experience was meeting international students at Central station and being involved in the International Flat at Glasgow University. He described the Muslim community in Glasgow as a young community which concentrated firstly on getting work and building mosques but which is now realising its need to link with others. The other faith communities are the obvious first choice.

Like Mr. Morron, he was concerned that we do not import the conflicts from elsewhere into Scotland and he stressed the need for greater understanding between the various communities. The Muslim community has an Islamic Awareness Week now and takes part in the *Open Doors Festival*. He invited all to accept that we will have different views but to go back to our shared human values and recognise the importance of forgiveness.

The final input came from Dr. Maureen Sier who had everyone laughing when she apologised for her own 1965 moment that morning when her computer would not print and she had to write out her presentation by hand. She then took us on a journey through the decades from 1965 and the events, positive and negative, which had marked them. We had come a long way from her school days in Elgin where a solitary black boy had been marked out as the 'other' in her school and kept separate. Subsequent experiences with Stella Reekie and Sister Isabel Smyth and the International Flat in a world afflicted with genocide and terrorism have nevertheless brought us to the position where we have 250 local interfaith groups in Scotland and over 60 events planned for Scottish Interfaith Week.

Before lunch there was time for participants to have their own

discussions at their tables on the topic of what for them was the main issue now facing interreligious relations in Scotland. The room was filled with a buzz of conversation before each table produced a post-it note with their thoughts summed up in one short statement. The afternoon session began with the launch of 'Cairing for Scotland – the Churches' Contribution to Interfaith Relations in Scotland' which documented the work of CAIRS which had operated for 14 years in Scotland.

Then it was time, with the help of Professor Simon Keyes of the University of Winchester, to put on our thinking caps and look at the future of Interreligious dialogue in Scotland. We were invited at each table to consider how we would write a letter to our successors meeting in 2065, covering what we imagined would be the situation then, what we hoped would have happened or be happening then and what we would remind our successors about.

In case we found ourselves stymied by the challenge of imagining the future, Professor Keyes reminded us of all the changes over the last 50 years and gave each table an envelope containing 'chance' cards. These contained predictions of possible events over the next 50 years, some of which produced gales of laughter (Women's Equality Party winning the election in Scotland) and others which gave more somber food for thought (a nuclear exchange between two Middle Eastern countries.)

The discussions were lively and the results fascinatingly different when the 'letters to the future' were read out. We were promised (threatened?) that they would be archived for future reference.

The day ended with thanks from Rev. Cedric Blakey, Chair of the Episcopal Church's Committee for Relations with People of Other Faiths, who returned to the words of *Nostra Aetate* which he said were as fresh as if made by Pope Francis today. He recalled one interreligious event he had arranged – a walk up Ben Lomond – which, despite taking place on a typically wet miserable day and attracting little press coverage, had nevertheless created many friendships. This should be our gift to our communities our countries and our world.

Archbishop Conti had the final word, reminding us that while there would continue to be problems and difficulties, as people of faith we all had spiritual resources to support us.



MARY BARBOUR'S ARMY

A small but determined number of people walked through Glasgow on 17 November to honour the thousands who marched exactly 100 years ago as part of the Glasgow rent strikes which were led by Mary Barbour. Like the March in 1915 it ended up in George Square in front of the City Chambers.

In the spring of that second year of the First World War, some landlords in Clydeside decided to milk more profits by increasing rents in their ill-maintained tenements. They figured that the women would helplessly comply while the men were taken up risking their lives at the front, or their health in the munitions factories. But the women had other ideas.

One of this year's walkers very movingly read out the words of Mary Barbour's Army by singer/songwriter Alistair Hullett, which we reproduce below. You can see Alistair singing it at <http://tinyurl.com/ojq2npe>

*In the tenements o' Glesga in the year one nine one five
It was one lang bloody struggle tae keep ourselves alive
We were coontin' oot the coppers tae buy wur scraps o' food
When the landlords put the rent up just because they could
A' the factories were hummin', there was overtime galore
But wages they were driven doon tae subsidise the war
Oot came Mrs. Barbour from her wee bit single end
She said, I'll organise the lassies if I cannae rouse the men*

**Chorus 'Cos I'm frae Govan an' ye're frae Partick
This yin here's fae Bridge o' Weir and thon's fae Kinning Park
There's some that's prods, there's some that's catholic
But we're Mrs. Barbour's Army and we're here tae dae the wark**

*Mrs. Barbour made a poster sayin', We'll no' pay higher rent
Then chapped on every door of every Govan tenement
She said, Pit this in the windae an' when you hear me bang the drum
We'll run oot an' chase the factor a' the way tae kingdom come
When the poor wee soul cam roon' he was battered black and blue
By a regiment in pinnies that knew just what tae do
Mrs. Barbour organised the gaitherin' o' the clans
And they burst oot o' the steamie armed wi' pots an' fryin' pans*

*Mrs. Barbour's Army spread through Glesga like the plague
The maisters got the message and the message wisnae vague
While oor menfolk fight the Kaiser we'll stay hame and fight the war
Against the greedy bastards who keep grindin' doon the poor
If ye want tae stop conscription stand and fight the profiteers
Bring the hale big bloody sandpit crashin' doon aroon' their ears
We'll no' starve, said Mrs. Barbour, While the men we ca' wor ain
Are marchin aff tae hae their hairt's blood washed like watter doon a drain*

*Well it didnae take the government that lang tae realise
If you crack doon on the leaders then the rest will compromise
They arrested Mrs. Barbour and they clapped her in the jile
Then they made an awfy big mistake, they let her oot on bail
She ca'd the men oot o' the factories on the Clyde and on the Cart
They marched up tae the courthoose sayin', We'll tear the place apart
Mrs. Barbour's Army brought the maisters tae their knees
Wi' a regiment in pinnies backed by one in dungarees*

There are many website which give more information Mary Barbour and the Glasgow Rent Strikes. A good start is at <http://tinyurl.com/hd65ym5>

NEWSBRIEF

Housmans Peace Diary 2016 with World Peace Directory. The world-renowned Diary – now in its 63rd edition – includes a World Peace Directory, listing 1500 national and international peace, environment and human rights organisations from around the world. This year's special feature takes the First World War as its starting point, looking at the centenary of the introduction of military conscription in Britain, and the world's first-ever legal recognition of secular conscientious objection – and at 100 years of war resistance since. Find out more and order your copy online at www.housmans.com/diary.php

The new One World Shop is now open: Visit them at 25 Nicolson Square, Edinburgh – they're open 7 days a week.

Alternatives to Amazon: You don't have to compromise on your ethics this Christmas. Choose your gifts from a shop which does not have a dubious track record for workers' rights, violations and an unfair and immoral tax policy. Find the alternatives at <http://tinyurl.com/omp3qhg>

Beyond Belief: Radio programme on Pacifism. In case you missed it, BBC Radio 4's Beyond Belief featured a programme on Pacifism which included Pat Gaffney of Pax Christi and Chris Cole, Executive and Director of Drone Wars UK. You can hear it at: www.bbc.co.uk/programmes/b06bnbpj

Homeless Sunday 24th January 2016: Every year, hundreds of churches, nationally, celebrate Homeless Sunday. It is an opportunity to listen to what God has to say about homelessness. Through prayer and reflection, people consider what action they are being called to take. Through dedicated services and events such as sleep outs and street actions Churches connect with homeless people, challenge political representatives, as well as commit through practical action. Free resources to help you plan your service or event are available from

www.homeless-sunday.uk

Prayer cards can be ordered by post (£5 for a pack of 20) from Scottish Churches Housing Action, 0131 477 4500, info@churches-housing.org

Church Action on Poverty Sunday 7 February 2016:

Food is a gift from God. But in the UK today, thousands of people are denied access to that gift by injustices that leave them destitute. Churches play a vital role in sharing food with those who need it – and speaking out to ensure that nobody goes without. Church Action on Poverty invites congregations everywhere to break bread with them on 7 February 2016, Church Action on Poverty Sunday. Use their free resources to plan a worship service that gives thanks for the gift of food, and celebrates the work being done to tackle hunger and poverty in the UK. Find out more at www.church-poverty.org.uk/sunday

Fly Kites Not Drones is a creative non-violence project for young people – a collaboration by Pax Christi, Voices for Creative Nonviolence UK, Quaker Peace and Social Witness, and Drone Campaign Network. At its heart is the true story of Aymel, a boy who never really knew his father because of a drone strike. Whether pieced together from bin bags and string, or manufactured with high-tech fibres, when we see a kite fly, part of us flies with it. The lives of the people holding the string can be very different, however. In Afghanistan, the perfect blue skies children would use to fly kites are feared because they are also perfect for armed drones. Teachers and anyone who works with young people can find resources to learn about human rights and the effect of armed drones in the skies above us. A kite in the sky is a beautiful image wherever you are download the resource at: www.flykitesnotdrones.org

Attention all teachers! *Stride* is an online Global Citizenship magazine for schools, which aims to be a source of inspiration and support for teachers delivering education for Global Citizenship in Scotland. The vision is of an education which develops the knowledge, skills, values and attitudes that learners need to participate in a globalised society and to secure a more just and sustainable world for all. The latest issue includes – *Global Goals: 17 goals to achieve 3 crucial things in the next 15 years – ending extreme poverty, fighting inequality & injustice and fixing climate change.* How will your pupils engage with the goals? Find out more at www.stridemagazine.org.uk

Are coffee companies still failing coffee farmers?

What are coffee pods and why are they tapping into another destructive disposable market? The ethical Consumer has produced a free shopping guide to ground coffee. The report includes: Ethical and environmental ratings for 41 brands of ground coffee and coffee beans; Best Buy recommendations; Have fairtrade products finally pushed into the mainstre.; Coffee pods, a new disposable market. Ethical Consumer is the UK's leading alternative consumer organisation. Find out more at www.ethicalconsumer.org/buyersguides/drink/groundcoffee.aspx

ACTSA Book Appeal: Hillhead Library in Glasgow, where ACTSA sort, pack and store books is closing in February for 12 months for refurbishment. The STUC has kindly offered to store a limited number of completed and sealed boxes. They still need space for taking in and sorting contributions to appeals such as the one around Mandela Day each year. Do you know of a venue that ACTSA could use for a year? If so please email johnnelson48@yahoo.co.uk

Rethink Trident: How do nuclear weapons help to combat the challenges to our security in Britain from terrorism, climate change and cyber warfare? Is it not time to think seriously about replacing Trident? Read more on www.rethinktrident.org.uk and write to your MP making your views known if you haven't already done so. STOP TRIDENT National Demonstration in London on 27 February 2016.

REMINDER: Remember to cancel any standing orders for the Magazine and to use the money for the subscription to a good purpose of your choosing. It might also be a good time to become more familiar with our electronic media: the J&P Website, Facebook and Twitter pages. You may even find yourself contributing!

Prayer of Abbe Pierre

Henri Groues, was a French Capuchin priest, better known by his codename, Abbe Pierre, which he used during his work with the French Resistance, smuggling Jews out of occupied France during World War II.

After the war he founded the Emmaus Communities to help poor and homeless people by the proceeds from recycled goods collected by his 'chiffonniers' or ragpickers. His unceasing work for the poor brought him popular admiration but brought him into conflict with the authorities and the church. When he died at the age of 94 in 2007, his funeral was attended by much of the French political establishment he had spent most of his life barracking.

His centre of operation was Paris; and given its significance in recent world events, his statement of commitment is timely as well as moving:

*I will continue to believe, even if everyone loses hope.
I will continue to love, even if others distil hatred.
I will continue to build, even if others tear things down.
I will continue to speak of peace even in the midst of war.
I will continue to offer a light, even in the midst of darkness.
And I will continue to cry out, even if others are silent.
And I will draw smiles on tearful faces.
And I will bring relief, when I see pain.
And I will offer cause for joy where there is only sadness.
I will invite folk to walk, who had decided to stop ...
And I will stretch out my arms to those who feel at the end of their tether.*

REMEMBERING DUNGAVEL

With the massive exodus of refugees from the Middle East, there is the danger of forgetting those detainees whose claim for asylum has been rejected. But not while dedicated folk like Margaret Donnelly and her colleagues keep them in mind, particularly in the face of petty bureaucracy

The last Sunday of November 2015 was a very dreich day when eleven people from various organisations and parts of Scotland arrived at the road end that leads to Dungavel Removal Centre.

As always we walked up to the gates with the Commission banner held high (well, it was as high as the wind would allow us this time!) We had just begun to speak to the police officers who have to be there when we are, when a taxi arrived and a young woman and child got out. They had come to visit husband and father who was detained in this prison in all but name. We know from previous experience that while we are there that visitors are not allowed in. We said we would hand in our gifts and cards and leave immediately.

Our gifts were taken but the woman was not admitted until we were down the avenue and out of sight. As we held our minute's silence a severe hailstorm began with thunder and lightning. This made it impossible to continue and we made for the shelter and warmth of our cars.

We have to give some weeks notice when we are having a gathering so why give that time for a visit? It seems like inefficiency or indifference. At times like these the remoteness of Dungavel and the lack of public transport for families who have a loved one imprisoned there really strikes home. It looks as if people are being punished for daring to seek asylum here. Our compassion and support remains.

Work of Christmas Begins

When the song of the angels is stilled,
when the star in the sky is gone,
when the kings and princes are home,
when the shepherds are back with the flocks,
then the work of Christmas begins:

to find the lost,
to heal those broken in spirit,
to feed the hungry,
to release the oppressed,
to rebuild the nations,
to bring peace among all peoples,
to make a little music with the heart...

And to radiate the Light of Christ,
every day, in every way, in all that we do
and in all that we say.
Then the work of Christmas begins.

Howard Thurman, (adapted)



At a gathering at the national office in December, Bishop Nolan thanks Bishop Moran for his contribution as he takes over as the new President of Justice and Peace.



DECEMBER

- 18 International Migrants Day
- 20 International Human Solidarity Day
- 25 Christmas Day Rejoice! Rejoice!
- 28 Holy Innocents

JANUARY 2016

- 3 Feast of the Epiphany – Justice and Peace Sunday
Bishop Nolan's letter to be read at all Masses
- 3 1977: First loans by the Grameen Bank
- 10 1946: First UN General Assembly opens with 51 nations represented
- 24 Homlessness Sunday
- 27 UN International Day of Commemoration for Victims of the Holocaust
- 30 1948: Mahatma Gandhi Assassinated

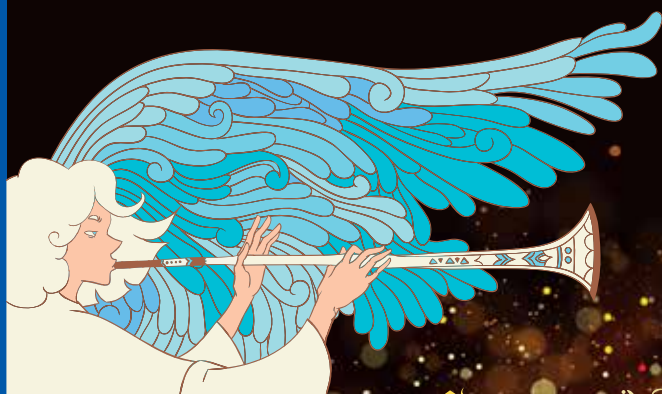
FEBRUARY

- 2 World Wetland Day
- 7 Church Action on Poverty Sunday – Bread broken for ALL
- 11 1990: Nelson Mandela released from prison
- 12 2005: Murder of Sr Dorothy Stang SND in Brazil
- 20 UN World Day of Social Justice
- 21 UN International Mother Language Day

MARCH

- 1 1999: International Treaty to Ban Landmines becomes effective
- 1 International Death Penalty Abolition Day
- 8 International Women's Day
- 15 World Consumer Rights Day
- 21 World Forestry Day
- 21 UN International Day for the Elimination of Racial Discrimination
- 22 World Water Day
- 23 World Meteorological Day
- 24 1980: Assassination of Archbishop Oscar Romero

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



This year has seen changes in personnel and organisation in the Justice and Peace Commission. Our mission, however, remains the same: 'Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation' (*Justice in the World*, 6).

Best wishes for Christmas and the New Year to all involved in that mission in any way from everyone involved with the National Commission and the National Office.

For the time being, this will be, regrettably, the last issue of the Justice and Peace Magazine. A mixture of retirements and organisational change in the Commission means that we cannot guarantee regular publication of a product of the requisite quality. Nor can we expect people to pay a subscription in such circumstances. We would ask you therefore not to attempt to renew subscriptions; and to cancel any standing orders related to the magazine.

This is not the end of J&P communications by any means. Increasingly communication is carried out through social media – the internet, Facebook and Twitter. For many of us this is unknown territory, in which we have little interest or sympathy. But we turn our back on social

media at our peril if we want to be involved in social activism. And it is only when we engage with social media that we learn to separate what is valuable from the dross (of which there is much).

It has been an enormous privilege to work as part of the editorial team consisting of Carol, Linsey our designer and myself. We have also benefited from the efforts of a small group of loyal contributors.

But most of all we benefited from the loyal support of our readers down the years. For this we offer not only our thanks; but our best wishes for Christmas and the New Year and the encouragement and comfort of the Holy Spirit as you go about your work for justice and peace.

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