

DATE	READINGS	THEMES AND IDEAS IN THE TEXT	CONTEMPORARY PARALLELS, COMMENTS AND QUESTIONS
Epiphany	Isaiah 60.1-6 Psalm 72 Ephesians 3.1-12 Matthew 2.1-12	A light will shine in the darkness. The psalmist desires that the poor are treated with justice, their cause defended and that they be saved from oppression. Revelation. Jesus shown to gentiles. Found in an ordinary house amongst ordinary people, not in the obvious place. The gifts symbolise both kingship and suffering.	Where do we find Jesus? A New Year resolution suggestion: make buying Fairtrade your habit whenever possible. The Fair Trade mark guarantees a fair deal for the producer and buying Fair Trade products both practically tackles poverty and sends a political message that we believe that ordinary people matter - the message of the incarnation. See the section on Fairtrade.
January 8th The Baptism of Christ	Genesis 1.1-5 Psalm 29 Acts 19.1-7 Mark 1.4-11	Creation - the world belongs to God. The Holy Spirit broods over the waters from which will come life. John baptizes with water - a baptism of repentance. At Jesus' baptism, water is the place of revelation. Jesus baptizes with the Holy Spirit who brings new life.	Water: symbol of life and new life. The fundamental importance of water can be overlooked by us in the rainy UK, but it is still a life and death issue for millions in the world today. See the section on water. As Christians, we are bound through the water of baptism to fellow Christians in countries at the sharp end of poverty and injustice. How is the Holy Spirit at work in us and in the world today to bring new life?
January 15th	1 Samuel 3.1-10[11-20] Psalm 139.1-5,12-18 Revelation 5.1-10 John 1.43-51	Samuel is called by the Lord but has to learn to recognize God's voice. We are intimately known by God. V9 the Lamb has 'ransomed for God saints from every tribe and language and people and nation'. All one in Christ. The calling of Philip and Nathanael. 'Can anything good come....?'	What is God saying in today's world? Do we listen for the Lord's voice in the global scene? The message Samuel gave to Eli was hard, but at least he was prepared to hear it. See 13 - 15. The psalm and reading from Revelation show the extent of God's love and purpose. If this is our belief, how do we respond to examples 9-12? Nathanael is cynical but honest. His preconceived ideas are turned upside down by his kingdom calling. Are we prepared for the unexpected and for good news? See 1-4.
January 22nd	Genesis 14.17-20 Psalm 128 Revelation 19.6-10 John 2.1-11	Abraham is blessed by Melchizedek with bread and wine. The hope of happiness in the basics of life: being able to eat, healthy children and living to old age. Feasting and celebration are God's future plan at the ultimate union. Jesus turns water into wine, bringing joy and blessing in absurd quantity and saving his hosts from embarrassment and shame.	God desires blessing and provision, now as well as in the future. The Kingdom breaks in with Jesus and we have a foretaste of heaven. As followers of Jesus are we working to build God's Kingdom of blessing and provision? See 1-4 & 17. The humanitarian catastrophes and poverty of today's world are not 'acts of God'. 'Natural' disasters are often rooted in human arrogance, greed and indifference. See numbers 6-8 & 12-16.
January 29th The Presentation of Christ in the Temple Candlemas	Malachi 3.1-5 Psalm 24.[1-6]7-10 Hebrews 2.14-18 Luke 2.22-40	The refiner's fire. 'I will judge those who ...oppress the hired workers in their wages, the widow, the orphan and those who thrust aside the alien'. The earth is the Lord's. Jesus became incarnate not to help angels but human beings. He was tested and suffered, sharing our experience. Simeon and Anna recognize God's salvation in a child. Jesus grows up knowing ordinary life in a real place, family and time.	The prophet thunders against those who oppress the vulnerable, speaking out God's justice and judgement. Jesus empathises with ordinary people who know hardship and suffering. Where does God stand in today's world? See 3-7 and 17. How we view the world fundamentally affects our outlook and values. Do we truly see the earth as belonging to God or as a commodity, controlled and exploited by the rich and powerful? The way today's world actually works is based on the second perspective. See 8- 14.
Feb 5th	Isaiah 40.21-31 Psalm 147.1-12 1 Cor 9.16-23 Mark 1.29-39	God is greater than the rulers of the earth yet has intimate knowledge of his people and is a source of strength for the weary and powerless. God gathers the outcasts, heals the broken-hearted and lifts up the down-trodden. Paul will do whatever is necessary for the sake of the gospel. Jesus heals and restores.	God's passion and Jesus' compassion are clear: life, strength, healing, and restoration are their agenda. Paul models a tireless example of spreading this good news. The implications of this are far-reaching for our world. Most points relevant. See especially 3,7 and 17.

Feb 12th	2 Kings 5.1-14 Psalm 30 1 Cor 9.24-27 Mark 1.40-45	Naaman is unimpressed by the mundane instructions he is given to cure him of his leprosy. But it works and he is awed. 'You restored me to life'. Importance of being disciplined, focused and having a goal. Jesus heals a man with leprosy.	Leprosy brought (brings) rejection, marginalization and isolation. So does HIV/AIDS. God desires restoration and Jesus is moved by compassion to act. We too can make a difference to help bring healing and restoration (17). Our leaders are in a powerful position to tackle global poverty and HIV/AIDS. We need to hold them to account when they refuse to take the necessary, mundane steps. See 13 & 15-16.
Feb 19th	Proverbs 8.1,22-31 Psalm 104.26-37 Colossians 1.15-20 John 1.1-14	Wisdom, as old as creation, cries out to be heard. Praise of the creator. Jesus the image of God, source of creation and means of reconciliation. The Word became flesh.	Wisdom was embodied in Jesus, who shows us God: full of grace and desiring reconciliation. God is <i>for</i> the world: the word became flesh, fully sharing in the humanity in which wisdom delighted. Such a life- and world-affirming perspective encourages engagement with our world. See 7, 8c, 12, 14 & 17. The light still shines in the darkness. See also 1-4.
Feb 26th The transfiguration	2 Kings 2.1-12 Psalm 50.1-6 2 Cor 4.3-6 Mark 9.2-9	Elijah taken up to heaven in a chariot of fire. God shines. God will bring change and not keep silent. Light and dark. Enlightenment and blindness to God's good news and purposes. 'This is my Son; listen to him!'	'We proclaim Jesus Christ as Lord'. God's light and words are needed today as much as ever to help us find our way through the problems of our world. But there <i>are</i> many pin-points of light and hope. See 1-4, 7, 12 and 17.
March 5th The First Sunday of Lent	Genesis 9.8-17 Psalm 25.1-9 1 Peter 3.18-22 Mark 1.9-15	The flood and God's covenant with all living creatures and the earth. Humble trust in God's steadfast love and the cry of the troubled and afflicted. The place of water and baptism in God's saving purposes. After he is baptized, Jesus faces temptation in the wilderness and announces the good news of the Kingdom of God.	Water - the source of both life and destruction, the key to life or death. Baptism - the sign of new life and initiation into the Kingdom. Water is still a powerful metaphor, because the importance of water is undiminished. Lack of access to clean water, its privatization as a commercial asset, drought and flooding dominate the lives of millions in our world. See the comments for January 12 th and the section on water in the text. Also point 3.
March 12th Fairtrade Fortnight	Genesis 17.1-7,15,16 Psalm 22.23-31 Romans 4.13-25 Mark 8.31-38	God promises the seemingly impossible to Abraham. Praise for the Lord who has not disregarded the poverty of the poor but has listened to their cry for help (JB). Abraham's faith: 'hoping against hope, he believed...' (v18) Jesus' way will challenge established powers. Following Jesus requires tough choices but is the way to life.	'Faith is trusting in spite of the evidence and then watching the evidence change', writes Im Wallis. Reversal of expectation, commitment, choices about life and the fact that faith and action go together are themes running through these readings. Following Jesus is costly, yet in God's curious economy giving is receiving and blessing comes in the most unlikely circumstances. The Fairtrade story echoes these truths: an alternative trading system which blesses both producer and consumer, challenges the <i>status quo</i> and which has grown dramatically from the seed of an idea, a hope, to become an established, major reality – a growth achieved by individuals believing, making choices and taking action. See the section on Fairtrade.
March 19th Fairtrade Fortnight	Exodus 20.1-17 Psalm 19 1 Cor 1.18-25 John 2.13-22	The Ten Commandments: idolatry forbidden, sabbath rest required and respect for the person-hood of others enshrined. The law is meant to bless. Christ turns everything upside down; foolishness and wisdom are not what we thought. God chooses ordinary people to change the world. Jesus furiously drives out the money changers who desecrate what is holy in their exploitative control of the market and pursuit of profit.	The commandments would be a source of blessing today if they were taken seriously. Instead, economic dogma is pursued regardless of the consequences to poor people (see 8); current global trade practices rob people of both dignity and livelihood (9, 10) and the earth is exploited and worked to exhaustion (11,12). But there is an alternative. Fairtrade restores dignity and respects both people and the environment (see 1-4); the trade justice campaign aims to enshrine these principles in new trade rules. Anger is something of an overlooked virtue, but it can signal that something is wrong and act as a spur to corrective action. In God's upside down kingdom it is ordinary people who are the movers and shakers. Our choices and actions can change the world.
March 26th	Numbers 21.4-9 Psalm 107.1-3,17-22 Ephesians 2.1-10 John 3.14-21	God's faithful love lasts forever. We are God's workmanship, faithfully loved, saved through the gift of grace and created for good works to be our way of life. God's heart is that <i>the world</i> might be saved.	Again, God's plan for salvation, for healing and abundant life, is clearly seen. God's purposes are earth-inclusive and affirm life in this world. Such a perspective is an incentive to work for the good of the earth and all its inhabitants. Pretty well all examples relevant.

DEVELOPMENT MATTERS!
GLOBAL ISSUES LINKED TO THE LECTIONARY
January, February, March 2006

Dear Colleague,

Welcome once again to 'Development Matters', a quarterly bulletin which links the Sunday lectionary readings with contemporary global justice issues.

As I write, I am profoundly aware that our work to make poverty history must continue unabated. The World Trade Organization ministerial is underway in Hong Kong and once again the demands of the poorest countries are being ignored. Despite this being trumpeted as a 'development round', the EU is aggressively pushing developing nations to privatise sensitive services such as water, healthcare and banking. At the same time, the EU has failed to make significant cuts in agricultural subsidies – a key, long-standing demand of poor countries. A recent opinion poll revealed that 90% of African WTO delegates questioned do not believe the rhetoric about this being a "development round", and two thirds of them believe their economies would suffer if they accepted the proposals which are currently on the table.

So what can we do to help make poverty history? Senator Robert Kennedy said, *'It is from the numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends a tiny ripple of hope; and crossing each other from a million different centres of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression or resistance.'*

We can make a difference, and have done so in this past year. A summary of what happened in 2005 is included as an insert in this bulletin, which you are welcome to copy.

As for the future, we must keep supporting the Trade Justice and Jubilee Debt Campaigns so that we can build on the achievements of the past year. These achievements have been hard gained and are under real threat if we do not continue to hold leaders to account. See www.jubileedebtcampaign.org for the latest on the debt deal.

And in our everyday lives we can take practical action for the poor by buying Fairtrade goods whenever possible. Fairtrade fortnight falls in this quarter, from 6th – 19th March. You can order a copy of the Church Action Guide for the fortnight on 020 7440 7676 and visit www.fairtrade.org.uk.



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Fair Trade

1. Fairtrade aims to alleviate poverty through establishing a system of trade that allows marginalised producers in the South to gain access to Northern markets. This alternative trade builds on the producers' skills and enables communities to play an active part in their own development, while at the same time satisfying consumer demand in the North. By purchasing a fair trade product or by stocking and promoting fair trade product lines, consumers and businesses can play a significant role in improving the balance of global wealth and power in a simple day-to-day transaction. (Source: European Fair Trade Association).

2. Fairtrade Facts (from the Fairtrade Foundation, www.fairtrade.org.uk)

- ? Fairtrade represents over 5 million producers and their families involving 500 groups in 58 countries.
- ? In 2004 Fairtrade sales across the globe delivered an extra \$100 million to producers in developing countries – money invested in building their businesses as well as community projects focusing on health, education and the environment.
- ? UK Fairtrade sales topped £140m in 2004 – a 51% rise on 2003.
- ? Numbers of Fairtrade certified products rose from 150 in 2003 to 834 in 2004
- ? Coffee continues to be the biggest seller when it comes to UK Fairtrade sales, with the estimated retail value of sales growing from £13.7m in 1998 to £34.3m in 2003 and £49.3m in 2004. Bananas are next on £30.6m (up from £24.3m in 2003 and from £7.8m in 2000) followed by chocolate (£13.6m in 2004, up from £9.2m in 2003) and tea (£12.9m in 2004, up from £9.6 in 2003).
- ? The increase in Fairtrade sales was noted positively in the G8 final communiqué from Gleneagles
- ? Nestle launched its 'Partners' blend', independently certified Fairtrade coffee last October. "This is a turning point for us and for the coffee growers," says Harriet Lamb, Director of the Fairtrade Foundation. "It's also a turning point for the many people who support Fairtrade and have been pressing the major companies to offer Fairtrade coffees. This just shows what we, the public, can achieve. Here is a major multinational listening to people and giving them what they want – a Fairtrade product."

3. Cotton. The FAIRTRADE Mark is now available on products made with Fairtrade certified cotton. Products include clothing and cotton wool and are made from cotton grown by small farmers in India, Peru, Mali and Senegal. Such farmers, like many other agricultural commodity producers, are at the sharp end of exploitation and injustice in international trade. Fairtrade certification brings them the guarantee of a minimum price plus a further premium to be used for community development projects. In India, villagers have decided the additional money from the Fairtrade premium will be spent on projects such as providing clean water so village children won't have long distances to collect drinking water.

In Gujarat, India, Khima Rinchhod has two acres of cotton. Like his father before him, Khima has farmed cotton all his life. But years of experience alone won't protect him from adversity. Water is scarce and irrigation is difficult, while the work itself is long and hard. Khima has struggled to keep his children in school beyond the age of fourteen. Until recently, Khima sold his seed cotton to local traders and received a poor price in return: 'We would deliver the cotton to the trader but they would always find a reason to give us a bad price.' Now a member of the Agrocel Pure and Fair cotton project, Khima is guaranteed a higher, stable price, plus a Fairtrade premium for his group of farmers to invest in community projects. Despite his present hardships he is more optimistic about the future: "Economically we will benefit, but more than this we will be able to send our children to better educate our children'.

There is urgent need for Fairtrade cotton in the context of low world cotton prices. The price farmers in developing countries receive for their high-quality cotton is driven down by Northern subsidies and competition from synthetic fibres. Subsidised cotton in the US, EU and China leads to overproduction and the consequent dumping of cheap cotton abroad which in turn leads to the fall of real cotton prices and impoverished livelihoods and eroded economies in developing countries.

4. A Fair Feast is a book of Fairtrade recipes by celebrities. Its author, Vicky Bhogal, recently visited Ghana where she met women who grow cocoa for the Fairtrade market. 'I learn that these women are part of Kuapa Kokoo, a huge co-operative, 48,854 farmers to be exact, which produced 63,000 tonnes of cocoa last year, representing 8% of Ghana's total production. Most of the farms are family-run and around 4 acres in size with 3 of those acres under cocoa production. In terms of making a living, cocoa provides virtually 100% of the members' cash incomes. Women represent 28% of the growing membership. Kuapa also own one third of the Day Chocolate Company who manufacture Fairtrade Divine and Dubble chocolate bars in the UK. As a member of Kuapa Kokoo and the women's group, Adwua Addae has more control over her life and has learnt new skills. A strong businesswoman, she explains to me that "before I joined Kuapa I wasn't able to look after the children as well as I can now and I couldn't afford to pay for school fees. Sometimes the children were sent home because I was unable to pay for their education. Now I can afford school fees and my children are happy and much more confident".'

A Fair Feast is published by Simon & Schuster and is available from bookshops for £9.99. Proceeds go to Oxfam and The Fairtrade Foundation.

Water

5. Some water facts and figures (from WHO, UNICEF, Christian Aid and WaterAid):

- ? 1.1 billion people in the world have no access to safe water - one sixth of the world's population.
- ? 2.4 billion people in the world have no access to adequate sanitation - two-fifths of the world's population.
- ? Around 6,000 children (enough to fill 20 jumbo jets) die every day from drinking unsafe water and not having proper sanitation.
- ? Only 15% of the world's population has a tap in their home that provides them with fresh, clean water.
- ? By 2025, two-thirds of the world's population will live in conditions of water shortage, compared with around 40 per cent today.
- ? The average distance that women in Africa and Asia walk to collect water is six kilometres.

6. 'Drought is becoming more and more frequent, leading to drying out of soil and the disappearance of vegetation. The life of an entire population is on hold, waiting for clouds which promise less and less rain'. TNT, Mali

'Nowadays it is difficult to distinguish between the seasons. The lack of dependable seasons is causing nutritional instability, since agriculture is the backbone for families in rural areas' (OCDIH, Honduras)

'We are experiencing a major change in both weather and climate over the last 10 – 15 years. These changes, like almost all changes, affect and impact the lives of the poor'. (HEED, Bangladesh)

All quotes from Tearfund partner organizations. See Tearfund's report 'Dried up, drowned out', which documents Tearfund partner organizations' experiences of climate change.

7. Joyce Mbwilo from Tanzania has walked around the world three times – not for charity, but of necessity. Imagine walking 14 miles non-stop. In the dark, over muddy, uneven terrain. And picture yourself carrying a bucket of water on your head as you go. This is what Joyce Mbwilo, 30, mother of four children and an adopted son, did every day, week and year for 25 years. No bank holidays. No rest days. No sick leave. Without this water her family could not have survived. 'I used to get up at midnight, take my bucket and go and fetch water', she explains. 'I was back at 10 am the next day with just 20 litres in the bucket. My family were very many, so that was not much'.

But now things have changed for Joyce and she only has to walk for two minutes to fetch water thanks to Tearfund supporters. In partnership with the Diocese of Ruaha, Tearfund was able to provide piping and a water tank to Joyce's village. Villagers dug the trenches for the pipes. Christine Kilipamwambu is a Development Officer with the Diocese of Ruaha. She worked on the project and says the benefits have gone way beyond a good night's sleep. 'Women and girls used to leave in the night and come back with water at noon the next day, so most of the girls were not going to school. This water system has increased school attendance.'

8. Privatization.

Privatization of water in Conakry, Guinea, saw 500% increases in price over 5 years. In Cochabamba, Bolivia, privatization led to an immediate 68% rise in the cost of water and, as the company sought to maintain its profits in the face of non-payment, people were charged for collecting rainwater.

'To privatize water is like handing down a death sentence to the majority of the urban and rural poor in Ghana because they cannot afford to pay economic rent for such services. The right to water is a fundamental, God-given right to all people that dwell on this earth.' The Christian Council of Ghana.

'All the corporations involved in Ghana have been European, so as citizens of these countries you have a solemn duty to restrain them and stop the violations in my country. People in the UK have a unique advantage – in that as citizens you can make specific demands of your government and influence what it does. We need your support to keep water in the hands of Ghanaian people, to keep it as a human right, not a commodity for profit'. Rudolf Amenga-Etego, National Coalition Against Privatization, Ghana.

UK aid money has been used to pay for UK-based privatization consultants to advise developing countries on water sector reform. These consultants routinely recommend some form of privatization as the solution. The government has also paid these consultants to produce public relations campaigns designed to convince objecting communities that water privatization is in their best interests. For example, the government paid Adam Smith International £273,000 to produce public relations materials including a pop video to convince Tanzanians that water privatization was the best solution to their water problems – the lyrics of which included: 'Our old industries are like dry crops and privatization brings the rain.' In May 2005 the UK company Biwater – that had been awarded the privatization contract as part of a joint venture – was thrown out of Tanzania. Just two years into its ten year contract, it had invested only \$4.1 million instead of the promised \$8.5 million and had failed to improve services. Now Biwater wants compensation from the Tanzanian government for the money it would have got if the contract had lasted ten years.

'The water supply services in Dar es Salaam, Tanzania and in the neighbouring places have deteriorated rather than improved since this firm took over some two years ago,' says Tanzania's water minister Edward Lowassa.

From Dirty Aid, Dirty Water, produced by the World Development Movement. See www.wdm.org.uk

Trade

9. 'The whole world is upside down because it puts economics before the human and social needs of people. We need to have different rules.' Tinidad Sanchez of COMAL, a Christian Aid partner.

10. Shima lives in Bangladesh. She is 17 and spends 13 hours a day punching buttonholes in jeans and jackets. Shima left school at age of 13, not because she wanted to but because of 'poverty in my family.' Even though she was just a child, Shima needed to support her family and earn some money so came to the city from the rural area to find work. She started working in a clothes factory in Dhaka city and has been there for 3 years.

Shima earns around 1700 Taka per month (around £4.40 per week). She says her pay is 'not enough' to live on. Working hours are from 8am in the morning to 8 or 9pm at night 6 days a week. The factory is hot with no working fans. There is no fire equipment on the stairs and there is a lot of rubbish on window ledges because there are no bins. Most workers like Shima simply sleep when they go home as have no time left in day for anything else.

? There are 3,024 clothes factories in Bangladesh and 1.3 million people work in the clothing industry in the country.

? 80% of these workers are women, mostly aged between 14 and 29 years old.

? The average garment worker in Bangladesh has 5 people financially dependent on them.

? There is no national minimum wage in Bangladesh and so workers are often paid well below a level which they can comfortably live on. For example, women making jackets for a major brand name get 51p per jacket. This jacket is then sold in the UK for £100. The overall profit of this brand name company in the year this jacket was sold was \$579 million. The wages of the women sewing these jackets could easily be doubled without any extra cost being passed on to the consumer.

(From Tearfund's Lift the Label Campaign Youth Resource. See www.tearfund.org.uk for details of the campaign)

11. The past 30 years have seen a global increase in population and in consumer demand. The environment has been heavily exploited as a result, leaving it more fragile than ever before. Ignorance, greed and poverty are all contributing to a destruction of the environment, which often impacts hardest on poor communities. One-fifth of the world's population is responsible for almost 90 per cent of total personal consumption. Consumers in richer countries want more and cheaper products. This has meant depleting energy resources and a trend towards growing crops for export rather than food for local people to eat. Poor communities are forced to degrade their own environment in order to survive, for instance by growing export crops which are heavily dependent on fertilisers and pesticides. (Source: CAFOD)

12. Lobbying for the environment. CAFOD partner MOLNAR recently helped a group of villagers successfully fight the government over developers destroying their vital natural resources.

When the government of Sri Lanka decided to build a superhighway to improve transport between Katunayake Free Trade Zone, Katunayake International Airport and the city of Colombo where the main port is situated, this should have brought nothing but benefits to the country. However, the methods of construction had devastating effects on the community of Ukalboda.

A rubber plantation, which employed 50 local people, was sold to a wealthy businessman and then leased to government authorities so that its soil could be used in the highway project. As masses of soil were removed the water table dropped, so that wells in Ukalboda dried up and trees gave less fruit. Disturbance from construction traffic on tiny local roads and high levels of dust also affected health and agriculture.

"When the earth is cut away, the waterbed naturally goes down," says Kummudini Tissera, a local mother, "Now we are experiencing drought, which we never had before. We have to go in search of clean water far away."

Assisted by CAFOD partner, MONLAR, the villagers formed a society to lobby the government about their problems. The villagers of Ukalboda gained a partial success when a permit was issued to the excavators saying that they must only cut the soil at a slope of 70 degrees. However the excavators violated this permit, cutting soil at a slope of 90 degrees and as deep as 13 feet right up to the villagers' fences, endangering the houses and those who live in them.

Kummudini Tissera, a local mother, says: "These developers have completely destroyed our God-given natural resource. We are very hurt and angry. We feel very sorry for our children as they have been prevented from living with the beautiful environment that we enjoyed."

The society continued to lobby and eventually succeeded in gaining a "temporary stay of action" order. Mr Bandula Perera, a member of the lobby group, says: "Not a grain of soil should be taken away from this land from now on."

As local resident Thilaka says: "Development should be achieved while protecting the natural environment, not by destroying it."

What the international community is/isn't doing (also see the insert)

13. "All of the incessant debate about development assistance, and whether the rich are doing enough to help the poor, actually concerns less than 1% of rich world income. The effort required of the rich is indeed so slight that to do less is to announce brazenly to a large part of the world 'You count for nothing'. We should not be surprised, then, if in later years the rich reap the whirlwind of that heartless response." Jeffrey Sachs (Economist and Special Adviser to UN Secretary-General Kofi Annan)

14. "The most profound danger to world peace in the coming years will stem not from the irrational acts of states or individuals but from the legitimate demands of the world's dispossessed. Of these poor and disenfranchised the majority live a marginal existence in equatorial climates. Global warming, not of their making but originating with the wealthy few, will affect their fragile ecologies most. Their situation will be desperate, and manifestly unjust. It cannot be expected, therefore, that in all cases they will be content to await the beneficence of the rich..... To survive in the world we have transformed we must learn to think in a new way. As never before, the future of each depends on the good of all.' From the statement signed by 110 Nobel Laureates on the occasion of the one-hundredth anniversary of the Nobel Prize, December 11, 2001.

15. The Global Fund to Fight AIDS, Tuberculosis and Malaria is facing a severe financial shortfall which is threatening new programmes in 2006 and 2007. The Fund is the UN's war chest which was set up to dramatically increase resources to fight three of the world's most devastating diseases, and to direct those resources to areas of greatest need. It held a donor conference in London in September 2005 looking for US \$7.1 billion to cover the anticipated needs of the next two years. But only just over half - \$3.5 billion - was pledged.

There is currently no money for programmes the Fund was hoping to support in 2006 and 2007. In fact, the Fund has a US\$300 million funding gap simply to complete its last round of grants.

'This is a shocking indictment of the rich countries' commitment to the fight against HIV,' said Dr Rachel Baggaley, head of the HIV Unit at Christian Aid. 'In July we had grand statements from the G8 summit which committed them to universal HIV treatment by 2010. There is no way we are going to even begin to achieve this if the leaders of the richest countries do not deliver on their much trumpeted promises.'

16. Africa is home to more than 26 million people living with HIV/AIDS. Yet only about one per cent of Africans who need them has access to anti-retroviral drugs.

17. Amina's story. Amina Makoya found herself looking after six children when her husband died after contracting HIV. Being HIV-positive herself and with no way of feeding her children, she needed the help of a Ugandan organization called AIDS Care, Education and Training (ACET). It gave her a goat, using money raised in a Christian Aid appeal. The goat provides milk and fertiliser, and has just given birth to kids, which Amina can sell. She now organizes women's groups so that she can tell others how to prevent HIV transmission. She is very upbeat, but without antiretroviral drugs, she too is ill and her life is hard: 'It is my prayer that Christian Aid will continue to support us. When I see other children who have more than enough, but mine do not have clothes or bedding, it is demoralising. It hurts to think I might not be able to provide for my children and send them to school.'