

FEBRUARY

- 8 Feb - The Edinburgh International Festival of Middle Eastern Spirituality and Peace. Festival website: www.mesp.org.uk
- 12 Mar
- 26 Poverty Action Sunday (leaflet distributed with last magazine) www.church-poverty.org.uk

MARCH

- 1 International Death Penalty Abolition Day
- 1 Ash Wednesday start of SCIAF Lenten Campaign
- 6-19 Fairtrade Fortnight (1st fortnight in March) Details www.fairtrade.org.uk
- 8 International Women's Day
- 11/12 Fairtrade Experience Glasgow Royal Concert Hall
- 15 Public Meeting on Rendition Flights. St John's Church, Princes St, Edinburgh. See article on page 3.
- 18 Justice and Peace Conference. **Joy and Hope** – Celebrating 40 years of Catholic Social Teaching Booking details from office.
- 18 Fairtrade Fayre, Music Hall, Aberdeen 10am-4pm. More information from Aberdeen Third World Centre, 01224 645650
- 21 International Day for the Elimination of Racial Discrimination

diarydiary

MARCH continued

- 22 World Water Day – Theme: Water and Culture
- 26 SCIAF Sunday
- 31 From Hong Kong to Geneva. Trade Justice meeting. Scottish Parliament, details newsbriefs

APRIL

- 7 World Health Day
- 22 International Earth Day

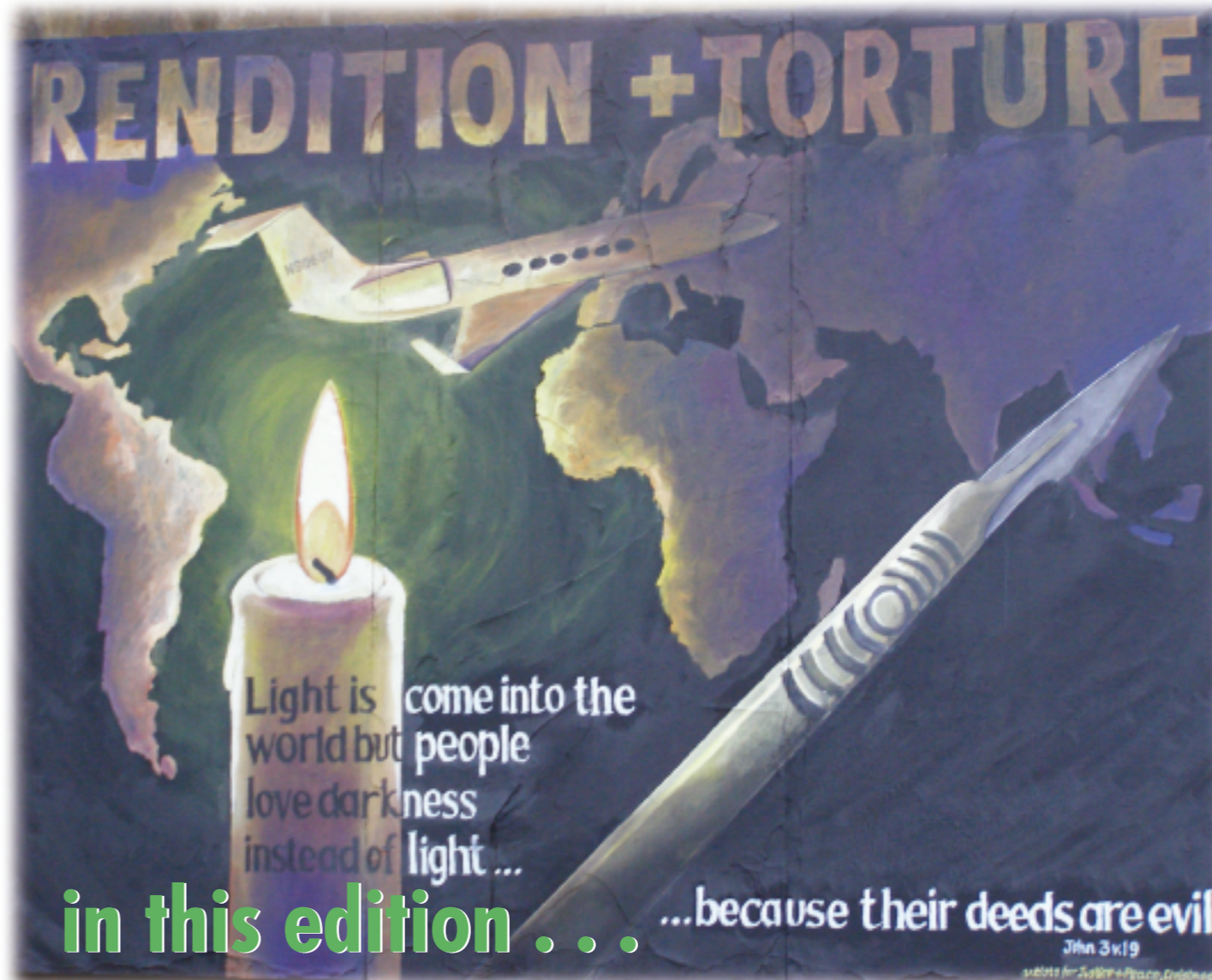
MAY

- 1 International Workers Day
- 3 World Day Against Child Labour
- 16 World Debt Day. Anniversary of Human Chain in Birmingham
- 29 International day of UN Peacekeepers

www.justiceandpeacescotland.org.uk



This large mural by Artists for Justice and Peace, was exhibited outside St John's Episcopal Church in Princes Street, Edinburgh



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Justice and Peace Scotland is the Justice and Peace Commission of the Catholic Bishops' Conference of Scotland; our remit is to have a concern for social justice, human rights, peace, development and the integrity of creation.

Justice and Peace Conference: JOY and HOPE

Celebrating 40 years of Catholic Social Teaching

The legacy of Gaudium et Spes

joy

Saturday 18th March 2006

10.30am – 2.00pm

Registration and coffee from 10.00am

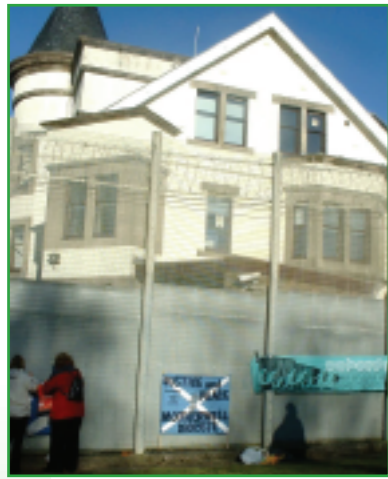
hope

In Renfield St Stephen's Centre, 260 Bath Street, Glasgow

SPEAKERS Rev Chris Boles SJ and Tim Duffy

Including the Scottish launch of
The Compendium of the Social Doctrine of the Church
The definitive collection of Church Teaching

Red Roses at Dungavel	2
Torture Flights	2-3
MPH is History	3-4
Poverty in Scotland	5
Joy & Hope	6-7
The Pope's Love Letter	8
Newsbrief	9
Sciaf Lenten Campaign 2006	10
Make Fairtrade Your Habit	11
Coretta Scott King Quotation	11
Diary	12
Justice and Peace : Joy and Hope Conference Information	12



red roses at dungavel



The sun shone brightly as we gathered outside Dungavel for the third Friends of Refugees Ayrshire **'Burns Day Solidarity Gathering'**.

It was a gathering Arthur West said in his opening remarks, we thought we would never have to make. We thought Dungavel could be shut down within a few months of its opening, but here we were once more standing outside the barbed wire fence of this prison – sorry, detention centre.

There have been many solidarity gatherings and demonstrations outside Dungavel over the past three years - some with hundreds attending others with as few as 12. Justice & Peace activists from far and wide have been present at them all, lending their support to the proceedings. As always the day started with a minute's silence. Once more the Eurydice choir were with us, and what a difference they make with their songs of solidarity.

Ellen Charlton of Motherwell J&P spoke on behalf of the J&P folk present. Ellen had brought red roses with her, Burns' symbol of love. She hoped she had enough for every female detainee and member of staff; for, as she said, God's love has no boundaries, it is for everyone. She read out J&P's policy on asylum, with our emphasis on welcoming the stranger in our midst.

THE ARMY CAMPED AT DUNGAVEL

*The Eurydice choir sings as if at Jericho,
As if the new loud hailer could break Dungavel's walls.
A butterfly, sun-propelled, rides the autumn wind like ocean,
Makes land-fall, leans its burning weight against the steel.
To move a mountain, faith needs such moments of temerity.
We do not know our strength, the butterfly and the choir.*

Elizabeth Rimmer - long time J&P supporter
Inspired by her last visit to Dungavel



J & P supporters from Paisley and Motherwell dioceses listen to one of the speakers

torture flights



Richard McCready, J&P National Secretary, outlines an issue of recent concern.

'Extraordinary rendition' that is the extraordinary name given to a practice allegedly being carried out by the US government with the compliance of other governments, the UK's included. Extraordinary rendition is *'the deliberate transfer of terrorist suspects to foreign countries for interrogation, knowing that torture might be used.'* Extraordinary rendition has been called the *'outsourcing of torture.'* There has been a great deal of controversy in recent months as to whether the UK government has been taking part in this process.

Rendition flights were brought to the attention of the Justice and Peace Commission by local justice and peace activists in Ayrshire who were concerned about what was

alleged to be happening at Prestwick airport. Michael Abbott, the Galloway representative on the Commission, raised the issue and the Commission sent a letter to the Foreign Secretary Jack Straw highlighting our concerns and asking that he ensure that torture flights were not welcome in the UK. (We await Mr Straw's reply.)

Shortly before Christmas Cardinal O'Brien was amongst a group of signatories to a letter to the American Consul in Edinburgh. The letter condemned the use of torture and rendition by the USA and expressed *'repugnance'* at the practices which had been reported. Dr David Lacy, the Moderator of the General Assembly of the Church of Scotland, also signed this letter and the Church and Society Council of the Church of Scotland and the Justice and Peace Commission have been co-operating in raising our concerns about these alleged abuses of human rights.



MAKE FAIRTRADE YOUR HABIT



With over 1,000 Fairtrade certified products available, it's easier than ever to **Make Fairtrade Your Habit** in your everyday shop. This Fairtrade Fortnight you can help spread the word about Fairtrade and the benefits it brings

to farmers and workers in developing countries. Contact the Fairtrade Foundation for an order form or download the Fairtrade Fortnight action guide from the web, with all the information you need to organise an event – big or small. If you have not done anything before, why not organise a Fairtrade coffee break in your workplace? For the more adventurous, what about organising a Fairtrade stall in your area?

Glasgow hopes to become a Fairtrade City during the fortnight, and as we go to press they are awaiting the confirmation of their bid by the Fairtrade Foundation. The certificate handover is due to take place during the Fairtrade Experience which is on Saturday 11 and Sunday 12 March at the Glasgow Royal Concert hall.

The Day Chocolate Company, the company behind delicious Divine and Dubble Fairtrade chocolate, is once again planning a celebratory tour for the Fortnight, where they will be joined by two cocoa farmers from Kuapa Kokoo, the Ghanaian farmers cooperative that supplies their cocoa and which also owns a third of the company. The farmers will be meeting consumers, schoolchildren, local officials, retailers and Fairtrade activists in at least five major towns – and explaining how their lives are changed by Fairtrade and why everyone should make Divine and Dubble their chocolate treat of choice! The Day Chocolate/Kuapa Kokoo tour will take in a guest appearance at the Scottish Parliament, and at the

Fairtrade Fortnight 6-19 March 2006

Fairtrade Experience in Glasgow, and will also include visits to Inverness, Dundee and the Fairtrade Fayre in Aberdeen.

The two farmers joining Day Chocolate for Fairtrade Fortnight are Cecilia Appianim and Comfort Asare-Kwabi. Cecilia is from Asentem, in the Agona Swedru Area in the Central region of Ghana. She is a mother of four and the Kuapa Society Treasurer for her local area. Comfort is from Okanta Aposs, in the Suhum Area, Eastern Region, a mother of six, and the Kuapa Society Secretary for her village.

There are many events organised throughout the country - why not visit Fairtrade Foundation website www.fairtrade.co.uk to find out what is happening in your area.

The Kuapa Kokoo farmers will be visiting Edinburgh One World Shop on Thursday 9 March from 2pm-4pm and Glasgow One World Shop Friday 10 March 6.30pm-9.30pm.



"I believe that there is a plan and a purpose for each person's life and that there are forces working in the universe to bring about good and to create a community of love and brotherhood. Those who can attune themselves to these forces - to God's purpose - can become special instruments of his will."

Coretta Scott King (1927-2006) in her 1969 autobiography - *My Life with Martin Luther King, Jr.*

SCIⁱAF Lenten 2006 campaign

Scotland's aid agency

Margaret Ann McShane,
SCIⁱAF's Communications officer,
introduces this year's Lenten campaign.

This Lent SCIⁱAF is encouraging you to reflect on the lives you have changed through supporting SCIⁱAF and to ask you to continue to make a difference in the months ahead. Lent 2006 marks the end of a year long commemoration of SCIⁱAF's first 40 years. As we reflect on our achievements over the last forty years, we are also looking forward to the challenges ahead and will be making a recommitment to working for justice.

Every Lent we focus on the lives you have touched. In the past we concentrated on Feleke, a little girl growing up in a slum in Ethiopia; Muniyama, a 70-year-old Indian labourer and Keyri, a young girl whose family lost everything in an earthquake in El Salvador. Thanks to your efforts, Feleke has health care and food supplements. Muniyama no longer goes hungry thanks to a new reservoir which irrigates village crops and Keyri's family have a new home. Your efforts are continuing to change lives.

For 40 years the parishes, schools and people of Scotland have reached out through SCIⁱAF to people around the world who struggle to overcome poverty, conflict and disease.

In the 1960s, SCIⁱAF's first emergency appeal for Biafra raised over £3,000. Four decades later, over £2.2 million poured in to help people caught up in the Asian tsunami.

The vision of SCIⁱAF's founders, and the commitment of volunteers and staff down the years were reflected in the huge number of SCIⁱAF supporters who backed the **MakePovertyHistory** campaign and marched in Edinburgh on 2 July. This Lent we are asking you to continue calling for Trade Justice by signing the postcard in your Lent pack which is challenging the government to **'right corporate wrongs'**.

Today over a billion people in the world live on less than a dollar a day. Few are poorer or more marginalised than the 25 million people who are infected by HIV/Aids in Africa alone, and the 13 million children orphaned by the disease. Through SCIⁱAF's Stations of the Cross this Lent you are invited to walk with them on the road to Calvary.

We ask you to renew your commitment to them and to all those who are marginalised

and excluded by poverty, through your prayers and reflection this Lent and by putting your faith into action in the following ways:

HOW YOU CAN HELP:

- *Take an extra Lent pack for a friend. This year, we are asking SCIⁱAF supporters to pick up an extra Lent pack, which contains the Lent box, prayer card and leaflet, and give it to a friend or relative.*
- *Give to SCIⁱAF through your parish or school*
- *Donate regularly by direct debit*
- *Pray for SCIⁱAF and its work*
- *Use the prayer of recommitment which is available as a prayer card during Lent*
- *Pray the Stations of the Cross in your parish (available in Lent)*
- *Support SCIⁱAF's campaigns. This Lent we are campaigning to **'Right Corporate Wrongs'**. Send a postcard to your MP and ensure British companies are held to account for the impact of their activities in the UK and overseas. Make business work for people and planet.*
- *Give your time as a SCIⁱAF volunteer in your parish, school or SCIⁱAF's office.*
- *Join our Partners for Justice Programme for giving, learning and supporting people affected by HIV/Aids, disability, hunger or conflict.*
- *Use your consumer power and buy fairly traded goods*
- **Join SCIⁱAF's 24 hour fast on Thursday, 16th March**

SCIⁱAF's Stations of the Cross are available for the first time on CD with music from the St Mungo Singers, price £6 from SCIⁱAF. The choir will lead the Stations of the Cross in St Andrew's Cathedral, Clyde Street Glasgow on Sunday, 19th March at 3pm.

To find out more, go to SCIⁱAF's website at www.sciaf.org.uk or contact **Claire Canale** on **0141 354 5523**, email ccanale@sciaf.org.uk



Photograph courtesy of Sean Sprague

From all the reports over the last couple of months it is clear that the UK government still has a case to answer with regard to rendition flights. Attempts thus far to tell us that these things do not happen, or if they do happen, there is nothing government can do about it, or that they might happen but no one is tortured, are entirely unsatisfactory. There is evidence to suggest that these flights do take place, the government must assure the public that they are satisfied that torture does not take place. If these flights contain the victims of torture or people on their way to be tortured then the government must intervene.

The teaching of the Church is very clear on the issue of rendition and torture. Speaking in 1982 Pope John Paul II said of torture that, *'Christ's disciple refuses every recourse to such methods, which nothing could justify and in which the dignity of man is as much debased in his torturer as in the torturer's victim.'* **The Compendium of the Social Doctrine of the Church** rightly reminds us that torture cannot be justified in any circumstances (para 404). **The Catechism of the Catholic Church** clearly states that *'torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents, or satisfy hatred is contrary to respect for the person and for human dignity.'* (para 2297)

There are many fine words on this issue in Catholic Social Teaching but there is also a need for action. There will be a public meeting at St John's Episcopal Church, at the west end

of Princes Street in Edinburgh, looking at the issue of rendition flights and the use of torture, on Wednesday 15th March. This meeting is sponsored by Amnesty International, the Peace and Justice Centre and the Justice and Peace Commission amongst others. This will be an event which will allow people to get their voices heard and to encourage them to seek answers from politicians.

The government claims that these flights do not take place but clearly there is much evidence that they do; including government memos which are designed to allow ministers to answer questions without really answering the question. The UK government is worried that if it has been allowing these flights then government ministers are guilty of breaking the law under many of the international treaties which the UK has signed.

It is clear that the UK, along with many other countries faces an increased threat of terrorism and that the government has a duty to protect its citizens. There are those who would say that in light of these threats we need to take drastic action; but many of the drastic actions suggested are illegal and they are also playing into the hands of terrorists. We will never be safe if our safety is only guaranteed by having access to a greater use of force than the terrorists.

Torture is wrong - no matter what the allegation against the person tortured is. The government has so far failed to assure the public that the victims of torture are not being trafficked through UK airports. **Answers are required.**

MPH is history

The last day of January saw the last day of the **MakePovertyHistory** campaign. The decision was made at a meeting of the 540 constituent charities, trade unions and activist bodies which form the UK's **MakePovertyHistory** governing assembly. Forty UK groups opposed its dissolution. But the members will continue to campaign. Despite being subject to attempts at political co-option, celebrity schmoozing and being confused with the UK Africa agenda and Live8, it was one of the biggest mass protests of recent times. Supporters can continue to use the **MakePovertyHistory** slogan and wear their white wristbands. The international part of the coalition, Global Call to Action against Poverty, will also continue to operate.

Since the time of the Jubilee campaign, there has been a need to keep alive public awareness of the issues of debt, trade justice and poverty and its associated evils. The public attention span is limited and subject to an infinity of seductive distractions. **MakePovertyHistory** did this, ironically helped by the brouhaha over Live8. And while it is necessary to point up the shortcomings of political promises, it hardly

encourages people to get involved if they are told that it was all a complete waste of time.

Before moving on to the next stage, a brief audit of the final stages of the campaign might be worthwhile.

TRADE

The WTO meeting in Hong Kong in December would be better consigned to oblivion. Rarely have commentators from the Economist to the World Development Movement been so unanimous in their condemnation. The developed countries' unwillingness to budge over their own internal subsidies, while pushing aggressively for developing countries to open markets to a flood of imports was disappointingly predictable. Agreements have either been deadlocked, or postponed to 2013, i.e. another government's problem. This, far more than the airy promises of Gleneagles, characterises the business as usual mentality. If that's how they behave after a year of concerted pressure ...



DEBT

The G8's debt deal, which has still to be finally agreed by the IMF and World Bank, should be worth up to \$1 billion per year for the 18 countries that qualify (around 20 more could also become eligible). This compares to the minimum of \$10 billion debt cancellation per year needed to help developing countries achieve the Millennium Development Goals.

AID

The Target was that donors should deliver \$50 billion more each year and move towards the thirty year old UN aid target of 0.7% of GDP. In reality, the major donors, particularly the US and members of the EU, have questioned this target. Much of the money being pledged was already committed anyway, The UK has admitted it will not reach its percentage target until 2013.

HEALTH

MakePovertyHistory called for a commitment to universal access to HIV and Aids treatment by 2010 and support of the Global Fund for HIV, TB and malaria. While the developed world can afford the time for leisurely debate about the benefits of abstinence as opposed to condoms, thousands are dying. Private generosity (albeit with our money) is set to overtake structural funding, after a pledge of \$900m (£507m) from the Microsoft boss Bill Gates to help with TB.

NEXT STEPS

One of the consistent three demands of the Trade Justice Movement has been that the UK Government should *'make laws that stop big business profiting at the expense of people and the environment'*. This demand was reinforced by the **MakePovertyHistory** manifesto: *'We need to regulate companies – making them accountable for their social and environmental impact both here and abroad.'*

Two thirds of global trade is carried out by multinational companies. Done well, trade has enormous potential benefits. It can empower individuals and entire communities by enabling them to earn an income, become self-reliant, and lift themselves out of poverty. But unfair trade rules and the

poor behaviour of some multinational corporations mean that international trade has all too often caused harm to poor communities, workers and the environment.

The Corporate Responsibility (CORE) Coalition and the Trade Justice Movement are campaigning for these international rules to be changed in favour of the poor, but they also need the rules which govern the way companies operate to be amended to drive better corporate behaviour and to hold them accountable for their actions when they cause harm. That is why they are now focusing their campaigning on the current Company Law Reform Bill before Parliament.

Under current company law, the primary legal duty of company directors is to maximise profits for shareholders, i.e. drive down costs such as wages and prices paid to suppliers and increase profit margins. There is no general legal requirement on companies or their directors to consider the impact of their business activities on the environment, people or society. For many companies, there is no commercial or financial incentive to consider such issues, especially if such considerations may directly conflict with their legal obligation to promote the financial success of the company. Company law for the 21st century needs to create a framework which encourages companies to be both profitable as well as ethical and sustainable.

Core and the TJM are campaigning for UK company law to be updated. They believe companies can be a force for good in poor countries. And they are not against companies making a profit. But they also believe it shouldn't be a matter of choice whether a company behaves ethically or not.

They are calling for the Company Law Reform Bill to be amended so that directors must take into account the social and environmental impacts of their company's activities. In particular directors must:

- *be aware of the social and environmental impacts of their decisions*
- *take into account the interests of 'stakeholders' (e.g. employees, the environment, suppliers and communities) when making decisions*
- *report on the social and environmental performance of their business decisions and take steps to reduce negative impacts*

WHAT CAN WE DO?

Send the enclosed postcard to your MP asking them to sign EDM 697 *'Modernising Company Law'* and asking your MP to raise CORE and Trade Justice Movement concerns with the Minister for Trade and Industry, Rt. Hon Alun Michael MP. More details www.tjm.org.uk and www.corporate-responsibility.org.

newsbrief . . . newsbrief

CRISISWATCH in their February 2006 issue state that instability continued in 41% of the world's countries. Six conflict situations around the world, Côte d'Ivoire, Kyrgyzstan, Iran, Nepal, Nigeria, and Sri Lanka deteriorated in January 2006. In 73 other countries the situation remained unchanged. Nepal's political turmoil continued ahead of planned 8 February municipal elections and amid a major escalation in violence between security forces and Maoists. Sri Lanka: The situation in is approaching outright civil war: January was the deadliest month since the signing of the 2002 ceasefire. Côte d'Ivoire was shaken by four days of violent rioting. Nigeria: Security deteriorated with a series of apparently politically motivated attacks on oil production in the Delta region. Kyrgyzstan's breakdown gathered force as a string of political murders continued. Iran's nuclear program increased tension with Tehran's breaking of UN seals on three nuclear research facilities and subsequent international efforts to refer Iran to the UN Security Council. Three conflict situations showed improvement in January 2006. Somalia's peace process saw a breakthrough with the signing of the Aden declaration in Yemen on 5 January uniting rival factions of the transitional government. There was cautious optimism for Liberia after the inauguration of Ellen Johnson-Sirleaf as president. And Kuwait became the first Gulf state to democratically replace a leader using a constitutional process. www.crisisgroup.org.

'FROM HONG KONG TO GENEVA' is the title of a meeting taking place at the Scottish Parliament on Friday 31 March at 3.15. The speakers will be David Martin MEP and Malcolm Bruce MP both who were at the WTO talks in Geneva. Open to all it will be an opportunity to question them on the outcome of the Hong Kong talks and the forthcoming talks in Geneva. If you are thinking of going could you let us know by phone or email, not obligatory but will give us an idea of numbers attending.

ASYLUM AMNESTY PETITION GROWS AND GROWS: Over 2,200 signatures have been collected for Positive Action in Housing's online petition condemning dawn raids and calling for an amnesty for Scottish asylum families resident in Scotland for over a year. There is still time to sign this petition, you will find it at www.petitiononline.com/amn2005/petition-sign.html

TRIPLE FUNDING SUCCESS FOR TRAIDCRAFT EXCHANGE: Traidcraft Exchange, the development charity arm of the Christian-based fair trade organisation, is to get more than one million Euros (£726,000) from the European Union to help poor producers in Vietnam, Cambodia and India improve their trading opportunities. It is the first time in Traidcraft Exchange's 24-year history that it has won simultaneous grants from the EU. Collectively, the three grants represent one of the biggest funding successes it has ever achieved. More info from Traidcraft www.traidcraft.co.uk. Tel: 0191 491 0591.

EUROPEAN TRAFFICKING CONVENTION: Since it opened for signatures last May Anti Slavery International have been campaigning for countries to sign the Council of Europe's Convention on Action Against Trafficking in Human Beings. Germany, one of the countries targeted by anti-slavery campaigners, finally signed the Convention on 17 November 2005. This is the only international law that provides trafficked people with guaranteed minimum standards of protection. On 5 January the British Government launched a public consultation on its national action plan against human trafficking. As part of this process, Anti Slavery are urging the Government to sign the Council of Europe's Trafficking Convention. You can take action in the campaigns section of

their website www.antislavery.org or please write to your MP asking them to call on the Government to sign the Convention.

CONTROL ARMS CAMPAIGN: is a campaign jointly run by Amnesty International, IANSA and Oxfam. 2005 was a really successful year for the campaign. The number of governments which publicly support the call for an international Arms Trade Treaty massively increased from 9 to 42, and the Million Faces petition reached its half-way target. This has built real momentum as we head into 2006 - a crucial year for decision making in which a major UN Review Conference on Small Arms takes place. To find out more and to sign up for the Million Faces petition log on to www.controlarms.org Amnesty International has launched a new advert in cinemas as part of the Control Arms campaign. The spoof tele-shopping films will be playing in Vue cinemas throughout Scotland.

SCOTTISH ARTIST SHARON COLMAN has been congratulated for her Oscar-nominated animation *'badgered'*. The short film shows a grumpy badger's response to nuclear missiles being installed next to its set. Sharon, from Balloch, has used her talents to support Scottish CND's campaign against nuclear weapons in the past. She produced artwork which was used to publicise the series of blockades at the Faslane nuclear base. Examples of Sharon's artwork for Scottish CND are available at: www.banthebomb.org/newsevents/2006/badger.htm

THIRD WORLD DEBT Rich countries are demanding that Nigeria, one of the world's poorest countries, hands over £7.2 billion as part of an overall debt deal which will also see about £12 billion of debt cancelled. The UK is the biggest beneficiary, taking £1.7 billion that should be spent on poverty reduction instead. Join WDM's campaign and *'Get shirty now'* email Gordon Brown or send him an old shirt demanding *'Don't take the shirt off Nigeria's back!'* Visit www.wdm.org.uk/campaigns/debt/ for details of email.

JUBILEE SCOTLAND'S new campaign *'Cut the Strings'* is up and running. We will have details and postcards to send in the next magazine but visit www.jubileescotland.org.uk to find out more.

HUMAN RIGHTS SCOTLAND have developed Survival Awareness training with Ghazi Hussein (writer in exile) and Nabil Shaban to raise awareness of the needs of people surviving torture, violence, and abuse. The package they have developed is an innovative and creative approach to training on challenging issues. It will improve services to people with Post Traumatic Stress Syndrome and related problems, and will increase awareness of the relevance of Human Rights legislation to everyone in Scotland – thoughtless service provision may mean that organisations are in breach of Article 3. Survival Awareness training will take place at Renfield St Stephen's Church, 260 Bath Street, Glasgow G2 4JP on Monday 27th or Tuesday 28th February. Please call Human Rights Scotland for further details on 0141 352 6944.

STOP VIOLENCE AGAINST WOMEN - INVOLVING MEN: Amnesty International together with Men's Health Forum Scotland will be holding an innovative conference on involving men in campaigning against violence against women. It will be held in Dundee on Thursday 30 March. They are aiming for a male-majority audience, so if you are a man or able to bring a male colleague – please sign up! Details: www.amnesty.org.uk/scotland/

the pope's love letter



Pope Benedict's first encyclical, **Deus Caritas Est**, was published on 25 January, Burns' Night. While both men write of love it is unlikely that their views would have much in common.

Participating in the press conference which launched the encyclical were Cardinal Renato Raffaele Martino, President of the Pontifical Council for Justice and Peace, Archbishop William Joseph Levada, Prefect of the Congregation for the Doctrine of the Faith, and Archbishop Paul Josef Cordes, President of the Pontifical Council Cor Unum, the pontifical coordinating agency of charity work. This spread of representatives gives some idea of the encyclical's constituency.

Notable for Justice and Peace are sections 26-29. In his remarks, Cardinal Martino made reference to that part of the Encyclical in which the Pope considers the relationship between justice and charity, indicating certain points concerning jurisdiction of the Church and her social doctrine and the jurisdiction of the State, in the achievement of a just social order.

After highlighting how the building of social and state order is not immediately incumbent upon the Church but rather upon the political sphere, the Pope points out that *'the Church is duty-bound to offer, through the purification of reason and through ethical formation, her own specific contribution towards understanding the requirements of justice and achieving them politically.'*

The Holy Father, Cardinal Martino went on, *'affirms that, in building a just social order, the duty of the Church with her social doctrine is that of reawakening spiritual and moral forces.'* In this context, he continued, *'lay people, as citizens of the State, are called to participate directly in public life.'* Their mission *'is to mould social life appropriately, respecting its legitimate autonomy and cooperating with other citizens, according to their respective areas of jurisdiction, each under their own responsibility.'*

'The presence of lay people

in the social field,' the cardinal continued, 'is here conceived in terms of service, a sign and expression of charity which is made manifest in family, cultural, working, economic and political life.'

Deus Caritas Est is a sustained and elegant meditation by the Pope on the meaning of love in the Christian tradition, not a social encyclical. It does however sustain the view that Church and State have their appropriate spheres of action: justice for the state and charity for the Church. Nevertheless, Catholic Social Teaching has an integral part to play:

In today's complex situation, not least because of the growth of a globalised economy, the Church's social doctrine has become a set of fundamental guidelines offering approaches that are valid even beyond the confines of the Church: in the face of ongoing development these guidelines need to be addressed in the context of dialogue with all those seriously concerned for humanity and for the world in which we live. (DCE, 27).

In many respects this view is a continuation of one expressed by Pope John Paul II that justice is only fully consummated in love (Dives in Misericordia, n12). It is given powerful expression in Benedict's acknowledgement of the necessary interplay:

Love—caritas—will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering which cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable. The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern. We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need. (DCE, n28).

It would be an interesting exercise for justice and peace groups to use parts of these paragraphs 26-29 (and particularly n28) of the encyclical as introductory meditations for group meetings. The encyclical is available through the Justice and Peace website.

Tim Duffy

poverty in scotland

Poverty is in some ways the root issue of justice and peace. It is easy to decry the injustice of deprivation; perhaps less easy to make any significant sacrifice in our own lives to meet the need. It is even more difficult when such personal sacrifices pale into insignificance by comparison with the structural adjustments of international finance aimed at maximising profit, regardless of the victims.

The utter destitution which this imposes on so many of our fellow humans abroad can divert attention from the relative deprivation, a poverty no less real, on our own doorstep. Once, there was kind of contentment in the ignorance of anything other than our own poverty. Now modern communications and media mean that knowing how others live can add to poverty a further burden of resentment.

Using the definition of income poverty held by other EU countries – as households with less than 60% of the national median disposable income after housing costs – a fifth of the UK population are still living in poverty. This is an improvement over the last 10 years, but still well short of the figures 25 years ago. In Scotland, almost a million people live in poverty measured by this standard.

In 2004, the New Policy Institute reported through the Joseph Rowntree Foundation on poverty and social exclusion in Scotland. The Institute has now updated this analysis for all the latest data. Their key findings are given below, but for anyone interested, a fuller commentary which will be subject to regular update can be found at www.poverty.org.uk

Overall levels of income poverty continue to fall, particularly among pensioners and children. But almost a million people in Scotland still live in income poverty and beneath the overall progress there are some particular areas of concern:

- *The number of working-age adults without dependent children who are in income poverty has increased from around 300,000 in the mid-1990s to almost 400,000 in recent years.*
- *A third of all working-age disabled adults in Scotland are in income poverty, double the rate for their non-disabled counterparts.*
- *Almost half of all lone parents in Scotland are in income poverty, three times the rate for couples with children.*
- *There are 200,000 people of working age who want work but who are not officially unemployed; many are disabled people or lone parents. This figure has declined by only a small amount over the last decade.*
- *While work strongly reduces the risk of being in poverty, it does not eliminate it: two-fifths of the people in working-age households who are in income poverty now have someone in their household in paid work.*
- *A third of all employees in Scotland earn less than £6.50 per hour. Half of all part-time workers earn less than £6.50 per hour, most of them women.*
- *The risk of low pay is much greater for those with poor or no educational qualifications: for people aged 25 to*

50, almost half of all those who are in work, but lack a Higher grade or above, earn less than £6.50 per hour.

- *Scotland's health is worse than either the rest of Great Britain or Europe on a range of indicators, from premature deaths to dental health among children. Within this country, there are also substantial inequalities between different parts of Scotland and between different groups within the population.*

Last September, Lord Richard Best, Chief Executive of the Joseph Rowntree Foundation gave the Scottish Urban Regeneration Forum annual lecture on Poverty as the Key Challenge to Regeneration (available to download from the J&P website). After outlining the situation in Scotland he went on to express concern that despite existing good ideas for providing work based ways of getting out of poverty which link into the taxation and benefit systems, there seems to be a lack of government commitment in deprived areas. Crucial to this success is education and skills training.

He goes on to discuss the importance of place or neighbourhood as a root problem of poverty. The best personal aspirations can be smothered by a prevailing culture of non achievement, a lack of opportunity and facilities and the disempowering lack of involvement of the local community in any schemes for regeneration.

A further difficulty is the historic problem of public attitudes. There are still too many people who see poverty only as a blameworthy personal failure, a kind of moral delinquency. Crucially, however, he says, *people do change their views when the facts are properly presented to them. They begin to see that being poor does not make you a 'bad parent' but that it is difficult to be the best of parents when living on benefits and stigmatised by your status and your address. People begin to understand the indisputable evidence that poor families mostly spend increased income on meeting children's needs, rather than cigarettes and booze. Above all, ordinary people are distressed to hear the voices of children and adults who are experiencing poverty.*

Lord Best concludes by pointing out that the means for reducing poverty and regenerating communities are accessible, but that far greater public awareness and support are required. He also quotes what Gordon Brown said in the Joseph Rowntree Foundation's Centenary Lecture in 2004: he said he needed more pressure placed upon him from the public and the media before he could make poverty the priority he wished.

There is currently a proposal for a Poverty Commission in Scotland to be set up to examine and publicise the issues in a public forum. Supported by a wide body from Scottish civic society, including the churches, there is real hope that such a commission might give a coherent analysis and suggest policies free of the taint of party politics. It might also provide a source for the kind of pressure the Chancellor says he needs.

Tim Duffy

joy & hope

In preparation for our conference, Tim Duffy outlines the final document of Vatican II

Have you, dear reader, ever read **Gaudium et Spes**, the Pastoral Constitution on the Church in the Modern World, which was one of the chief accomplishments of the Second Vatican Council? The last and the longest of the Council documents, it was approved by a vote of 2,307 to 75 of the bishops assembled, and was promulgated by Pope Paul VI on December 7, 1965, almost the last act of the Council.

It wasn't really meant to happen. Prior to the Council there were many in the Church quite happy with the Barque of Peter as a battleship filled with the Church Militant, fuelled by an absolute truth as it sailed to its heavenly destination. When the Council was announced, it was seen as largely housekeeping, clearing up the business of Vatican I, incomplete because of the French invasion of the Papal States almost a century earlier. And while thinking in centuries is a popular caricature of the Church, a lot of thinking had gone on in the meantime: thinking against a background of enormous social change.

The Church could no longer simply be described in terms of shepherds and sheep. Major developments had occurred such as industrialisation, universal education, the changing role of women and the function of the welfare state in providing health and education services previously supplied by the Church. Particularly since the end of World War II, in the developed world there was an optimism that technology would soon resolve most if not all of humanity's traditional threats: poverty, disease, hunger and oppression. Although they were not yet a decisive constituency

many of the council fathers at Vatican II were natives of developing nations, raised in non-European cultures. While Europeans still tipped the balance with over 1,000 bishops attending, Vatican II was the first time a council contained 489 bishops from South America, 404 from North America, 374 from Asia, 84 from Central America and 75 from Oceania.

Gaudium et Spes was notable for confronting the world in a spirit of acceptance rather than the more suspicious traditional manner. Its expressed methodology was to examine the social reality *'in the light of the gospel and human experience'* (n46). This scrutiny of the *'signs of the times'* (n4) was historical and cultural evaluation rather than a tick box of orthodoxy, and took account of developments in technology as well as the human sciences. Yet it was rooted in the tradition of the church deriving from divine revelation. It was at once a survey, a doctrinal constitution, and a pastoral document; an example of the see-judge-act process at the highest level.

The problem for some, not least the young Fr Joseph Ratzinger who wrote an official commentary on the document, was that *aggiornamento* (literally bringing the church up to date) might in fact be little more than a capitulation to a modern secular agenda. It is a tension that is still with us.

Created in God's image, we are yet enmeshed by sin. Yet through Christ, the *'New Man'* and the Church, we are enabled to live in the dignity of the human person. We live in interdependence with one another in society which, albeit often compromised by selfishness, is called to order its institutions towards the

Common Good (n26). Humans are essentially equal, with fundamental human rights which require the work of social justice to be fully implemented (n29).

We are endowed with freedom, intelligence and moral discernment, all of which we are expected to use as spiritually formed Christians in the world.

After a section on marriage, the second section of the letter turns to the issue of living out our faith in the world harmoniously with our culture.

Fundamental problems of socioeconomic life such as materialism and the imbalance between rich and poor (n63) are clearly identified. These considerations bring forth an equally clear statement of Catholic economic principles: the primacy of labour in economic life (n67); the universal destination of all created things; and the right to private property, modified by human needs (n69). The last phrase of this chapter, *'perfecting the work of justice under the inspiration of charity'* (n72) might be the motto for those sections of Pope Benedict's recent consideration of these issues.

Moving to politics, the constitution points out that the Church is not to be confused with the political community. The Church is a *'sign and a safeguard of the transcendence of the human person'* (n76). Or, as it has been well expressed, everything is politics, but politics isn't everything. Nevertheless, there is a valid political vocation and *'civic and political education is supremely necessary for people, especially the young'* (n75).

Written at the height of the Cold War,

Gaudium et Spes cannot but be aware of the threats to peace, which it reminds us (quoting Isaiah) is *'an enterprise of justice'*. Only two months before, Pope Paul VI had spoken at the UN: *'No more war, war never again... it is peace which must guide the destinies of peoples and of all mankind.'*

'If peace is to be established, the first condition is to root out those causes of discord between people which lead to wars, especially injustice. Much discord is caused by excessive economic inequalities and by delays in correcting them.' (n83). These observations lead to the final section of the constitution, which suggest the strengthening of the international community and the development of means of economic and political cooperation. Christians are urged to be a part of this cooperation through dialogue and action for a better world (n92). The closing paragraphs, admittedly general, strike a tone of hope and optimism that is of its time.

For many Catholics, **Gaudium et Spes** was the spur to a lifetime of social concern. Its leading ideas became part of the currency of emerging lay apostolate. Unlike other documents which spoke largely to theologians, this one gave authorisation and resources from the Church's tradition to a developed world where political activism was much more of a concern for young, middle class and well educated baby boomers. And, if it seems a long time ago, it is worth remembering that Vatican II took place in the time between the Beatles' classic albums *Please, Please Me* and *Rubber Soul*.