

# diarydiary

## FEBRUARY

- 24 **Bin the Bomb March and Rally Glasgow.** Assemble 12 noon George Square. Speakers include: Cardinal Keith Patrick O'Brien and Rev Alan McDonald (Church of Scotland, Moderator)
- 26 **Climate Change Kills.** Glasgow World Development Movement Public Meeting, Transport House, 290 Bath Street, Glasgow, 7pm. Speakers: Ricardo Navarro, Environmental activist, El Salvador, and Kirstie Shirra, Head of Campaigns, WDM Scotland.
- 26 **Fairtrade Fortnight** begins. [www.fairtrade.org.uk](http://www.fairtrade.org.uk)
- 27 **Gonzaga Lectures 2007: The Morality of Nuclear Deterrence and the Case Against Replacing Trident.** His Eminence Cardinal Keith Patrick O'Brien. St Aloysius College Hall, Glasgow at 7.30pm. Admission Free.

## MARCH

- 1 **International Death Penalty Abolition Day**
- 1 **International Treaty to Ban Landmines** became effective in 1999
- 1 **Middle East Festival Lecture** with Jean Vanier, 'Spirituality and the Civilisation of Love.' Usher Hall, Lothian Road, Edinburgh. 7pm-9.30pm. Doors open 6pm. £9/£7 (Concessions). Contact: Usher Hall Box Office, 0131 228 1155
- 5 **International Treaty on Non-Proliferation of Nuclear Weapons, 1970**
- 6 **Educating in a Time of HIV/AIDS.** Fr Jim Keenan SJ, Lauriston Jesuit Centre, Lauriston Street, Edinburgh. 7.30pm. More information, Fr Chris Boles SJ, 0131 477 5795. [cboles@lauriston.org.uk](mailto:cboles@lauriston.org.uk)
- 6 **Gonzaga Lectures 2007: The Need for a More Just World Order,** the Rt. Hon Clare Short MP. St Aloysius College Hall, Glasgow at 7.30pm. Admission Free.

## MARCH CONTINUED

- 7 **HIV/AIDS: The Expanding Ethical Challenge.** Fr. Jim Keenan SJ, Melville Room, Gilbert Scott Building, Glasgow University, 5.00-6.15pm. Drinks will follow in the Dept of Theology & Religious Studies. All welcome. More information [j.clague@arts.gla.ac.uk](mailto:j.clague@arts.gla.ac.uk)
- 8 **UN Day for Women's Rights and International Peace - International Women's Day**
- 18 **SCIAF Sunday**
- 20 **Gonzaga Lectures 2007 - The Morality of Nuclear Deterrence and the Continuation of British Capability.** Sir Michael Quinlan (Former Permanent Under-Secretary of State at the Ministry of Defence) St Aloysius College Hall, Glasgow at 7.30pm. Admission Free.
- 22 **World Water Day**
- 24 **Assassination of Archbishop Oscar Romero 1980.** Mass at Sacred Heart, Lauriston Street, Edinburgh. at 6.30pm, to commemorate Romero's assassination. Cardinal O'Brien will preside.
- 25 **Bicentenary of UK Parliament's Abolition of Transatlantic Slave Trade**
- 26 **40th Anniversary of Populorum Progressio.**
- 27 **Gonzaga Lectures 2007 - Ethical and Social Issues.** Professor John Haldane (Professor of Philosophy, University of St Andrews) St Aloysius College Hall, Glasgow at 7.30pm. Admission Free.

## APRIL

- 6 **Good Friday**
- 7 **World Health Day**
- 8 **Easter Day.** He is risen Alleluia!

## MAY

- 1 **St Joseph the Worker, International Workers Day**
- 3 **World Press Freedom Day**

Full details and links on the events page on our website [www.justiceandpeacescotland.org.uk/events.shtml](http://www.justiceandpeacescotland.org.uk/events.shtml)

Issue 1 : 2007



# POPULORUM PROGRESSIO



## 40TH ANNIVERSARY

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# keeping the public trust

It can't be much fun being a politician. Down there with the used car salesmen and estate agents when it comes to trust, you are a handy scapegoat for public cynicism. Given the enormous implications of many political decisions, and the pathological inability of most politicians to admit they got it wrong, their shortcomings tend to be writ larger than our own.

Nor is it just political shortcomings. An aggressively prurient media likes nothing better than a political scandal, which usually means a scandal about anything other than politics but involving a politician.

Of course as George Walden remarked: *'The public say they are getting cynical about politicians. They should hear how politicians talk about them.'* Any kind of public service is going to invite a degree of projection. One has only to think of Blairism or Thatcherism, terms that are used in certain circles as if they were sects of devil worshippers. The irony is that many of the people who like to project the source of all ills on to a government, have done quite nicely out of the very policies they decry. Hypocrisy over education, health, transport, property dealing and general profiteering is hardly restricted to politicians.

During the next few months, in the run up to the Scottish elections in May, there will be plenty of opportunity for vilifying politicians. And of course it is usually the lazy option since it saves examining the issues. In the debased media climate which prefers personal confrontation to reasoned consideration, politics is increasingly seen as a branch of light entertainment. Public involvement is often as much about self advertisement as reasoned debate, as a glance at the comment space of online newspapers readily demonstrates.

This is hardly surprising when much of the content of politics has been reduced to marketing. The crucial question is not *'is this policy right?'* but rather *'how do we sell it?'* It is also one of the fallacies of a postmodern and pluralist society that there is no longer a moral consensus in which policies can be rooted. And since there is no longer supposed to be any unifying narrative that binds society, the best we can hope for is some sort of workable expedient that

apparently doesn't cost too much. (Except for national security, where endless amounts of money can be earmarked to secure us – and the defence industry – from dangers as yet unspecified.)

Perhaps the words of *Gaudium et Spes* seem a little dated and idealistic in a world at once more linked and yet more disconnected. Yet they offer something more stable than the mixture of self serving commercials and irrelevant hatchet jobs which will be the bulk of political commentary between now and May.

*75 So that all citizens will be able to play their part in political affairs, civil and political education is vitally necessary for the population as a whole and for young people in particular, and must be diligently attended to. Those with a talent for the difficult yet noble art of politics, or whose talents in this matter can be developed, should prepare themselves for it, and, setting aside their own convenience and material interests, they should engage in political activity. They must combat injustice and oppression, arbitrary domination and intolerance by individuals or political parties, and they must do so with integrity and wisdom. They must dedicate themselves to the welfare of all in a spirit of sincerity and fairness, of love and of the courage demanded by political life.*

*76 It is very important, especially in a pluralist society, to have a proper understanding of the relationship between the political community and the church, and to distinguish clearly between the activities of Christians, acting individually or collectively in their own name as citizens guided by the dictates of a Christian conscience, and what they do together with their pastors in the name of the church.*

*The church, by reason of her role and competence, is not identified with any political community nor is it tied to any political system. It is at once the sign and the safeguard of the transcendental dimension of the human person.*

Tim Duffy

# dennis canavan steps down

It is sad to hear that Dennis Canavan is stepping down from full time political involvement. A conviction politician rather than a party hack, he hasn't softened with the years. A diligent constituency politician, he was not afraid of taking politically unpopular stances.

His deselection was one of the more disgraceful chapters in the manipulation by New Labour apparatchiks. It made his triumphant return with the biggest majority in Holyrood all the sweeter. He has been a reminder in a time of grubby compromise and fallen idols, that there is still a place for outspoken politics, whether or not we agree with the agenda.

Dennis has been a good friend to Justice and Peace down

the years. Memorably as the keynote speaker at the Annual Conference in 2000, he fired up the audience.

It is a personal matter, of course, but no one could fail to be moved as he spoke of the bewildering early death of a second son recently and the serious illness of a third as part of the reason for giving up full time politics.

Spending more time with the family here has an unaccustomed and bitter edge. We wish him a period of peace and respite and hope with him that he can find a place in public service in the future. And a few more of his ilk wouldn't go amiss in current politics.

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# fairtrade scotland conference 2007



Over 180 delegates from across Scotland gathered in Perth on 27 January. Main speakers for the day were Patricia Ferguson, Minister for Tourism, Culture and Sport, who also has responsibility for International Development, and Duncan Rees, chair of the Wales Fair Trade Forum.

The idea behind the conference was to take the first steps towards establishing a Scottish Fair Trade Forum. Holyrood already has in place a Cross Party Group, working towards Scotland becoming a Fair Trade Nation. Unlike other cross party groups in the Parliament, this one is chaired by a Scottish Cabinet Minister, Patricia Ferguson, and has representatives from each of the political parties including a representative of the group of independent MSPs. It also has the personal support of First Minister Jack McConnell.

The Forum will be a way of engaging all who work for Fairtrade, including the NGOs. But just as importantly, it includes the grassroots activists who have been selling fair trade goods in halls up and down the country for years and the many Fairtrade Town and City groups who are mostly made up of such activists; not forgetting all the others involved in the movement. When the Forum is established, it will bring together politicians, NGOs and activists. And as Duncan Rees reminded us in his speech, becoming a Fairtrade nation or town or city for that matter, is not about obtaining kudos for the nation or town; rather it is about helping those in the developing world.

The morning workshops focused on the structure of the Forum, and everyone was invited to give their opinion. The answers will be collated by the current working group and brought to a future AGM where it will be voted on and a management group will be elected.

In the afternoon people chose a workshop. The workshops were split into sectors by interest: Business and Retail, Procurement, Education, and Action Groups and Local Authorities. We looked at the suggested criteria for a Fair Trade Scotland, including ethical and fair trade public procurement by Government Departments and Local Councils in line with current best practice. Again the outcome of the workshops will be collated and brought to the future AGM.

As Patricia Ferguson said in her speech, the criteria are not set in stone. A Forum is expected to evolve over time and politicians cannot deliver a fair-trade nation in isolation. It requires the people of Scotland to be involved for an inclusive, democratic, transparent and accountable Forum.

A mapping exercise also took place, in which delegates put stickers on a map of Scotland to show who is doing what and where. It was interesting to see the extent of involvement across the country. A summary with the conclusions of the conference will be sent to all delegates and will also appear on the Justice and Peace website.



Speaker: Duncan Rees  
Chair of Wales Fair Trade Forum

CC

# fairtrade fortnight

This year's theme is *'Change Today Choose Fairtrade'*, and with over 2,000 certified products available, it is easier than ever to fill up your shopping bag with Fairtrade products. There are lots of events taking place up and down the country on the theme of Fairtrade, including breakfasts, supermarket stalls, competitions, poster exhibitions and much more. In addition producers will be touring the country, telling of their own experiences and the difference Fairtrade has made to their lives. A full list of all events is available on the Fairtrade Foundation website:

[www.fairtrade.org.uk](http://www.fairtrade.org.uk)

In addition to the above The Fairtrade Experience - Scotland biggest Fair Trade Event, sponsored by the Scottish Co-op, will take place in Glasgow's

Royal Concert Hall on the 3 and 4 March from 11am to 6pm. There will be over 30 stalls, international speakers, live music, children's activities and much more. Cost adults £1.00 children free. Further details at:

[www.handupmedia.co.uk/events.html](http://www.handupmedia.co.uk/events.html)

The Global Journey Banner, which has travelled the globe with a procession of people behind it in all continents, will be arriving in Glasgow on the 3rd of March, and the Fairtrade Experience will be the first event in the UK to welcome the banner. You can join the procession from George Square at 1pm as it makes its way to the Concert Hall.

Remember if we make a positive choice to buy Fairtrade we can help change the lives of millions of producers in developing countries, so spread the word.

# oscar romero

## a prophet for justice, peace & human rights

*Julian Filochowski was formerly Director of CAFOD and was a friend of Archbishop Romero. Here he outlines a new venture.*

A new charity, the Archbishop Romero Trust, had its public launch in January this year. The Trust will promote Oscar Romero's life and teaching and raise money to finance projects to continue his work for social justice and human rights in Central America. Cardinal Keith O'Brien is one of its Patrons and we hope it will have the strong support of the Justice and Peace movement in Scotland.

Archbishop Romero was shot dead with a marksman's bullet as he offered the bread and wine at mass on March 24th 1980. He paid the ultimate price for his fidelity to the gospel and the option for the poor.

Looking back today he stands out as one of the great prophetic figures of the post Vatican II Church. He was a man of profound personal spirituality and a bishop of unshakeable loyalty to the magisterium of the Church. Gaudium et Spes ran through his veins: he was immersed in the joys and anxieties of his suffering people. In his daily life and in all his ministry as archbishop he was **'the option for the poor'** made flesh. His love for his people was palpable and in the end he gave his life for them.

Romero is on the road to canonisation. His Cause is in Rome and it seems there remain no fundamental obstacles to beatification. It can only be a matter of time now - a martyr of the 20th century and a saint for the 21st. At the Memorial Mass for Romero in 1980, in the week after his funeral, Cardinal Basil Hume said **'It would be wrong for me to anticipate the mind of the Church but I do believe that one day Oscar Romero will be recognised as a saint of the Church'**. 2007 will surely bring us closer to the realisation of that prophesy.

The Archbishop Romero Trust has been founded to celebrate his life and death in memorial liturgies and to promote private prayer for his beatification, to foster study of his life and teachings, and to finance small projects in his memory. It has already funded the refurbishment of Romero's little house at the cancer hospital which has become a place of pilgrimage. The vestments and clothes on display there, which he was wearing at the time of his martyrdom, were in danger of decay and disintegration because of the heat and humidity. At the same time SCIAF joined with the Trust in financing an educational project on Romero's martyrdom for the parishes and Catholic schools of El Salvador.

We have organised talks, sermons and days of recollection. On Ascension Day this year, May 17th, we plan to bring Mgr Ricardo

Urioste, Romero's former Secretary and Vicar General, to Scotland to concelebrate Mass and preach in Edinburgh Cathedral

and later to speak at a **'Romero Evening'**. Please put it in your diary now.

On Saturday March 24th, which is **'Romero Day'**, there will be a special Mass at Sacred Heart, Lauriston Street in Edinburgh at 6.30pm to commemorate Romero's assassination. Cardinal O'Brien will preside. Another date to note down.

The Trust is now a registered charity and you can learn more about it from the brochure enclosed with this mailing. Your donations and membership of the **'Friends of Romero'** association that we are setting up alongside the Trust would be greatly welcomed. Please fill in the form inside the brochure.

Since Romero's assassination the Catholic Church in Scotland has been loyal to his memory and has consistently shown its solidarity with the people and the Church of El Salvador. Our priests have served there in difficult and dangerous assignments and, following in Romero's footsteps, they have stood right alongside the poor in their struggles for survival. Scottish Bishops have taken part in delegations and visited the country regularly to offer the support of the Scottish Church. At a critical juncture eight years ago Cardinal Winning wrote personally to Pope John Paul II strongly backing Archbishop Romero's beatification. Edinburgh priest Fr Tommy Greenan, who was in El Salvador for a number of years, has written extensively and beautifully (but unfortunately in Spanish) of Romero's glorious ministry likening him to St John Chrysostom, a bishop of the Eastern Church martyred 1600 years ago.

But Archbishop Romero is alive today in the hearts of millions of Latin Americans. He has inspired Christians all over the world to give themselves selflessly putting into practice the Charter of Compassion which is the Beatitudes. His homilies and writings are full of timeless evangelical wisdom for a Church in pursuit of justice in this globalising world. Romero shows that we cannot endlessly trot out the phrase **'the option for the poor'** and yet avoid engagement in the messy crises of the world. He remains a model bishop and an example for us all now.

One day soon we must proclaim him the Patron of our Justice and Peace movement.



# trident calling

## to account

An interesting possibility has emerged on the future of Trident in Scotland. Nationalist MSP Michael Matheson will begin the process of introducing anti-Trident legislation to the Scottish parliament.

He intends to introduce a bill that will make it a criminal offence to plan for using any of the nuclear weapons stationed in Scotland. If it became law, the Private Member's bill would see military and political figures including the

Prime Minister liable to criminal charges for firing or ordering the firing of nuclear weapons based in Scotland. It comes on the back of Green Party proposals to use environmental legislation to prevent the moving of Trident related materials around the country.

Advocate John Mayer, who successfully defended Trident protestors on the grounds that they were trying to prevent a crime against international law, was responsible for drafting the bill with Matheson. While defence is a reserved issue, this proposal pursues Trident through criminal justice which is a devolved issue.



## moderator's invitation

The Right Rev Alan McDonald, Moderator of the Church of Scotland, has sent out the following invitation. **'As you know, HM Government have confirmed that the parliamentary vote on the replacement of Trident will take place during the month of March.**

**I thought it might be helpful if there was an opportunity for an act of prayer and witness at the beginning of March, to draw attention to the moral and theological opposition of the Churches in Scotland.**

**St John's Episcopal Church at the West End of Princes Street in Edinburgh has a long history of hosting such occasions and offers lunchtime prayers every weekday at 1pm. St John's has kindly agreed to host prayers on Thursday 1 March at 1pm for approximately 20 to 25**

He said: **'You might think of it as tugging the rug from underneath the commanders by taking away the right to command, the right to programme, those things that directly lead to a threat or use, then the whole purpose of the Faslane infrastructure becomes impossible.'** And by a further twist, says Mayer, **'We know physically that a Trident-free Scotland is a Trident free UK because physically and geologically there is nowhere else in Britain capable of accommodating the Trident fleet.'**

Michael Matheson is quoted as saying of his anti-nuclear bill: **'It will seek to criminalise those responsible for the preparations needed to use nuclear weapons based in Scotland, while protecting the rights of Scottish workers... Members of the Scottish parliament have a moral responsibility to oppose the proliferation of new nuclear weapons in Scotland. I look forward to working with interest groups, churches, elected politicians and the public to prevent the replacement of Trident on the Clyde.'**

The proposals may have limited prospect of success in the current parliament. A new parliament may have a different complexion. They do however represent a real attempt to oppose Trident from within the parliamentary system, along with the institutions of civil society. The response of a source **'close to the First Minister'** deplored **'criminalising neutral civil servants who simply carry out the policies of a democratically elected government.'** With weapons of mass destruction, this depressing attitude is dangerously similar to Adolf Eichmann's defence that he was only obeying orders.

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**minutes. The prayers will have a particular focus on Trident, and the vote in Parliament. St John's will organise the service but I am sure it would be a powerful witness for Christ if we were able to be there together. Please encourage others within your Church to attend.'**

The ecumenical witness against Trident has been crucial. The Moderator's invitation can serve as an example for local ecumenical services elsewhere at around this time for those who cannot manage to St John's.

It would also be useful to suggest a bidding prayer for the last Sunday in February and/or the first Sunday in March, along the lines of: **'Grant wisdom and discernment to our politicians as they are asked to vote on the future of the UK's nuclear weapons.'**

## please remember, don't forget... reminder

The majority of subscriptions to the J&P Magazine are due for renewal at this time. We would be grateful if all subscribers and/or groups would renew their subscription by returning the form included with the magazine. Many thanks if you have already renewed your subscription for 2007, and thanks also to those who pay by standing order. If you would like to pay your subscription by standing order please contact the office.

We are not increasing the subscription rate this year, so it is vitally important that if you wish to keep receiving the magazine you pay your subscription promptly.

We would also like to take this opportunity to thank everyone who contributes by standing order to the research and development fund.

# unjustwage = graveinjustice

**National Secretary Richard McCready highlights a fundamental principle of Catholic Social Teaching.**

**A** concern for the poor has to be central to the concerns of justice and peace and the concerns of everyone who wants to promote social justice. It is easy to be concerned for the poor in the developing world but we must also have a concern for the poor in our own country. With the Royal Society of Edinburgh Archbishop Conti organised a conference which looked at poverty in Glasgow. It might be argued that there is no absolute poverty in Scotland today but we cannot have a real community if some members are left behind. Those who enjoy an affluent lifestyle in Scotland today also must ask how their lifestyle impacts on others in Scotland.

Pope Leo XIII in 1891 highlighted in the great encyclical *Rerum Novarum* many issues which sadly we can still see in Scotland today. Leo XIII wanted to promote a just ordering of society.

In the UK today there are many schemes aimed at alleviating poverty but one of the groups most affected by poverty is the working poor. It is wrong that many people in

work find that their families are worse off due to the way in which the benefits system works. The church has taught that the *'just wage is the legitimate fruit of work.'* This wage should include enough to provide for the worker and for his or her dependants. It *'must not be below the level of subsistence.'*

The current government has done much to deal with these issues but there is still much more to do. About 1.2 million people now receive the minimum wage; this is £5.35 per hour if the worker is 22 years old. The Minimum Wage is a welcome tool against poverty but there is much more to do.

Many campaigners such as Church Action on Poverty are calling for a Living Wage rather than a Minimum Wage, the Living Wage is set at £6.80. This is a level which would be enough to keep people out of poverty and not reliant on in-work benefits.

We should ask MPs to campaign for increases in the Minimum Wage and turn it into a Living Wage. But we should also examine our own actions. Do we directly employ people who receive an unjust wage? Do we indirectly, through our own purchases, employ people who receive an unjust wage? It is a grave injustice to deny a just wage. This is a challenge for all of us.

# a tale of two forums

**Two recent contrasting meetings sum up where the development debate has reached.**

**I**f one wanted confirmation of the development gap that still exists, one need only look at two recent self proclaimed World Forums.

Davos in Switzerland is a winter resort for the rich and since 1971 has hosted the World Economic Forum. This year more than 800 CEOs and chairmen from the world's leading companies participated. Other major categories of participants from around the world, included 24 heads of state or government, 85 cabinet ministers, 24 ambassadors and 58 heads or senior officials of international organisations. More than 482 participants from civil society including 31 heads of non-governmental organisations; 13 union leaders; 161 leaders from academic institutions and think tanks; 270 media leaders (not including their legions of journalists; and 22 religious leaders of different faiths.

The attendance fee of 18,000 Swiss Francs (£7,400) is no object. These are among the richest 1% of people in the world who receive as much as the bottom 57%. But if Blair, Brown, Beckett, Darling and Hewitt were all there (as well as Cameron and Ken Livingstone), who was footing the bill? The sight of Gordon Brown on a panel with Rupert Murdoch had a depressing inevitability about it; while the prime minister's wide-ranging (if redundant) speech was described as *'the longest job advert ever seen.'*

The clear theme of the five-day meeting was the shifting power equation, be it the empowering of users through new Web applications or the shift of economic power to Asia. These included the entrepreneurs of cyberspace from Google

and YouTube and *'Science and Spirituality - a Search for Common Ground'*. German Chancellor Angela Merkel (wonderfully described as *'rotating head of the European Council'*) laid out her agenda for the G8 for 2007.

In small ways they tried to do their bit. This year's gathering produced fresh commitments to revive Israeli-Palestinian peace efforts; unrealised hopes of reviving the Doha talks on liberalising world trade; and determination to combat global warming. Indeed 67% of the carbon footprint generated by the corporate travel to Davos will be offset, with commitments of more than \$65,000. More pledges than action, then, but these folks are the movers and shakers in the world for whom wealth and power feed off each other.

The Seventh World Social Forum (WSF) took place from 20-25 January 2007 in Nairobi, the first Forum to take place in Africa. The theme was *'Peoples' struggles, Peoples' Alternatives'*. Delegates from both the developing and developed world discussed the problems affecting the world's poorest, from trade and poverty, to war and the environment.

Ceremonies in Nairobi's Holy Family Roman Catholic Basilica and All Saints Anglican Cathedral, together with a procession from one to the other church, were part of events organised by the All Africa Conference of Churches and the Caritas Ecumenical Platform to mark the opening of the Forum.

The event itself began with a march from the slum of Kibera. Its 800,000 inhabitants are squatters, who live in shacks and know at first hand the problems of poverty, ill health and lack of education or employment. This was the first of a number of ironies. The Forum was held in the crumbling Moi Stadium, a monument to the corruption of an earlier regime. Discussions were more informal, resources more limited. Up to 50,000 participants (less than a third of those expected)

# newsbrief . . . newsbrief

**SCIAF'S LENTEN CAMPAIGN 'G8 Make Aid Work'** started on Ash Wednesday. At the G8 in 2005, leaders promised that the amount of money we give in aid would increase. This is a great step forward in the fight against poverty. But increasing the amount of money developing countries receive is not a cure-all solution. This Lent SCIAF are focussing on aid quality - making sure that aid money is spent wisely, for long-term and sustainable development, and with input from the citizens of poor countries on how spending will be most effective. To find out more and how you can help visit [www.sciaf.org.uk](http://www.sciaf.org.uk) or call 0141 354 5555.

**'LIVE SIMPLY'** is an initiative of a network of Catholic organisations to mark the 40<sup>th</sup> anniversary of the publication of *Populorum Progressio*. The network's message is that: **'God calls us to look hard at our lifestyles and to choose to live simply, sustainably and in solidarity with the poor. In this way we can help create a world in which human dignity is respected and everyone can reach their full potential. This would be true progress, worth more than economic growth alone.'** See [www.livesimply.org.uk](http://www.livesimply.org.uk) for more info.

**EUROPEAN CONVENTION AGAINST TRAFFICKING:** It was announced on January 22, that the UK Government is to sign up to the convention, the Prime Minister made the announcement at a reception to mark the bicentennial of the Slave Trade Act. The European Convention Against Trafficking guarantees trafficked people: a breathing period (*'reflection period'*) of at least 30 days during which they can receive support to aid their recovery, including safe housing and emergency medical support; temporary residence permits for trafficked people who may be in danger if they return to their country, and/or if it is necessary to assist criminal proceedings.

*Home Office research due to be published this year suggests that at any one time during 2003 there were in the region of 4,000 victims of trafficking for forced prostitution in the UK. From a written answer by Home Office minister Vernon Coaker to a Parliamentary Question from Mohammed Sarwar MP, December 2006.*

**BRIAN HAW AT THE TATE:** Artist Mark Wallinger has reconstructed the array of flags, placards and posters that peace protester Brian Haw has displayed for years now in Parliament Square. Haw's display has been a thorn in the side of the Government for years and many attempts have been made to have it removed. Parliament even passed a law banning unauthorised demonstrations within a mile of Westminster specifically to target Brian Haw's static protest. But this failed because it applied to demonstrations from the date it was passed. The authorities have managed to restrict the size of Haw's display to just three metres, which once took up a whole side of Parliament Square, and the surplus placards and banners are displayed inside the art gallery - which is within the one-mile radius of Parliament.

**BURMA:** The International Labour organisation (ILO) announced late last year that it would bring its concerns about forced labour in Burma to the International Court of Justice.

The ILO has been trying to persuade Burma's regime to end forced labour for more than a decade, but the practise is still widespread. Meantime the Burma Campaign UK is calling on people to post pineapples to Foreign Secretary Margaret Becket to highlight what it calls farcical EU sanctions against Burma. The EU has banned European companies from investing in pineapple juice factories in Burma but not taken action against investments in Burma's lucrative oil, gas or timber sectors. (Burma Campaign News - Winter 07) For more information contact [www.burmacampaign.org.uk](http://www.burmacampaign.org.uk)

**FAIR TRADE:** Edinburgh Diocesan Justice and Peace Core Group are holding an event to launch their project to become a Fairtrade Diocese. Join Cardinal O'Brien as he launches the campaign on Thursday 29 March 6.00 - 8.00 pm, in St Mary's Cathedral Hall, Edinburgh. This will be a good chance to share successes and ideas and have a glass of Fair trade wine. The core group are also holding a talk and reception in the Cathedral Hall, during Fairtrade Fortnight, when two Malawian producers will explain how fair trade affects their lives. There will also be an opportunity to hear about the Fair Trade Nation Campaign at this meeting. Date 1<sup>st</sup> March 6.00- 8.00pm.

**TOYS: 'Good Green Fun'** is a new organisation based in Stirling, set up to reduce the number of toys and other children's items that end up in landfill sites. They sort and clean donations of toys, clothes books, buggies etc and sell them in their shop which has just opened. UK children receive 65 Million toys each year and 13% of them are thrown away in good working order. (See also newsbriefs, in issue 6:2006). Any profits from this venture will be donated to children's charities. More information [www.goodgreenfun.co.uk](http://www.goodgreenfun.co.uk)

**BLACK GOLD,** the critically-acclaimed film that has sent shock waves through the global coffee industry, is coming to a cinema near you this April. To find out film venues go to [www.blackgoldmovie.com](http://www.blackgoldmovie.com) *'Black Gold is a moving and eye-opening look into the 80-billion-dollar global coffee industry, where the spoils of overpriced lattes and cappuccinos are sparsely shared with the farmers who make it all possible.'* Sundance Film Festival.

**ASYLUM AID** is producing leaflets in a dozen languages explaining the policy, specifically aimed at newly-arrived women seeking asylum. This is part of a campaign launched by Refugee Women's Resource Project (RWRP) when its research last year showed that the Home Office was failing to implement this policy. The campaign has involved targeting Ministers, Home Office officials and legal representatives. Now the target is the women seeking asylum themselves who RWRP believes will have the courage to ask for their rights under this policy, if they only knew what those rights were! The leaflets are being distributed through the Home Office Asylum Screening Units, the Inter-Agency Partnership and the Red Cross Refugee Units so that they can be accessed by women at the very beginning of the asylum process. The leaflets are available to download for free at [www.asylumaid.org.uk](http://www.asylumaid.org.uk)



# campaigners for the homeless

Henry Groues died last month, aged 94. The name may not mean much until you realise that he was better known as Abbe Pierre, the champion of the poor and homeless. Trained as a Capuchin monk, he worked with the French Resistance, helping smuggle Jews into Switzerland and becoming an expert at forging ID documents. Here he acquired the *nom de guerre* of Abbe Pierre, which he carried into peacetime.

Appalled that beggars abounded he took them to city dumps where they sorted what could be recycled. The fame of his work with the 'Ragpickers' became worldwide and was the basis of the Emmaus communities. These provided housing, work and hope for poor: their motto in English is 'Giving people a bed and a reason to get out of it.' There are now 400 communities in 39 countries, including the sole Scottish community in Glasgow, one year old, whose chair is Fr Willy Slavin. There is a workshop where electrical goods are repaired, a café and reconditioned furniture is also sold in the shop.

In 1954 French MPs had just rejected funds for post-war emergency housing. After a woman froze to death on a Paris boulevard, clutching an eviction order, Abbe Pierre made a radio appeal on behalf of the homeless. Donations from the shocked French public rapidly reached 500 million francs, and Abbe Pierre became a household name.

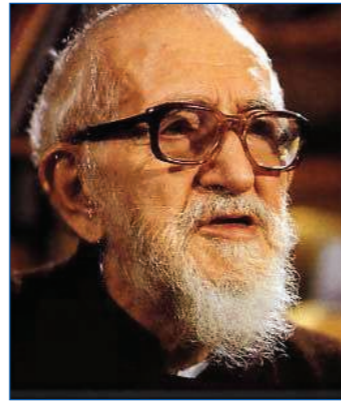
Noting 'a certain anarchism' and 'seven different Emmaus groupings... a philosophy [which] sits uneasily with Anglo-Saxon welfare benevolence,' Willy remarks that

Abbe Pierre had 'a certain patrician disdain for the concept of helping the poor since his ambition was to help everyone to help everyone else and thus demonstrate a real redemption for humanity.'

Regarded by the French as a living saint, even when he got embroiled in Holocaust politics, he retained iconic status. 'We have lost a great figure, a conscience, an incarnation of goodness,' said President Jacques Chirac, who attended his funeral in Notre Dame.

By a strange irony, another great campaigner for the homeless died in the same week. Bruce Kenrick went to the US in the fifties as a young Presbyterian minister and came back with a radical edge. He joined the Iona Community and during the sixties found himself in London. It was the time of Rachmanite landlords. In response, Kenrick bought up decaying houses, restored them and let them at affordable prices to homeless people. Parts of today's exclusive Notting Hill owe their existence to him.

He extended this campaign for the homeless by founding Shelter in 1966. A month later, by coincidence, the BBC broadcast Ken Loach's *Cathy Come Home* which gave massive publicity to the problem. He was a theologian but not an organisation man. Interestingly, in contrast to Emmaus and the Abbe Pierre, Shelter was unable to accommodate him. The connection was lost, his family broke up and after 1980 he returned to Scotland and he died in Iona. **TD**



# the cost of sunday trading

Cate Adams, a chaplain to the retail sector, gives a different take on Sunday worship

It's Sunday morning, you're up early, washed, dressed and re-dressed, something smart, classy, but not over the top. Definitely this season's colours. As you reach the door you touch up your make up so that it's just perfect. You drive to your place of worship, excitement mounting, constantly thinking about the experience, the thrill of being there. You get there early, the doors are still closed, but you savour the moment, the peace, and the tranquillity.

You can see the lights twinkling behind the closed doors. You see the would be sacristan walk amid the aisles checking everything is perfect for you to enter into the sanctuary. At exactly eleven o'clock the doors open, you rush in, full of purpose; you know exactly where to go. There are set words you know you will say and set rituals you will perform today as on every Sunday. Even the Sundays you're away visiting friends it's ok because you know wherever you go the glass cathedral will be the same. The same layout, the same music, the same hallowed articles to touch, the same atmosphere. All just perfect for worship.

But back to today, all around you slowly hear the multitude of voices echoing your songs of praise as you reverently reach out and touch that which to you is holy. And the sweet sound of ringing bells can be heard, louder and louder. And the multitudes increase minute by minute.

But what's this? Your worship doesn't end with coffee, coffee just intersperses it. Your worship doesn't just last an hour or so, it lasts till the very last second when a server who wants to go home has pushed you out the door. Your worship doesn't follow liturgical colours although this season's colours are green and purple. Your words of prayer don't begin with 'Our Father' but 'do you have this in a size ten'. Yet your worship may be seen to be more fervent, more loyal (depending on the club card points) and on the surface, more fun.

Just one question as you enter your glass cathedral this Sunday – 'at what price?'

Because by contrast, my place of worship is free. It's for everyone, it's not just for those who can afford it. The price of my worship has already been paid by Christ, risen.

Yours, no matter how many bargains you pick up along the way, how many BOGOF's (buy one get one free) you find, or how many 'I just had to have it' - may just cost you your soul.

I am fully aware Sunday trading is here to stay but maybe Christians need to work with retailers to capture their expertise and marketing ideas in order to widen the availability of our product. Eternal life through Jesus is still the best offer in our towns and cities. Are we really ready to sit back and let the competition take over?



# 'tale of two forums' continued

organised about 1,000 workshops and various other meetings. The initial accreditation fee of 500 Kenyan shillings (about £3.65) was ditched (after a direct action occupation) because many Kenyans couldn't afford it. Catering was another problem. Provided by a firm rumoured to be owned by a government minister, the hotel was invaded by street children who cleared out the food. Local vendors were then able to provide.

There was an edginess about the agenda as well. Some of the local and African participants wanted more discussion of local issues. As one commentator put it, however, 'The white North, with its hegemonic parochialism, was over-represented. Social movements from the South were conspicuous by their numerically small presence at the forum.' And another bewailed the fact that 'new social movements have apparently been co-opted and emasculated by an unholy alliance of faith groups, trade unions and big NGOs.'

This kind of dynamic tension is ultimately more reassuring that the mutual back slapping and complacency of Davos. The main problem with radical politics, however, is to stop the participants spending more time tearing each other apart, than coming up with constructive solutions. And at the level of concrete proposals, Nairobi was no more forthcoming than Davos.

Kenyan Nobel Peace Prize winner and environmentalist Wangari Maathai is one of those who attended the forum. She explained why the Forum is important to Africa. 'As you know the Forum was ... inspired by Davos, the World Economic Forum. What we observed is that when leaders of the business world and political world meet in Davos they speak about a world which does not seem to care about the worlds of the poor, the worlds of the minority, the worlds of the marginalised. So it is almost like looking at two different worlds in which we live.'

The Davos model values growth and profit within a unified socio-economic framework and turns a blind eye to the majority who lose out, or (which is much the same) makes fulsome if undelivered promises. The Social Forum process is commendably idealistic, but fails to acknowledge that empowerment involves taking power and having the means and the resources not only for distribution; but to resist those who would wrest it back.

And that requires a development that is not only economic and social, but moral and spiritual, for each and every one of us. Which brings us back to *Populorum Progressio* and Catholic Social Teaching...

Tim Duffy

# burns at dungavel



John Kane from Motherwell diocese reports on the latest gathering at Dungavel.

On Sunday 28 January, members and supporters of Friends of the Refugees Ayrshire gathered outside Dungavel Detention Centre. They gathered yet again to protest against the imprisonment of refugees, and to highlight the disgraceful incarceration of the families at Dungavel, in particular at this time of the year when the rest of Scotland is celebrating Burns' Day.

To portray the dignity of the common man, the theme of the rally for this year was 'A man's a man for a' that'. Burns called upon human beings to be brothers and sisters and to support one another through respect, love and service.

However, today here in Scotland where a number of children are imprisoned within Dungavel Detention Centre, sometimes separate from their mothers, their families subjected to dawn raids, there is no respect, love or service.

The thirty or so people gathered marched up the wee hill together to the prison entrance, assembled in the prison car park and listened to the speeches from Rosemary Byrne, MSP, Margaret Donnelly from Justice and Peace and Arthur West from Friends of the Refugees, Ayrshire.

Also in attendance were the film crew from the award winning Camcorder Guerrillas, who are preparing a follow up film to *Visit Dungavel (Monster of the Glen)*.

The rally concluded with the singing of 'A man's a man for a' that', before handing in gifts of flowers, shortbread and sweets for the families.

The next planned rally will be on Mother's Day.



*Frae the friends and land I love,  
Driv'n by Fortune's felly spite;  
Frae my best belov'd I rove,  
Never mair to taste delight:  
Never mair maun hope to find  
Ease frae toil, relief frae care;  
When Remembrance wracks the mind,  
Pleasures but unveil despair.*



# a significant anniversary

The fortieth anniversary of the encyclical **Populorum Progressio** is a particular time of celebration for Justice and Peace. At the conclusion of **Gaudium et Spes**, the Council Fathers urged the setting up of an organisation within the church *'to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene'* (n90).

In reply to this request Pope Paul VI established the Pontifical Commission *Justitia et Pax* by a *Motu Proprio* (a document written at the Pope's own initiative) dated 6 January 1967 (**Catholicam Christi Ecclesiam**). At the end of March 1967, **Populorum Progressio** itself was published:

*We considered it Our duty to set up a Pontifical Commission in the Church's central administration, charged with 'bringing to the whole of God's People the full knowledge of the part expected of them at the present time, so as to further the progress of poorer peoples, to encourage social justice among nations, to offer to less developed nations the means whereby they can further their own progress': its name, which is also its programme, is Justice and Peace.'* (n5).

Truly the first of the modern encyclicals, it takes up the challenge of being a church in the modern world. Two and a half years and seven drafts in the writing, it also covered the period of Paul VI's world travels to India in 1964, the Holy Land and his address to the UN in October 1965.

It came out of the world of the mid 1960s. It was a post colonial world where many countries of the Third World (a term just coming into vogue) were getting over the euphoria of independence and facing up to the effects of a century and more of imperialist exploitation. Third World was meant to indicate neither Capitalist First World, nor Communist Second World; but it inevitably carried a sense of ranking. The enmity of the Cold War was fought out by proxy wars across the continents against a backdrop of hunger, disease and poverty.

But there was international optimism, vested in the concept of **'development'**. Economic, scientific and technological, political and cultural - development was the order of the day. Crucial to this was the expansion of communications: whether of the world events brought through television into the front room of people's houses; or the songs of Liverpudlians and Californians playing through a transistor radio in a Brazilian favela.

A Green Revolution promised improved agricultural technologies and machinery which would solve the problems of world hunger. New medical technology promised to do much to limit if not remove crippling diseases. But the machinery was used to grow cash crops like tobacco and coffee, which often displaced traditional agriculture. Lack of real investment in health meant that millions continued to die needlessly.

Improved travel allowed great numbers of idealistic young people to commit themselves to voluntary service around the world. NGOs like Oxfam, Christian Aid and, of course, the newly founded (1965) SCIAF, became an integral part of a new vision of development.

If there was a parallel it would be in John F. Kennedy's Speech at Rice Stadium in September 1962 *'We choose to go to the moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills...'* Underlying the **'can do'** attitude and the western model of development as economic growth and its inevitable trickle down, there was, however, an enormous moral and spiritual shortfall. This was what Paul VI sought to address.

Much of his inspiration came from French Catholic thinkers. Jacques Maritain had been virtually the official Catholic philosopher for some decades and was the source of Paul's **'integral humanism'**. This is most succinctly stated in **Populorum Progressio**: *Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every person and of the whole person* (n14, see also n42). Initial economic advice came from a Dominican economist, Fr Louis Lebert OP; and the footnotes at the end of the encyclical show how widely beyond the usual papal tradition preparation went.

**Populorum Progressio** is often said to be the first encyclical to deal with international development; and of course it is. Yet it saw development as a total human phenomenon, including but not restricted to what is still often thought of as under-developed countries (a self serving term coined by US President Harry Truman.) Nor indeed was development merely an economic issue: some of the harshest criticism is reserved for the obsession with economic growth: *Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent... but in a way it imprisons man if he considers it the supreme good, and it restricts his vision... The exclusive pursuit of possessions thus become an obstacle to individual fulfillment and to man's true greatness. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment.* (n19).

The opening part of the encyclical follows a classical see - judge - act format. The initial - See - section covers **'The Data of the Problem'**: the hindrances to development, the legacy of colonialism, the ever widening gap between rich and poor and the effects of industrialism in dividing modern and traditional societies (nn 6-11).

The second - Judge - section (nn 12-21) roots this in a Catholic vision of integral humanism as part of the church's

mission to establish the kingdom of heaven on earth (n13) without usurping the civil authority.

The third - Act - section (nn 22-42) offers guidance on pursuing development, while not succumbing to greed or the abuse of power. It is marked by an economic critique of policies which disregard the principle of the universal destination of created goods, and absolutise private property.

This, along with the critique of rampant capitalism (n26) and free trade (n58), unsettled Catholic businessmen at the time. It was, however, fairly straightforward; indeed, today we would probably share the Pope's diagnosis without his optimism about human motives: *The world is sick. Its illness consists less in the unproductive monopolisation of resources by a small number of men than in the lack of brotherhood among individuals and peoples.* (n66).

**Populorum Progressio**, unlike many other encyclicals, is eminently readable, in 87 short paragraphs. Much of the encyclical, however, has dated; perhaps more obviously because stated with such elegant clarity. There is no appreciation of structural injustice. No real analysis of power. No sense (in language or substance) that behind the poorest peasant there is one still poorer - his wife. But no one else was dealing with gender issues either. Nor is there any real sense that poor people could themselves be agents of change rather than waiting on the benevolence of others. This theme would develop over the succeeding years as the basic theme of liberation theologies. Pope John Paul II moved the understanding forward in **Sollicitudo Rei Socialis**, his twentieth anniversary appreciation of **Populorum Progressio**.

Nevertheless, Paul VI comes across as someone in touch with the contemporary world and deeply compassionate towards it. His recognition and condemnation of nationalism and racism (n62); his urging of the need to welcome the stranger and especially his awareness of the danger that modern industrialised society may smother and destroy traditional cultures remain timely (nn 67-69). He shows awareness of the urgency of the situation, of the need for collaboration; and of the role of laypeople *'without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live.'* (n81).

A diplomat by training, Paul had faith, perhaps too much, in the diplomatic institutions like the UN. He speaks too of the role of government officials, of the press, of educators (nn 82-85) as agents of what we would now call raising our awareness. It is difficult to recapture the optimism of Catholicism in the immediate aftermath of Vatican II's **aggiornamento**. But before the globalised, terrorised and media scrutinised world, perhaps the options seemed simpler.

In the encyclical's famous last paragraph, the equation of peace and development has often been taken as a statement rather than as a conditional remark: *'if the new name for peace is development, who would not wish to labour for it with all his powers?'* It will be a peace based on moral and spiritual transformation; and to that extent, *'not as the world understands it'* (John 14:27)

The translation of the Latin **'progressio'** in the title as **'development'** in fact avoids the usual translation as progress, increase or growth. Yet the problem with much of what passes for development in the last forty years is that it has been rooted in notions of economic growth, which is equated with social progress. Rather than seeing development as an integral part of our own human growth, there has been the tendency to project elsewhere in the world. Hence the icon of the starving African, for example, which disempowers all Africans. Still the **'rich, developed'** countries instrumentalise the **'poor and underdeveloped'** countries. Progress is defined in terms of structural development plans. At the same time a quarter to a third of developed populations live in material poverty, while the rest run credit accounts in the consumer society.

**Populorum Progressio** is well worth studying, bearing in mind its historical context. It is readily available online and would make a good basis for J&P group discussion. But without the **'development of the whole person'** as a priority its spiritual message will be missed or distorted. As the reformed theologian Jacques Ellul says: *'Our technological prowess has not achieved more humane cities, a world of plenty, and justice for all. Yet foolishly our faith remains unshaken in what science may yet do, while our faith in the God who made us and calls us into partnership remains so perilously fragile.'*

Tim Duffy

I am challenged by the remark attributed to Padre Alberto Hurtado, the recently canonised Jesuit social activist in Chile who died only 15 years before the publication of **Populorum Progressio**. According to Hurtado, *'Marx said that religion was the opium of the people. But I also know that charity can be the opium of the rich.'*

Fr Joe Henriot SJ