



Saturday 5th September 2009, 10.30 a.m. – 4 p.m.

In The Ogilvie Centre, Rose Street, Glasgow G3 6RE

Keynote speaker Charles Kennedy MP

Songs from Ian Davison, singer and composer

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"just human rights" conference 2009

This edition's front cover is an unashamed advertisement for this year's Justice and Peace Conference. Not only do we have a star speaker in Charles Kennedy on the crucial issue of human rights and justice. We have a completely different take on similar issues through music and song provided by Ian Davison.

There will be time to catch up with old friends and perhaps compare notes with some new ones. You - our supporters - are the completion of the conference.

To help us be well prepared, please register soon. Places are limited and we can't guarantee a place to those who just turn up on the day. And we want to see you there!

euro visit

This joint report by Michael Abbott and Tim Duffy celebrates the recent visit by the Secretariat general of the Conference of European Justice and Peace Commissions.

It seemed like a good and timely idea: to coordinate a visit from the Secretary and Deputy Secretary of the Conference of European Justice and Peace Commissions with Justice and Peace Scotland just after the European elections. Of course, the Euro elections in the UK were a farce, with the main political parties pushing a domestic agenda of achievement which shows how cut off they are from the European project (and how afraid they are of it). This was reinforced by the 43% UK turnout and even more by the 28.6% Scottish turnout.

Fortunately the visit of the Secretary General and Deputy Secretary General from the Conference of European Justice and Peace Commissions in early July gave us a better chance to be a part of Europe. Sister Marie-Laure Denes OP, the Secretary General and Fr Henrik Alberius OP, Vice Secretary General are the officers of the European J&P Commission presidency, which is a rotating office currently held by France until 2011. They brought with them the warm weather of the south and their visit was characterised by a friendly informality, which made work easy in an atmosphere of trust and respect.

Work was necessary to revise formal contact with the European Conference. Scottish involvement has for a long time been little more than occasional attendance at the European conference and the Scottish Commission has recently decided to pursue a closer relationship with the European Conference. Initial discussions were held with the Standing Committee of the Scottish Commission, presided over by Bishop Moran. The outcome is that we are looking at a greater involvement, not just once a year, but as a part of the wider family of European groups.

The next day, after a little tour around Edinburgh's Royal mile and a splendid lunch from Norma Emm, the Edinburgh archdiocesan representative, there was a small open meeting in Gillis College, attended by J&P representatives from Edinburgh, Galloway and Motherwell, as well as Fr Chris Boles of the Edinburgh Jesuit Community with whom Sr Marie Laure and Fr Henrik were staying. They described the development of the European J&P movement.

A West European Group began in 1971. The European Group now consists of a network of 31 Commissions

from 29 Countries (Belgium for example has 2 Commissions representing the country's two official language groups.) Member Commissions may have different sizes and structures arising from their origins and local requirements. The European Conference's function is to act as a network to help cooperation between these diverse national commissions; their disparity is respected and has been found to be of value.

A range of issues has been addressed for example: Europe as a project of solidarity initiating financial strength; international relationships; international cultural and ecumenical relationships; and assisting the entry of representatives of Eastern European communities.

Each year a concerted action is undertaken during Lent by those members who wish to be involved. Recent issues which have been addressed have included migration, small armaments (led by Portugal), poverty and people trafficking. The member involvement can be very varied. Furthermore given the different structures of the members the symbolic basis of action can be very significant. For example, a contribution to fight worldwide poverty took the form of art works submitted by members on the



Sr. Marie-Laure and Fr. Henrik

theme *Open to me the Gates of Justice: A Look into the Eyes of the Poor* which included a powerful declaration to the people of Europe regarding how we must face the needs of the poor in our world. This was displayed in the European Parliament (*en route* to the restaurant) where MEPs recognised that this message came not from a local group but expressed the views of people from all countries. A copy of the catalogue of the works is held at the J&P office. In addition to the Lenten action, other issues are examined on a short or longer term basis by members who have found partners within the network who may share their concerns.

We will now want to consider how J&P Scotland can become part of this productive network. Each autumn, the European Commission holds a conference on a relevant topic in a member country. This year's conference is in Seville and Scotland will be represented. We are grateful to Sr Marie Laure and to Fr Henrik for their visit and for giving us such a clear view of the current work of Justice and Peace Europe.

Mission Statement of Conference of European Justice and Peace Commissions

*The Conference promotes **exchange, meetings** and the mutual understanding among European Justice and Peace commissions and local churches and thus creates the prerequisites for a successful European unification. By promoting exchange between the European commissions, the Conference contributes to advance **multilateral cooperation** among the commissions. The Conference encourages the commissions to intensify their transnational and transregional cooperation and requests them to inform the other Conference members of their respective activities.*

racialjustice

sunday 13 september 2009

We normally insert a flier for ordering the materials for Racial Justice Sunday. But this year the resources for Racial Justice Sunday are available at www.ctbi.org.uk/396/ to either download or order. The Racial Justice Sunday materials provide resources, suggestions and stories for worship and other activities to be used for Racial Justice Sunday or any Sunday. The material has been prepared by the Catholic Association for Racial Justice (CARJ) and looks at the different aspects of racial justice across Britain and Ireland.

None of us would claim that we are racists. Yet, in spite of all our good policies and intentions we still inhabit structures and systems that reproduce an array of related 'isms', including racism. Take an intentional look around us and witness what internalised despair is doing in terms of black upon black killings and gang wars; reflect upon the prejudices against Muslims, Migrants, Refugees and Asylum Seekers. Witness the disproportionate impoverishing of Black and Minority ethnic people. Racism runs deep, works in the interest of the privileged and assumes a variety of garb (individual, spatial, environmental and economical). In the midst of prejudices, fear of the other, suspicion of the foreigner, the mantra of jobs for natives, and restrictive border controls, racism is assuming a variety of complex garbs.

It is a reality that our landscapes have changed dramatically on these isles over the years and still continue to do so. Whether it was earlier migrants or later ones, prejudice and discrimination remain a reality. How we build a cohesive and just society, in the midst of this changing and diverse landscape, and where all can contribute to the common good, remains a challenge.

In the context of this reality the theme for Racial Justice Sunday 2009 is 'The Changing Face of Britain and Ireland' with a focus on Jesus' question to his disciples, 'who do you say that I am?' Identities, faith and the practice of faithfulness are timely themes for our reflections.

The flyer and the materials carry a picture of a variety of faces on a map of Britain and Ireland, pointing to the diversity of the population on these islands. With this orienting imagery, the question of Jesus takes on a double meaning. It is not only one being posed to the disciples in the past or to present followers in relation to their discipleship. In the context of migration, diversity, changing

and fluid contexts, conversations on identities in our diverse national contexts in Britain and Ireland, Jesus' question becomes more poignant when asked by the colourful minority ethnic faces of the dominant group: 'who do you say I am or we are?'

Who do you say that I am?" becomes clearer as we practice the gospel stories not as bystanders, but like Jesus responding to the hurts and the hopes, the fears and the confusion of those standing in front of him. What comes to mind is Jesus' other reminder that "whatsoever you do to one of these, the least of my brother or sister, you have done unto me". The question of "who do you say I am" cannot be answered apart from "who is my neighbour"?

It may be that 'YOU' is more than a word. It is clearly a commitment tied to discipleship. We are being offered an alternative model of being. We are being challenged to want something different. Instead of thinking only of ourselves and believing that it is to our good to become prosperous and avoid that which is costly, we are being challenged to a life of generosity (giving) that embraces the way of Jesus - that of self-giving love.

How can Churches be the embodiment of grace in a multi-cultural, diverse and complex world? For churches are not called upon only to soothe those already present, but to invite and welcome all those who would never want to be there because they believe that they are not welcome as they are. Certainly, this places in perspective the demands of Jesus - what it means to gain life by losing it for the gospel's sake.

Going against the current of popular opinion, or dominant ideas that demand us to conform, is very hard as the answers to Jesus' question reveal. A different view or way of walking in faith is like swimming upstream. This is the subversive wisdom and spirituality that has propelled the world of racial justice on these islands over the years.



craighead course – integration of life and faith

Would you like the opportunity to learn new skills? Would you like to work more effectively in groups, - justice and peace, SCIAF, or other local church groups? Would you like to deepen the spirituality that underpins your Christian commitment?

Sign up now for the 2nd series of this SCIAF funded course, which will deepen your knowledge of the church's

social teaching and locate this in a practical, scripture based spirituality. The dates for this term's modules are, 3-4 October 2009, 21-22 November 2009, 16-17 January 2010 and 13-14 March 2010. For further information contact the J&P Office at 0141-333-0238 or office@justiceandpeacescotland.org.uk

welfare reform bill 2009

Tim Duffy reflects on a piece of legislation currently going through parliament which can only worsen the situation of those who are unemployed.

In July 2008 the UK Government produced a consultation paper, which outlined future welfare reform. Following the consultation period a white paper, - Raising Expectations and Increasing Support, was produced setting out the Government's proposals for the continuing reform of the welfare state. Those proposals which require parliamentary legislation to implement are contained within the Welfare Reform Bill. The Bill sets out the framework necessary for the future abolition of income support, the benefit for those on low income, lone parents, people who are ill or carers with no great savings. It also shifts the movement of claimants of these benefits to jobseeker's allowance with differing degrees of conditionality (i.e. conditions under which the benefit may be received or denied), or to employment and support allowance.

Work for benefit schemes are known as 'workfare' in the US from where they originate. These mandatory schemes will be piloted for long-term jobseekers and some jobseekers who are likely to benefit from the scheme at an earlier stage. The scheme aims to give jobseekers the opportunity to develop their work skills through undertaking full time work-experience. It avoids totally the consequence that work should be paid for with a just wage. People will therefore be forced to work 35 hours a week for £1.73 an hour in jobseeker's allowance. The kinds of jobs available in the present climate in any event are of course low paid, with poor conditions, high turnover, largely unskilled and rarely dignified. The opportunities for developing work skills are negligible.

The department for Work and Pension's own research concluded that *'There is little evidence that workfare increases the likelihood of finding work. It can even reduce employment chances by limiting the time available for job search and by failing to provide the skills and experience valued by employers....Workfare is least effective in getting people into jobs in weak labour markets where unemployment is high.'*

Provision is made in the Bill to direct specific work-related activity in certain circumstances, extending previous provisions which required most claimants to undertake a work-related activity of their choice. Cutting through the crap, this empowers the state to make benefit so 'conditional' that people may give up in despair, hardly the basis for 'human and professional fulfilment' which the *Compendium of Social Doctrine* (289) suggests as the aim of work.

Peter Kenway's recent report for the Joseph Rowntree Foundation points out how miserly Job Seeker's Allowance is. JSA for a single person is worth about a fifth of the amount that single adults on average actually spend; even in the poorest households, the average single person spends about twice as much as this; is equal to half the Government's poverty line for single adults; is worth about 40% of what the general public think is needed for a minimum standard of living; and is worth about half the Pension Credit and two-thirds of Retirement Pension. In other words, a benefit which is already thoroughly inadequate is to be restricted even further.

Parents with younger children (those not required to sign on) and partners of benefit recipients will be placed in a 'Progression to Work' group. Those placed in this group are not expected to immediately return to work, but will be required to undertake action planning and work-related activities. All of which is essentially a way for government to opt out of either paying benefits or of instigating a decent and well funded training programme during the worst economic recession in sixty years. With regard to young mothers and families the bill substitutes economic criteria for human ones, dismissing in effect Catholic Social Teaching that the *'urgent need to recognise effectively the rights of women in the workplace is seen especially under the aspects of pay, insurance and social security.'* (*Compendium*, n295). It also unsurprisingly disregards and devalues the fundamental vocation of the human person: the ordering of procreation towards accepting the gift of life and nurturing and socialising it in the family towards life 'in all its fullness'.

The Bill provides for drugs users and those who have problems with alcohol to be directed to make, and comply with, a rehabilitation plan. In some circumstances they could also be required to undergo drug testing - by whom and with what skill is unclear. Resources and realistic time scales are unclear as in so much else. Drug support agencies have expressed concern since punitive measures and enforced routines are more likely to encourage drug taking. Contribution conditions for contributory jobseeker's allowance and employment and support allowance will be amended, so that in order to qualify, new claimants will normally need to have paid national insurance contributions for at least 26 weeks in one of the last two tax years prior to the claim. The Bill also allows for the provision of 'external provider social loans' and payment of benefit on account, without the need to apply for a crisis loan through the Social Fund. None of this will be truly helpful to those who are 'long term unemployed' (currently defined as over 6 months).

The Bill confers regulation-making powers that can be used to give adult disabled people greater choice and control over the way in which services are provided by relevant authorities. The Government intends that regulations should initially make pilot schemes, having a temporary effect. Yet 'choice', that cure all mantra from the Thatcher years, needs to be informed; it requires feasible options; and it requires the resources - financial and human - to make that informed choice from among the feasible options. There is no sign that any of these requirements are being met.

The intention to contract out some Jobcentre Services seems to be the first step in privatising welfare services. Why? Jobcentre Plus will effectively become a franchise paid for by the taxpayer, but whose services are always necessary. Exempt from provisions of the Freedom of Information Act and the Human Rights Act 1998 (this only applies to the public sector, private businesses are exempt) there will be less transparency, less accountability and therefore less public control. Government involvement will be limited to awarding contracts and not to the overall

services provided. The minister responsible for most of this Bill's passage, James Purnell, decided on grounds of high principle to resign on the evening of the Euro elections. Yvette Cooper, the new Secretary of State for Work and Pensions, comes from a Treasury background, reinforcing the notion that decisions will be made on grounds of economy rather than welfare.

And of course within nine months, there has to be a general election. It is unlikely that any party seeking election will be campaigning for an adequate, far less a generous welfare regime. The provisions of this Bill have already put those claiming benefit in the position of being solely responsible for their circumstances; and have moved further from a climate of support to a climate of compulsion. An incoming Conservative government seems likely on ideological grounds to use the opportunities of a part privatised welfare as a means of cutting welfare spending.

The case against the Bill was eloquently and cogently put in Parliament by Labour MP John McDonnell MP for Hayes & Harlington, in March 2009:

'...the Bill is an anachronism. It appears to have been designed for another age: an age when employment was available, and it was argued that people were not taking advantage of that. It seems to pursue the Government's twin obsessions with targeting lone parents and privatising public services, at a time when 2 million people are unemployed and 3 million could be unemployed by the end of the year. Ten people are chasing every vacancy. People are desperate for work. It is hard to comprehend why the Government are focusing on introducing Workfare, a "work for your benefit" scheme piloted for the long-term unemployed and other groups, forcing them into work. That is not voluntary; it will be used as a sanction. If people refuse to comply, they will lose their benefits.'

This is not a tabloid rant; rather it is the critique by a member of the governing party of legislation whose passage was overshadowed by MP's expenses. It is important to be aware of what is likely to be one of the most socially divisive pieces of legislation in a generation, where repressive policies further undermine the common good.



I call on humanity to support this sensible and achievable goal. Let us each do our part in this common journey, and thereby ensure that there will be no more victims such as those we honour today.



U.N. Secretary-General Ban Ki-moon, calling for complete nuclear disarmament on the 64th anniversary of the bombing of Hiroshima. 6 August 2009

get fair constituency lobby



Over 120 MP's were lobbied in their own constituencies at the end of June. The purpose of the lobby, organised by the get fair campaign, was to get MPs to sign the Get Fair Poverty Pledge and commit to specific action as a practical response to poverty in the UK. As a direct result of the lobby, Betty Williams MP raised Get Fair with Gordon Brown in Prime Minister's Questions on 15 July. See tiny.cc/YAxB for a full transcript of the question.

Representatives from Get Fair have held meetings with, Work & Pensions Minister, Yvette Cooper MP and her Opposition counterpart, Nigel Waterson MP. They both committed to continuing dialogue with Get Fair on ideas for National Minimum Income levels, as well as in relation to more immediate needs, including rising youth unemployment and concerns for fuel poverty, as world energy prices are set to rise.

Get Fair launched their public campaign in September 2008, with their website and YouGov poll www.ekklesia.co.uk/node/7690 on public attitudes



to poverty in the UK. This gained local and national media coverage and support. Soon after, the banking crisis and world recession hit home. Get Fair raised concerns directly with the Prime Minister and opposition party leaders in Westminster. Correspondence over that period can be found at www.getfair.org.uk/press-and-media.

As a coalition, there is strength in working together against poverty. In particular, at a time of economic recession and public spending cuts to follow, we need to protect the poorest in our society and work to correct the weaknesses in the economy that meant, even during the boom years, 1 in 5 in the UK population still lived in poverty. For more information visit www.getfair.org.uk

Our picture shows Jimmy Hood MP for Lanark and Hamilton East, signing the poverty pledge, with some of the lobbyists from his constituency, including members from local J&P groups, looking on.

review of **caritas in veritate**

The Pope's latest encyclical was signed on 29 June, 2009, and was published on 7 July. The encyclical is about 30,500 words long, including 159 footnotes. *Populorum Progressio* came in at under 13,000; and *Sollicitudo Rei Socialis* at about 23,000.

The encyclical was initially intended to be published to celebrate the fortieth anniversary of Paul VI's *Populorum Progressio* (1967). Reported reasons for delay include problems with translation, rejection of draft material from the Pontifical Council *Justitia et Pax* and the need to take into account financial events of the last year. While speculative, this has allowed some commentators to suggest a less than happy inception, along with rumours of what the letter would or wouldn't contain.

This, despite Pope Benedict's clear indications of what he was planning to say in the January 2009 Message for Peace, Fighting Poverty to Build Peace. Also on February 26, 2009 Pope Benedict met with parish priests and clergy of the Diocese of Rome for a question-and-answer session.

I see how difficult it is to speak competently, because if the economic reality is not addressed competently, one cannot be credible... on the other hand, we must speak with a great ethical consciousness, created and inspired by a conscience forged by the Gospel. In the end, it is about human avarice as sin or, as the Letter to the Colossians says, of avarice as idolatry.

[W]hat is needed is the reasonable and reasoned denunciation of the errors, not with great moral statements, but rather with concrete reasons that prove to be understandable in today's economic world... If there are no just men and women, there is no justice either...

Justice cannot be created in the world only with good economic models, even if these are necessary. Justice is only brought about if there are just men and women. And there are no just men and women without the humble, daily endeavour of converting hearts, and of creating justice in hearts.

The centenary of encyclicals commemorating *Rerum Novarum* ended with *Centesimus Annus. Caritas in Veritate* commemorates *Populorum Progressio*, itself celebrated by *Sollicitudo Rei Socialis* in 1987. It is rooted in the idea of development as the new name for peace (PP, 76 title). *Populorum Progressio* was the unfinished business left over from *Gaudium et Spes*. Its key theme is 'progressive development' - moral and spiritual, personal and collective, economic political and cultural (PP,n14) - development for each person and for the whole of humanity.

Some American Catholics, especially the loud ones, have invested so much in their own version of Catholicism they never hear anything they do not want to hear. A perfect example is the analysis of *Caritas in Veritate* by George Weigel, subtitled *The Revenge of Justice and Peace (or so it thinks)*. Weigel is Pope John Paul II's official biographer and court theologian to the US neocons. He claims he went through the encyclical and highlighted the socially conservative parts which he identifies as 'obviously Benedictine' with a gold highlighter and the social justice parts which he identifies as 'current Justice and Peace default positions' with a red marker. The result he claims is 'an encyclical that resembles a duck-billed platypus' compromised by the left wing, Marxist leaning Justice and Peace spoilsports whom Pope Benedict somehow is unwilling or unable to challenge. You couldn't make it up. It's tough being a superannuated US Catholic neoconservative.

The Pope is at pains to point out that the Church does not have technical solutions, beyond being an 'expert in humanity' (n9). While it is important for the Church not to

be seen to be offering support to particular ideologies or technologies, this view can be a hostage to fortune as well as being something less than the entire truth. At one level of course Catholic Social Teaching does not endorse specific models of economic or political organisation. Insofar as models such as capitalism or communism are secular ends in themselves they become idols, tyrannies imposed by force. Catholic Social Teaching is far more likely to criticise the shortcomings or indeed to condemn outright this kind of idolatry. And ruling out one option is a technical solution: it limits the range of alternative possibilities. There can be no teaching that is totally free of the influences of its time: to put it another way all teaching is historically conditioned (not determined). And in this letter, technical solutions such as credit unions and micro credit are supported (n45).

Part of the celebration of *Populorum Progressio* reflects that shift. Forty years ago the sense of post colonial development and the Third World were relatively new ideas. Notions of structural economic change and damage were less well appreciated and the work of modern NGOs like SCIAF and Oxfam was really just taking off. Pope Paul made use of the work of the French Dominican economist Fr Louis Lebret which emphasised that development was not merely a matter of economic improvement, but rather of complete or 'integral' human development - of spiritual and material dimensions. That need is no less, but the circumstances have become more complicated.

So, what does *Caritas in Veritate* say? In the Introduction the Pope points out that 'charity is at the heart of the Church's social doctrine'. He warns how 'a Christianity of charity without truth would be more or less interchangeable with a pool of good sentiments, helpful for social cohesion, but of little relevance' if it is 'misinterpreted and detached from ethical living'. This is charity as the greatest of the theological virtues rather than say, the registered charity of law and charity shops. The development of charity in truth requires that moral action be governed by justice and by the common good. In a subsequent audience in Rome the Pope noted that the inspiration for the encyclical is 'a passage from the Letter of St. Paul to the Ephesians, in which the apostle speaks of acting according to truth in charity: *Rather living the truth in love, we should grow in every way into him who is the head, Christ*' (4.15-16).

The first chapter of the Encyclical focuses on a fresh reading of Paul VI's *Populorum Progressio* which 'underlined the indispensable importance of the Gospel for building a society according to freedom and justice... The Christian faith does not rely on privilege or positions of power... but only on Christ'. Paul VI 'pointed out that the causes of underdevelopment are not primarily of the material order' (n19). They lie above all in the will, in the mind and, even more so, in 'the lack of brotherhood among individuals and peoples'.

The theme of the second chapter is *Human Development in Our Time*. The Pope criticises profit if it 'becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end. it risks destroying wealth and creating poverty'. He criticises, albeit unspecifically, financial speculation and 'the unregulated exploitation of the earth's resources'. In the face of these interconnected problems, the Pope calls for 'a new humanistic synthesis', bringing together the best of human endeavour, but avoiding seeing everything as 'substantially equivalent' - the relativism which he sees as perhaps the greatest danger we face. The issue of respect for life is broached: integral development requires personal and social ethics to be a part of the same framework. This

restates a very important aspect of respect for life from conception to natural death and everything in between. In a recognition of a current problem, the Pope writes: 'Violence puts the brakes on authentic development... this applies especially to terrorism motivated by fundamentalism' (n29).

The theme of Chapter 3 is *Fraternity, Economic Development and Civil Society* and is the most firmly economic in topic. It begins with the development of the idea of gift and gratuitousness as an element of justice but also as part of the divine charity that should infuse 'a fully fraternal community'. He makes the case for friendship, solidarity and reciprocity as an integral part of economic activity. These qualities should be the basis of a renovated economics which has room for profit making, wealth creating and mutualist enterprises aimed at 'civilising the economy' (n38) for the common good. This leads to a discussion of globalisation. Defined 'as a human reality, it is the product of diverse cultural tendencies, which need to be subjected to a process of discernment. The truth of globalization as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good. Hence a sustained commitment is needed so as to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence. Despite some of its structural elements, which should neither be denied nor exaggerated, globalisation, a priori, is neither good nor bad. It will be what people make of it' (n42). This seems rather optimistic and there are some passages of rather clotted economic terminology which stand out from the rest of the work.

Chapter 4 covers *The Development of People: Rights and Duties: The Environment*. It emphasises the need to balance rights with duties. 'The economy needs ethics in order to function correctly - not any ethics whatsoever, but an ethics which is people-centred' (n45). There is a sustained section on care of the environment. 'There is need for what might be called a human ecology, correctly understood. The deterioration of nature is in fact closely connected to the culture that shapes human coexistence: when 'human ecology' is respected within society, environmental ecology also benefits' (n51).

Chapter 5, *The Cooperation of the Human Family*, looks at the place of Christianity and the church's social teaching in providing a basis for human solidarity. Exclusion of religion is bad for public life. The dialogue of religion and faith is fruitful and when aided by subsidiarity, helps to provide a more sufficient society. The Pope expresses concern about an 'all encompassing welfare state' without specifying what this entails (57). International aid as a form of fiscal subsidiarity is mentioned; as are the various ways in which work and wealth creation are instruments of development. The chapter finishes with an acknowl-

edgement of the social responsibility of the consumer and the need for a supra governmental body to guarantee the oversight and legislation of globalised responsibilities. Whether the UN could or should fulfil this responsibility is an open question.

The final chapter 6, *The Development of Peoples and Technology* poses an integral development of humanity as a proper solution rather than simply being seduced by the achievements of technology allowed to control life. The Pope expresses particular concern over the abuse of technology in life and bioethical questions (n75). This leads back to the initial concern that true development is always more than merely progress or sophistication in material techniques. The chapter ends by drawing together the themes: 'In all knowledge and in every act of love the human soul experiences something "over and above", which seems very much like a gift that we receive, or a height to which we are raised. The development of individuals and peoples is likewise located on a height, if we consider the spiritual dimension that must be present if such development is to be authentic. It requires new eyes and a new heart, capable of rising above a materialistic vision of human events, capable of glimpsing in development the "beyond" that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth' (n77).

There is far too much in the encyclical for the compass of one article. The Pope's intellectual depth and connectedness do not make for an easy read. Perhaps to avoid emphasising any one economic direction, that aspect of the encyclical is less coherent. The nearest we come to a direct recommendation is in the affirmation of the 'economics of communion' (n46), a key concept of the Focolare movement, whose economic guru, Professor Stefano Zamagni, was a consultant to the encyclical.

In section 43 of *Gaudium et Spes* we are reminded 'Let the laity not imagine that their pastors are always such experts, that to every problem which arises, however complicated, they can readily give a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, let the laity take on their own distinctive role.' It is the vocation of lay people working with an integral view of development, informed by justice, charity and the common good. While the desire not to opt for one technical solution is understandable, there is a danger of excluding the very real lay expertise that exists within the church. The encyclical speaks more at the level of theory than of practice. The reassertion of Paul VI's connection of development as material and spiritual, not separately but integrally, is a reminder of the gift of faith that underpins our action and the gift of love that communicates our action for the common good. **Tim Duffy**

on reading caritas in veritate

If you ask: 'Should I sit down and read this encyclical?' my first answer would be NO. The encyclical is a big document, the result of long reflection by a subtle mind, stiffly translated in a format going back to the eighteenth century. If you're at ease with something like, 'The Christian revelation of the unity of the human race presupposes a metaphysical interpretation of the "humanum" in which relationality is an essential element' (n55) then fire ahead. If, on the other hand you'd prefer something a bit more user friendly, there is a very good study guide from the US Bishops online at www.usccb.org/jphd/caritasinveritate/caritas_in_veritate-individual-guide.pdf

It is full of information and help – 37 pages - to understand the encyclical in personal, group or parish situations. Other useful material is included on the links page of the J&P website.

It really is time that the Vatican produced something a bit more contemporary than needlessly bad English. Something like, 'The Church, in her concern for man's authentic development, urges him to have full respect for human values in the exercise of his sexuality' (n44), is not only inaccurate translation: it is culpably offensive. The world's media have paid virtually no attention to the encyclical; hardly surprising given the antiquated form in which it was issued. Ok, the Vatican can hardly foresee that the day of the launch was also the day of Michael Jackson's funeral. But it is an interesting contrast: the bizarre personality whose essentially vacuous message was known to and celebrated by billions; and the papal pronouncement unlikely to be read by more than a very few, despite being addressed to 'all people of good will'.

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HUNGRY FOR ONE WORLD



ONE World Week is an annual opportunity for people from diverse backgrounds to come together to learn about global justice, to spread that learning and to use it to take action for justice locally and globally, by

- Working together in caring for the earth and its resources
- Taking action for justice, equality, peace and fullness of life for all
- Building relationships of mutual respect that cross boundaries
- Running local events that celebrate the diversity of cultures in our communities

One World Week is a development education charity

interested in raising awareness and understanding. Simply put, their aim is to help others understand more about issues that affect us all so that positive action can be taken. Each year, thousands of people take part in One World Week events across the country. The week is always in October, although events can and do happen all year round.

They believe that when we come together collectively to learn about injustice and inequality, we are prompted to do something about it - great things can happen!

One World Week can only happen through its supporters. The supporters plan, organise and publicise events. Resources available to download and more information at www.oneworldweek.org

campaign against the arms trade condemns UK arms bazaar

Defence Systems & Equipment International 2009 (DSEi), the world's largest arms fair, opens on 8 September and continues to 11 September. CAAT is already organising to meet the DSEi challenge. An arms bazaar like DSEi takes place only because the government allows it. Even worse, the UK government gives active support through UK Trade & Investment Defence & Security Organisation (UKTI DSO).

CAAT feel it is crucial to highlight the government's role in making DSEi happen. And that we must challenge the concept that helping private companies profit from conflict is a legitimate use of public resources. CAAT will be protesting at the ExCel centre on the morning of 8 September then taking their protest to UKTI's office in central London in the afternoon.

Jobs: from headline highs to small print lows

The government and arms industry want us to believe that arms trade jobs are both numerous and irreplaceable. Not so, in fact the opposite is true. To get the facts and learn about the alternatives, look at CAAT's new arms trade jobs briefing. With facts, figures and sources, it will give you everything you need to counter the jobs spin.

UK revokes arms export licences to Israel

In a surprise move, the government has announced that it is revoking five arms export licences to Israel. The licences were for naval equipment used in the bombardment of Gaza at the beginning of 2009. It's a welcome move, but far too little, far too late. CAAT maintains that the only ethical and effective stance is a complete arms embargo on Israel.

The above is taken from CAAT's monthly email bulletin, which can be found at www.caat.org.uk

traded for a few pounds the real slum dog slaves

The recent media frenzy surrounding the alleged attempt to sell Slumdog Millionaire child actor Rubina Ali by her father, shocked the public around the world. But the truth is that millions of children are enslaved in India and are often traded for very small sums.

'When I complained about not getting paid, my master threatened to get the police to beat me up.' These are the words of Sigren, sold into slavery at the age of 12 for 1,500 rupees, just £17. Promised an annual salary of 15,000 rupees, he worked for 4 years before receiving anything. Sigren has now been freed due to the work of Anti-Slavery International and its partners in India.

Sigren's story is not uncommon - it is estimated that there are 5.5 million children in Asia and the Pacific

enslaved in either forced or bonded labour. Anti-Slavery International works to secure the freedom of bonded child labourers through the implementation of existing laws against debt bondage.

60 years ago, the United Nations' Universal Declaration of Human Rights stated that all human beings, without distinction of any kind, should be free from slavery. Yet there are still more than 12 million people living in slavery, and every continent of the world is affected. Anti-Slavery International believes it is long past the time when every human being - without exception - should be able to live a life free from slavery. Their latest campaign is *'No Slavery, No Exceptions'* find out how you can help by visiting their website www.antislavery.org/english/default.aspx

newsbrief . . . newsbrief

Poverty Truth Commission Blog: Updates on the Poverty Truth Commission are available through its blog at www.povertytruthcommission.blogspot.com/. If you have a blog of your own and share a passion for justice, please give a link to this blog and ask your friends to do the same!

A new evidence library has been launched by the Scottish Council for Voluntary Organisations to provide a resource for discovering new research, finding out the latest facts and figures and stimulating ideas. The library contains over 800 research items and can be accessed at www.scvo.org.uk/EvidenceLibrary/Home/Home.aspx

Scottish Living Wage Parliamentary Debate: The 17th September will see the need for a Scottish Living Wage debated in the Scottish Parliament. Frank McAveety MSP will lead the debate on his motion which states: 'That the Parliament welcomes the launch of the Scottish Living Wage Employer Awards being held in Dalmarnock; regrets the fact that there are around 700,000 workers in Scotland, the majority of them women, earning less than the Scottish living wage of £7.00 per hour; is aware that low pay can lock people into poverty and can be damaging for individuals, families, businesses, communities and the wider economy, and recognises the importance of encouraging employers in the public, private and voluntary sectors to ensure that all low-paid workers are paid no less than the Scottish living wage of £7.00 per hour.' The debate will take place at 5pm.

Sticking Plaster or Stepping-Stone? The Future Jobs Fund (FJF), announced in the 2009 Budget, aims to create 50,000 jobs between 2009 and 2011 for young people who have been out of work for 12 months. A recent research paper published by the Centre For Cities argues that the FJF is a short-term 'sticking plaster' initiative and instead advocates a segmented, targeted approach: FJF should focus on unemployed young people that are most 'workready' and closest to the labour market; and those cities that have seen the sharpest recent increase in unemployment. It calls for jobs created through the FJF to be treated as 'stepping-stones' towards permanent jobs and argues that young people that are furthest away from the labour market should be supported through other programmes such as the Flexible New Deal and Working Neighbourhoods Fund. A copy of the report is available at www.centreforcities.org/assets/files/09-06-23%20Youth%20unemployment.pdf. (Source: Church of Scotland's Priority Areas Committee)

Child Poverty in Scotland - Taking the Next Steps: Child poverty has fallen in Scotland, but evidence from the Joseph Rowntree Foundation suggests that the current rate of progress will not achieve the 2020 target to eradicate child poverty. Some policy measures required to reduce child poverty (such as benefit increases) are not devolved powers, but the Scottish Government could do more to remove barriers to employment, sustain people in work and tackle low pay. To read more, go to www.jrf.org.uk/publications/child-poverty-in-scotland. (Source Priority Areas e-news 76)

End the Vulture Culture Campaign: The Government has announced a public consultation on a new law to tackle Vulture Funds. This law would prevent Vulture Funds from making excessive profits out of buying up poor countries' debts cheaply. It's a welcome step, but it's still a long way from being passed. Debt campaigners have 8 weeks to make the case for it to be adopted - and could well face a big backlash from financiers who want to preserve the culture of easy pickings for the rich. For more information visit www.jubileescotland.org.uk/

90kg Kilombero Rice Challenge: Many of you will be aware of this Challenge being promoted by Just Trading Scotland - in fact, several of you have already successfully taken on the challenge yourselves! The Rainbow Turtle shop in Paisley decided to take the challenge up. For those of you who don't know what it's all about - if a Malawian farmer could sell 90kg of rice for a FAIR price, he would make enough money to send one of his children to high school. Education is one of the best tools to stop the cycle of poverty but only one in three children can currently afford to go to school in Malawi. Contact: Rainbow Turtle, Tel/Fax: 0141 887 1881 Email: info@rainbowturtle.org.uk Just Trading: www.justtradingscotland.co.uk/

Autumn G20 Update: G20 countries will meet in the UK twice more in 2009. Finance Ministers will meet on 4-5 September in London and on 6-7 November in St Andrews. This is in addition to the G20 leader's summit, in Pittsburgh on 24-25 September. On November 7, anti-poverty organisations including the Bretton Woods Project, Jubilee Scotland and the Global Call to Action Against Poverty are organising counter conferences, in London and St Andrews to showcase the 'Alternative Twenty' economics experts we should be listening to, rather than the G20 countries. To find out more, and get involved in supporting or promoting these events, please contact David Milway at Jubilee Scotland david@jubileescotland.org.uk Tel: 0131 225 4321.

Corporate Responsibility (CORE): The CORE campaign has the ultimate aim of creating a new UK Commission for Business, Human Rights and the Environment by 2013, which will have investigation, penalty and compensation powers to regulate the operations of UK companies overseas. In May, CORE and LSE published a paper to coincide with the launch of a Parliamentary enquiry entitled 'The Reality of Rights', which reveals how UK companies get away with human rights abuses overseas. Read the report at www.corporate-responsibility.org/module_images/reality_of_rights.pdf

Disarmament Week October 24: The annual observance of Disarmament Week begins on the Anniversary of the founding of the United Nations in 1945. Nations are invited to highlight the danger of the arms race, propagate the need for its cessation and increase public understanding of the urgent task of disarmament.

Fairtrade Towns to launch a new website: Look for the new International Towns website in early autumn 2009 - www.fairtradetowns.org The site will be maintained by various FLO initiatives (like the Fairtrade Foundation) and will provide a forum for sharing and discussion with activists around the world.

DFID White Paper: DFID launched its White Paper: 'Building our Common Future' on the 6th July. The white paper sets out the Government's priorities, including new and additional financial support for climate change mitigation and adaptation, and introduces the new logo UKAID. More info at www.nidos.org.uk/news/article.asp?id=341

Deal Struck for 2012 Cheap Olympic Homes: A Challenge to Glasgow 2014? The UK Government has recently announced that nearly half of the London Olympics athletes' village - 1,379 homes - will be transformed into affordable homes following a deal with a housing company. The east London development will include 2,800 apartments in total. While this is certainly good news for those living in England, closer to home the deal presents a good challenge to the organisers of the 2014 Glasgow Commonwealth Games to come up with something similar or even better. (Source Priority Areas e-news 76)

managing your

Carbon footprint



Do you know how to measure and reduce your church's carbon footprint? Eco-Congregation Scotland's Director Adrian Shaw tells you how!

Congregations across Scotland can now quickly and easily measure the carbon footprint of their church buildings. Eco-Congregation Scotland is launching a new tool called **Module 13** that has been developed to help congregations of all denominations respond to climate change. The module has been developed after a programme of meetings with congregations across Scotland earlier this year and with financial support from the Scottish Environment Protection Agency (SEPA). It brings together for the first time a number of important concerns:

- 🌍 why Christians must respond to climate change
- 🌍 a simple tool for congregations to work out the carbon footprint of their church buildings
- 🌍 a challenge to congregations to commit to cutting their carbon footprint by 5% each year.

Why is it important to know your carbon footprint? Most eco-congregations are now aware of climate

change from reports in the news papers and on television. However from our research we learned that very few people know how much energy is used in their church buildings; how big their carbon footprint is or how they can take action to minimise their own contribution to global warming. Knowing your carbon footprint is a vital step to help take action.

Module 13 explains how this can be done quickly and accurately. It shows in easy steps how to work out from electricity, gas or oil bills the annual carbon footprint of a building; and how to find out advice and information to reduce this total – and save money. Advice and possibly funding is available through the Energy Saving Trust or Climate Challenge Fund to help you do this.

We are now encouraging congregations across Scotland to register as eco-congregations and to join this movement to respond to climate change.

See www.ecocongregation.org/scotland where you can also download a copy of the module: www.ecocongregation.org/scotland/module13.html Alternatively ring 0131 240 2274 for more information.

if you want to cultivate peace, protect creation

Pope Benedict XVI's 43rd World Day of Peace message

The Press Notice announcing the message says: Benedict XVI's message for the next World Day of Peace, which will be celebrated on 1 January, focuses on the connection between protecting creation and building peace. This theme 'aims to raise awareness about the strong bond that exists in our globalised and interconnected world between protecting the creation and cultivating peace.'

The communiqué noted that this 'close and intimate' tie is further accentuated by the many problems concerning man's natural environment, such as the use of resources, climate change, the application and use of biotechnology, and demographic growth.' It continued, 'If the human family is unable to face these new challenges with a renewed sense of social justice and equity, and of international solidarity, we run the risk of sowing seeds of violence among peoples, and between current generations and those to come.'

The message emphasises the need to face ecological questions, 'not only because of the dreadful prospects that environmental degradation presages.' They must be translated, above all, into 'a strong motivation to cultivate peace,' it stated.

the politics of climate change

Climate Change Secretary Ed Miliband published the Government's manifesto for the Copenhagen negotiations on climate change in December 2009. The document identifies the essential characteristics the Government wants to see in an international agreement: that it is legally binding; that there is an effective compliance regime; and that there should be early and regular review of the agreement in light of the latest scientific assessments.

The World Development Movement have strongly criticised the manifesto as 'riddled with potholes' and based on out of date climate science, calling on the Government to 'lead and not posture'.



Specifically they challenge, 'Claiming that the global carbon market will deliver both reductions of our emissions, as well as financial assistance to developing countries to reduce their emissions is simply double counting on an Enronesque scale'. (Source SCPO news)

HOME *a film by yann-arthus bertrand*

Showing for the second time ever in UK cinemas, HOME takes you on a breathtaking journey through the "Earth from the Air". Shot in 54 countries over three years, it captures the astonishing beauty and frailty of a planet and the people that live there. In doing so, it exposes the environmental and social risks that we are facing in our shared home, and the incredible opportunities we have to work together to overcome them. *The Ecologist* describes it as "quite simply, awesome viewing."

Narrated by Glenn Close, the film examines many of the challenges caused by climate change, from poverty and conflict to trade rules, consumerism and political will to tackle climate change. With the UN climate change summit in Copenhagen drawing ever nearer, this film serves as a reminder of why we must all act to ensure that our world leaders reach a fair agreement for our planet and its people. With 300 thousand deaths per year already attributed to climate change, it is clear that none of us can postpone action any longer.

The screenings will be followed by panel discussions and audience Q&A, with opportunities to find out more about actions you can take in the run up to Copenhagen.

Edinburgh: 20th September 8.30pm Filmhouse, Lothian Road. Glasgow: 24th September 6pm GFT, Rose Street

These screenings are part of the **TAKE ONE ACTION** activist film festival, 17-26 September, Edinburgh and Glasgow. Take One Action ('people and movies that are changing the world') enjoys its second festival outing in Scotland with more than 25 films and discussions for all ages and interests, exploring global and environmental justice themes. For more details see www.sciaf.org.uk/whatson and www.takeoneaction.org.uk/



Lord's prayer for justice

Our Father . . . who always stands with the weak, the powerless, the poor, the abandoned, the sick, the aged, the very young, the unborn, and those who, by victim of circumstance, bear the heat of the day.

Who art in heaven . . . where everything will be reversed, where the first will be last and the last will be first, but where all will be well and every manner of being will be well.

Hallowed be thy name . . . may we always acknowledge your holiness, respecting that your ways are not our ways, your standards are not our standards. May the reverence we give your name pull us out of the selfishness that prevents us from seeing the pain of our neighbour.

Your kingdom come . . . help us to create a world where, beyond our own needs and hurts, we will do justice, love tenderly, and walk humbly with you and each other.

Your will be done . . . open our freedom to let you in so that the complete mutuality that characterises your life might flow through our veins and thus the life that we help generate may radiate your equal love for all and your special love for the poor.

On earth as in heaven . . . may the work of our hands, the temples and structures we build in this world, reflect the temple and the structure of your glory so that the joy, graciousness, tenderness, and justice of heaven will show forth within all of our structures on earth.

Give . . . life and love to us and help us to see always everything as gift. Help us to know that nothing comes to us by right and that we must give because we have been given to. Help us realise that we must give to the poor, not because they need it, but because our own health depends upon our giving to them.

Us . . . the truly plural us. Give not just to our own but to everyone, including those who are very different than the narrow us. Give your gifts to all of us equally.

This day . . . not tomorrow. Do not let us push things off into some indefinite future so that we can continue to live justified lives in the face of injustice because we can make good excuses for our inactivity.

Our daily bread . . . so that each person in the world may have enough food, enough clean water, enough clean air, adequate health care, and sufficient access to education so as to have the sustenance for a healthy life. Teach us to give from our sustenance and not just from our surplus.

And forgive us our trespasses . . . forgive us our blindness toward our neighbour, our self-preoccupation, our racism, our sexism, and our incurable propensity to worry only about ourselves and our own. Forgive us our capacity to watch the evening news and do nothing about it.

As we forgive those who trespass against us . . . help us to forgive those who victimise us. Help us to mellow out in spirit, to not grow bitter with age, to forgive the imperfect parents and systems that wounded, cursed, and ignored us.

And do not put us to the test . . . do not judge us only by whether we have fed the hungry, given clothing to the naked, visited the sick, or tried to mend the systems that victimised the poor. Spare us this test for none of us can stand before your gospel scrutiny. Give us, instead, more days to mend our ways, our selfishness, and our systems.

But deliver us from evil . . . that is, from the blindness that lets us continue to participate in anonymous systems within which we need not see who gets less as we get more.

Amen.

THE HOLY LONGING, RONALD ROLHEISER OMI

diary diary

AUGUST

- 27 **Death of Dom Helder Camara, 1999**
- 27-30 **Fairtrade on the Fringe.**
Contact tania@handupmedia.co.uk for more details.
- 30 **Gillian Slovo, South African author, speaking at the Edinburgh International Book Festival**

SEPTEMBER

- 8-11 **DSEi, the world's largest arms fair, London**
- 13 **Racial Justice Sunday**
- 16 **International Day for the Preservation of the Ozone Layer**
- 21 **UN International Day of Peace**
- 27 **Aung San Suu Kyi forms National League for Democracy in Burma, 1988**

OCTOBER

- 1 **International Day of Older Persons**
- 2 **Mahatma Gandhi born, 1869**
- 3-4 **Craighead course starts. Details on page 5**
- 5 **World Habitat Day**
- 14 **International Day for Natural Disaster Reduction**
- 15 **World Rural Women's Day**
- 16 **World Food Day**
- 17 **International Day for the Eradication of Poverty**
- 18-25 **One World Week**
- 24 **United Nations Day**
- 24-30 **Disarmament Week commences**

DECEMBER

- 5 **Get ready for the Scottish Climate Change March**
J&P is supporting this march in Glasgow city centre, as part of the Stop Climate Chaos Scotland coalition. The march will take place just before the UN talks on global emissions reductions in Copenhagen.
Email gail@stopclimatechaosscotland.org to join the SCCS mailing list, and keep up to date with the latest climate news.

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

In the course of this inquiry, we have been shocked by the extent of the damage done over the past seven years by excessive or abusive counter-terrorism measures in a wide range of countries around the world. Many governments, ignoring the lessons of history, have allowed themselves to be rushed into hasty responses to terrorism that have undermined cherished values and violated human rights. The result is a serious threat to the integrity of the international human rights legal framework.

Arthur Chaskelson, former president of the constitutional court of South Africa and chair of a panel which spent three years roaming the world to study terrorism. Their report concluded that many measures introduced to fight terrorism were illegal and counter-productive, and that undemocratic regimes with poor human rights records have referred to counter-terror practices of countries like the U.S. to justify their own abusive policies. (Source: BBC)

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