



Human security is a child who did not die, a disease that did not spread, a job that was not cut, an ethnic tension that did not explode in violence, a dissident who was not silenced. Human security is not a concern with weapons – it is a concern with life and dignity.

Pax Christi International

Photograph: Giovanni Scudiero, Pax Christi

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editorial

Subsidiarity is one of those leading ideas of Catholic Social Teaching we can stumble over. Our unique God created human dignity – fine. Our social responsibility for the Common Good – fairly straightforward. But subsidiarity - even the computer spell check flags it up as a problem. It has come to mean the exercise of power at the lowest level consistent with efficiently doing the task. It is always relevant as a principle of social justice, but particularly so in the current Scottish debate about sovereignty, greater powers and a referendum on independence.

Subsidiarity is about matching the power required to the job to be done – not too little but not too much. Just as one would not expect the butcher to carve a carcass with a scalpel, so one would (hopefully) not expect a surgeon to perform microsurgery with a butcher knife.

One of the best (and oldest) analogies for power is the human body - indeed we still talk of the 'body politic'. It can be helpful if we see subsidiarity as being like the flow of blood through the circulatory system. Here the different vessels have adapted in size and flow from arteries to capillaries to ensure that organs and tissue have the best flow for the most efficient operation. We know too that the system can be destabilised by blood pressure that is too high or too low, by obstruction or contamination of the blood; and that these factors affect not only their immediate organs but the whole system.

The exercise of power through politics, like blood in the circulatory system, should be inconspicuous and autonomous. Unfortunately there is a tendency to interrupt the flow for reasons of ambition, personal gain and self importance, especially when power brokers become more interested in self seeking than service. In a world obsessed with power it is hardly surprising that so many issues involve subsidiarity – who is empowered and who is disempowered. The great nineteenth century Catholic historian Lord Acton memorably summed up the dilemma (where the words 'tends' and 'almost' are crucial): 'Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men'.

The full development of subsidiarity in Catholic Social Teaching is something we owe to a German Jesuit, Oswald von Nell-Breuning, a professor of social ethics, born the year before *Rerum Novarum* in Trier (the birthplace of Karl Marx); and who died as recently as 1991 at the age of 101. He was Pius XI's ghost writer for *Quadragesimo Anno* (1931) and emphasised subsidiarity particularly in the face of the totalitarianism of Soviet communism; but also against the Fascism of Nazi Germany and in the Italy of Mussolini, with whom the Pope had just concluded the Concordat which gave rise to the Vatican State.

Subsidiarity is also a part of the German Social Democratic tradition, steering a middle ground between centralized state economies on the one hand and pure *laissez faire* economies on the other, as well as a general strand of European political thought (although not in the UK). It is an integral part of the European Union through Article 5(3) of the Maastricht Treaty on European Union as revised in Lisbon in 2009.

It is therefore paradoxical that various UK governments, so generally opposed to greater European Union, are so resistant to the devolving of further power and even independence to Scotland. And this is only one of many paradoxes. There is no such thing as 'independence' in a globalised and interdependent world. It has also long been recognised that 'power devolved is power retained'; yet Scottish coalition membership of Westminster is only one Conservative and eleven Liberal Democrat MPs (1.8%). Since the restoration of the Scottish Parliament in 1999, it has carried out the vast majority of daily national government alongside local councils. This in turn has attracted a vast amount of ignorant and ill informed criticism of Scots as 'subsidy junkies' (for a comprehensive refutation, see

James Maxwell's *Enough of the Scottish Subsidy Myth* through the link on the J&P website).

One has to ask, if the Scots are such a draw on the Westminster exchequer, why do politicians want to retain Scotland in the Union? In part the answer is that most people (including politicians) see the Westminster parliament as the only real parliament, rather than as a composite that has come into being over time, notably for Scotland with the Union of Parliaments in 1707. If Scotland were to secede, the assumption is that it would continue to be business as usual for the self styled Mother of Parliaments. Yet the interesting thing is that while the Irish and Welsh and Scots have undergone a thorough examination of their national identity and arrived at culturally appropriate forms of government, the one nation which has not done so is England. And a mature debate is necessary if we are to avoid the polarisation of naive come all ye multiculturalism on the one hand and the stereotypical little Englander on the other.

The concept of the 'sovereignty of the Crown in Parliament' is a fundamentally English principle and has no counterpart in Scotland, where sovereignty has always rested with the people. This is well expressed in the difference between Elizabeth I, Queen of England and Mary, Queen of Scots. The Scottish constitutional position was reaffirmed as recently as the 1989 Claim of Right, signed by the leaders of political parties (except for Conservatives and SNP) as well as by many representatives of churches, trades unions, business and civic society in Scotland.

While Catholic Social Teaching can tell us nothing about which party offers the best form of government or how many questions a referendum should have, it can root the problems where they belong: in the issue of sovereignty. The *Compendium of the Social Doctrine of the Catholic Church* expresses this concisely: 'The subject of political authority is the people considered in its entirety as those who have sovereignty.' In various forms, this people transfers the exercise of sovereignty to those whom it freely elects as its representatives, but it preserves the prerogative to assert this sovereignty in evaluating the work of those charged with governing and also in replacing them when they do not fulfil their functions satisfactorily' (n 395).

The crux of asserting sovereignty lies in self determination. On this Pope John Paul II made a telling argument in this first encyclical *Redemptor Hominis*: 'The essential sense of the State, as a political community, consists in that the society and people composing it are master and sovereign of their own destiny. This sense remains unrealised if, instead of the exercise of power with the moral participation of the society or people, what we see is the imposition of power by a certain group upon all the other members of the society. This is essential in the present age, with its enormous increase in people's social awareness and the accompanying need for the citizens to have a right share in the political life of the community, while taking account of the real conditions of each people and the necessary vigour of public authority. These therefore are questions of primary importance from the point of view of human progress and the overall development of humanity' (n17).

I have quoted at length because each phrase is important and could make a very useful basis for discussion in Justice and Peace groups and in parishes. Church teaching also offers guidelines to assess both the analysis and the political answers being offered by politicians and the media. At the centre of our considerations should be the categories of subsidiarity and self determination. From ancient Greek culture we get the word for those who opted out of the lively political life of democracy: the word is idiots, meaning those who keep to themselves. Without the process of education, preparation and participation, we are in danger of losing out on the future of dignity and the common good in Scotland. If we do not reflect on our own tradition, we are liable to be at the mercy of politicians and media commentators. Or, as G K Chesterton put it: 'Without education, we are in a horrible and deadly danger of taking educated people seriously'.

Tim Duffy

human security – a concern for life and dignity

Pat Gaffney, the General Secretary of Pax Christi UK, questions the military mentality and offers some suggestions for an alternative viewpoint

Going through our archives recently I came across a letter published in the Scottish Catholic Observer in 1982 with the header, 'Pax Christi has a lesson for us'. The writer was defending Pax Christi's role in highlighting the immorality of nuclear weapons, their cost and capability – seeing these as a legitimate Christian concern.

His actions caused me to think more deeply about what we expect to achieve through an act of remembrance. I came to a number of conclusions but the first was that whatever it may be, it is not an act of justification or vindication. I fear however that for an increasing number of people, that is exactly what the 11th of November has become.

Nuclear issues were high on our agenda in the 1980s – the era of the cold war, the time of cruise missiles and Stars Wars and US nuclear submarines stationed in Holy Loch. They are still on our agenda but we approach these, and other security issues in another way, by reframing how we understand the concept of security.

For too long the mainstream approach to national and international security has been framed in purely military terms, military strength, capability, the use of armed force. From the renewal of Trident to the UK's role in the global arms trade and our approach to various crisis in our world since 2000 which has kept us at war for twelve years, military solutions and force are used as a first rather than last resort.

It is hard to dispel the military myth. In the late 1970s, German theologian Dorothee Sölle wrote: *We have become accustomed to hearing: a strong defence helps us maintain peace... but does it not threaten the lives of us all? A strong defence creates jobs – but does it not take bread from millions who are starving? A strong defence helps contain violence – but does it not give rise to wars and terror? We have hoped for disarmament – but are there not ever more perfect weapons systems being developed?* We hear the same said today.

This military fixation is what the Oxford Research Group calls 'the control paradigm'. World powers respond to injustice and threats of violence with more and greater violence. Such an approach fails to look at the underlying causes of national and global problems which create human and environmental insecurity. The real threats to security, they suggest, are the marginalisation within communities; climate change and competition over resources; and global militarisation.

Failure to address these has led to greater polarity both within and between countries. The Millennium Development Goals – seen as a pathway to social justice – are a useful indicator of poverty and progress. Sadly, the latest report reveals some sad failures due to unmet commitments, inadequate resources and insufficient dedication to sustainable development.

Allocation of budgets reveal why this might be. In 2010 global development assistance was US \$128 billion while world military spending was US \$1630 billion. In 2011 the UK allocated £3.3 billion to environment and climate change, £2.3 billion on development assistance and £40 billion on defence. Hardly a budget committed to the eradication of poverty and the protection of the planet.

Against this background we focus much of our education and campaigning work on making clear the links between poverty, environmental degradation and war – a

link that Cardinal Keith O'Brien has affirmed time and again in his opposition to Trident.

A clear example – Israel Palestine

We see a very clear example of security being sought in the wrong way in the on-going conflict in Israel-Palestine. Since 2000 Pax Christi has developed its links in the region through solidarity visits and the experiences of members who have been Ecumenical Accompaniers in the region. We see a powerful state, Israel, using military might and coercion of varying forms in the name of national security and self-defence.

Here the destruction of a people and their environment is an integral part of the illegal occupation of the West Bank. Homes are demolished, water supplies, cisterns and agricultural lands are stolen as the separation wall and by-pass roads within the West Bank - only available to Israeli's - eat their way into Palestinian lands. Thousands of olive trees are up-rooted to make way for illegal settlements, so destroying a major cultural and economic resource for Palestinian communities. All of these actions are supported and carried out with brutal military backing.

Israel (with a population of 7.8 million – 20% of which is Arab) ranks 97th in world population, but 18th in military spending and 11th in the list of global arms traders. This unresolved conflict will not be 'fixed' by more militarism. Pope John Paul II repeatedly stated that the people of the Holy Land need bridges not walls and barriers. If people cannot meet one another as human beings but are constantly made suspicious and fearful of one another, what chance is there for a just peace security that safeguards the real security needs of all people in Israel-Palestine?

Recently Pax Christi International came up with a helpful definition:

Human security is a child who did not die, a disease that did not spread, a job that was not cut, an ethnic tension that did not explode in violence, a dissident who was not silenced. Human security is not a concern with weapons—it is a concern with life and dignity.

Here are some of the steps we might take to achieve this:

- Raise public awareness about our global responsibilities and work for what really increases human security – and what threatens that security.
- Work for a 'welfare not warfare budget', nationally and globally, seeing a budgets as a test of the real values of a country.
- Challenge the culture of militarism. Question the acceptance of the arms industry / trade and the myth that it creates employment. Question the ethics of recruitment of our young people into the military.
- Build solidarity links with other grass-roots networks around the world who are working on human security models of development and democracy.

Useful resources can be found on our website www.paxchristi.org.uk

See also our Security and Disarmament, Israel-Palestine and Education for Peace webpages.



most countries want nuclear disarmament



A new study, available through the J&P website, reveals the extent of opposition worldwide to nuclear weapons

Three-quarters of all nations support UN Secretary-General Ban Ki moon's proposal for a treaty to outlaw and eliminate nuclear weapons, according to a recent study released by the International Campaign to Abolish Nuclear Weapons (ICAN). Of the 146 nations to have declared their willingness to negotiate a new global disarmament pact, four maintain nuclear stockpiles: China, India, Pakistan and North Korea.

The report comes one week after the Doomsday Clock of the *Bulletin of the Atomic Scientists* was moved one minute closer to midnight in response to growing nuclear dangers around the world and a lack of progress towards nuclear abolition. 'The vast majority of nations believe it is time to ban nuclear weapons in the same way that biological and chemical weapons have been banned,' said Tim Wright, an ICAN campaigner and the author of the study.

'Nuclear disarmament cannot continue at a snail's pace if we are to prevent the further spread and use of nuclear weapons. It must be accelerated, and the best way to achieve that is through a comprehensive nuclear disarmament treaty with timelines and benchmarks for eliminating nuclear stockpiles,' Mr Wright said. 'This must be the next big negotiating objective of the international community.'

Last November the International Red Cross and Red Crescent Movement—which has close to 100 million members and volunteers worldwide—adopted a historic resolution highlighting the humanitarian dangers of nuclear weapons and calling on governments 'to pursue in good faith and conclude with urgency and determination nego-

tiations to prohibit the use of and completely eliminate nuclear weapons through a legally binding international agreement'.

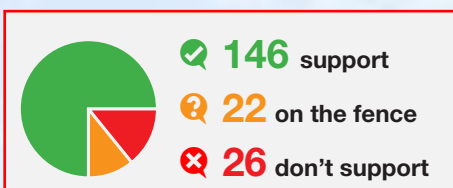
Support for a treaty to abolish nuclear weapons has grown considerably since 2008, when the UN Secretary-General made such a treaty the centrepiece of his nuclear disarmament action plan. At the May 2010 review conference of the ailing Nuclear Non-Proliferation Treaty, two references to a nuclear weapons convention made their way into the agreed outcome document, despite strong protestations from some nuclear-armed nations.

Arielle Denis, a senior campaigner at ICAN's Europe Middle East and Africa office in Geneva, believes that governments have a clear popular mandate to ban nuclear weapons. 'Right across the world, even in nations with extensive nuclear arsenals, opinion polls show that a majority of citizens support the elimination of these immoral, inhumane and illegal weapons. The people believe the time has come for their leaders to cast off the nuclear shadow,' she said.

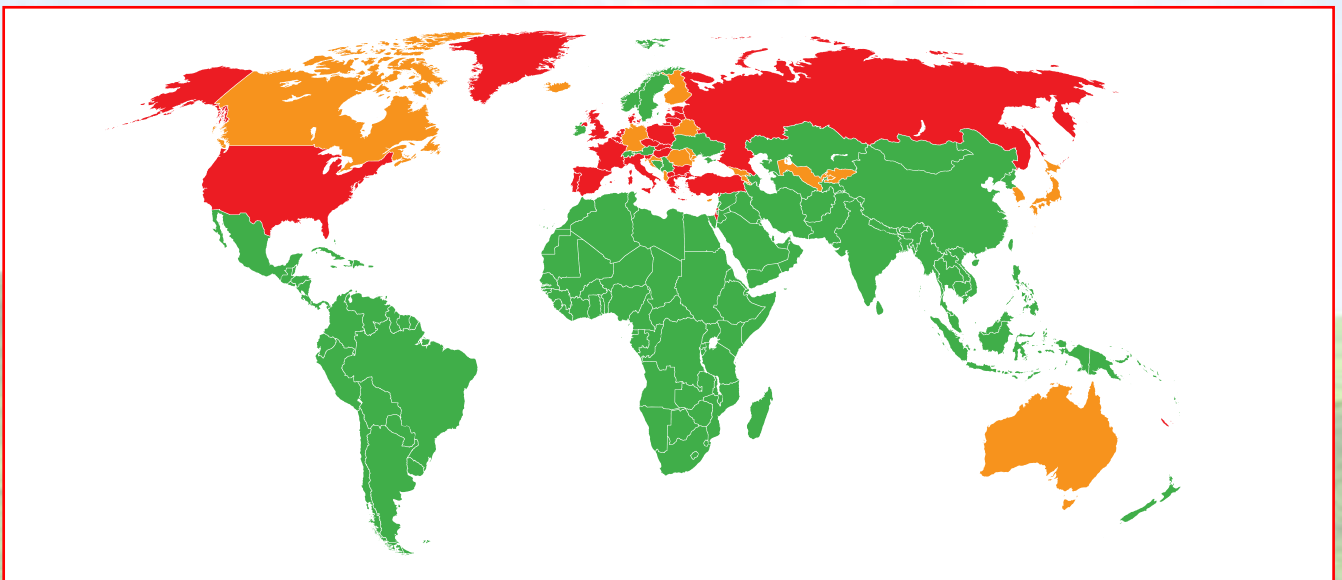
The ICAN study shows that every nation in Latin America, the Caribbean and Africa are in favour of a treaty banning nuclear weapons, as are most nations in Asia, the Pacific and the Middle East. Support is weakest in Europe and North America, particularly among members of the NATO nuclear alliance. Nations that support a ban on nuclear weapons make up approximately 81% of the world's population. Only 26 nations are opposed to such a treaty, with 22 sitting on the fence, the study reveals.

www.icanw.org

support for a disarmament treaty



This guide examines the policies of 194 governments on the question of a nuclear weapons convention—a treaty to outlaw and eliminate nuclear weapons. It shows that 146, or roughly three-quarters, support the immediate commencement of negotiations leading to such a treaty.



international **death penalty** abolition day

March 1, International Death Penalty Abolition Day, marks the anniversary of the date in 1847 when the US State of Michigan officially became the first English speaking territory in the world to abolish capital punishment. A third of the world's countries maintain the death penalty in theory and practice; but the vast majority of executions worldwide are carried out in just a few countries. In 2010, the greatest number of executions took place in China (possibly 5,000), Iran (252) North Korea (at least 60), Yemen (at least 53) and the USA (46). Almost half the countries in the world have abolished the death penalty. There is a growing campaign against the death penalty for the following reasons:

- ◆ The death penalty is a blatant violation of the fundamental right to life.
- ◆ It is a cruel and inhumane punishment, irrevocable and irreparable.
- ◆ There is the risk of executing the innocent.
- ◆ The death penalty has never been shown to deter crime more effectively than other punishments.
- ◆ It is an instrument of revenge and not of prevention.
- ◆ It is discriminatory and is often used disproportionately against the poor, minorities and members of racial, ethnic and religious groups.

The new evangelisation calls for followers of Christ who are unconditionally pro-life: who will proclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself without definitively denying criminals the chance to reform. I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary.

Pope John Paul II, St Louis, 27 Jan 1999

We oppose capital punishment not just for what it does to those guilty of horrible crimes but for what it does to all of us as a society. Increasing reliance on the death penalty diminishes all of us and is a sign of growing disrespect for human life. We cannot overcome crime by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders. The death penalty offers the tragic illusion that we can defend life by taking life.

Archbishop Michael J Sheehan,
Albuquerque, June 2001

(Source ACSCI)

STEP THIS WAY

fairtrade fortnight (27 Feb - 11 March)

In 2012, everyone is more aware of Fairtrade. Check out www.fairtrade.org.uk/step for more about the exciting new campaign and get planning your events for Fairtrade Fortnight. One simple step - why not make your church a Fairtrade Church? To become a Fairtrade church the parish must agree the following:

- ☑ Use Fairtrade tea and coffee after services and in all meetings for which you have responsibility;
- ☑ Move forward on using other Fairtrade products such as sugar, biscuits and fruit;
- ☑ Promote Fairtrade during Fairtrade Fortnight and during the year through events, worship and other activities whenever possible.



Blessed are the poor...

not the penniless, but those whose heart is free.

Blessed are those who mourn...

not those who whimper, but those who raise their voices.

Blessed are the meek...

not the soft, but those who are patient and tolerant.

Blessed are those who hunger and thirst for righteousness...

not those who whine, but those who struggle.

Blessed are the merciful...

not those who forget, but those who forgive.

Blessed are the pure in heart...

not those who act like angels, but those whose life is transparent.

Blessed are the peacemakers...

not those who shun conflict, but those who face it squarely.

Blessed are those who are persecuted for justice...

not because they suffer, but because they love.

P Jacob. Taken from Compartir, Santiago, Chile;

financial transaction tax

Cardinal Turkson, President of the Pontifical Council for Justice and Peace, has endorsed a tax on financial transactions

On the eve of a special EU summit on the Eurozone crisis (30 January 2012), Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, supported the adoption of a tax on financial transactions, calling for a financial sector which creates wealth for the society as a whole. Cardinal Turkson intervened at the annual Board of Directors meeting of the international alliance of Catholic development agencies CIDSE, which has long advocated for an Financial Transaction Tax. CIDSE incorporates SCIAF and CAFOD.

Cardinal Turkson said: 'One way of bringing economics and finance back within the boundaries of their real vocation, including their social function, would be through taxation measures on financial transactions. These should be applied with fair rates, modulated in proportion to the complexity of operations, especially those made on the 'secondary' market.

'Such an FTT would be very useful in promoting global development and sustainability according to the principles of social justice and solidarity. It could also contribute to the creation of a world reserve fund to support the economies of the countries hit by crisis, as well as the recovery of their monetary and financial systems.'

John Arnold, Auxiliary Bishop of Westminster, present at the CIDSE meeting, also supported the tax, urging sceptical governments like the UK to support an FTT as part of an

economic life which puts human dignity at the centre.

Bishop Arnold said: 'Human beings are both the source and the purpose of all economic activity, we have got to reform financial markets so that they can serve human well-being and society.'

The operation of financial markets has proven to be crucial in the redistribution of wealth. Speculative activities have been proven to generate economic fluctuations that have a destabilising impact on the economy. Economic instability, in turn, increases inequality as amply demonstrated by the current situation of many European societies.

An FTT would contribute to reducing speculation and stabilising financial markets, as well as raising urgently needed revenues. CIDSE calls for the EU summit to take concrete steps towards adopting the tax.

CIDSE President Chris Bain said: 'Adopting an FTT at EU level is the right thing to do. It has the potential to raise funds to finance development and climate change projects and put in place measures for more justice and equity. We must not restore economic growth at all costs: a business as usual model that protects the interests of a few. Sceptics must realise that a tax on financial transactions could go a long way towards stabilising financial systems while tackling poverty in some of the most vulnerable countries in the world.'

barclays bank wins

'SHAME' AWARD

Barclays Bank has won a 'shame award' for speculating on food prices. The award was presented on Friday (27 January) in Davos, Switzerland, to coincide with the World Economic Forum. Barclays' activity is fuelling hunger and poverty worldwide, according to the World Development Movement (WDM), who nominated the bank for the award.

Barclays is estimated to make up to £340m a year from speculating in food 'futures' markets, making it the biggest UK player involved. WDM say that massive influxes of speculative money in food markets have been driving sharp price spikes, sending the cost of food soaring beyond the reach of the world's poorest people.

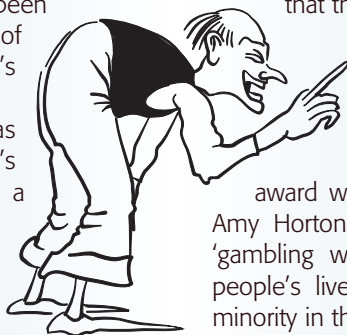
Barclays' Public Eye 'global award' was selected by a panel of judges. The 'people's award', decided by an online vote, went to a Brazilian company, Vale, for its involvement in the construction of the controversial Belo Monte dam in the Amazon. 40,000 people are likely to be forced from their land if the dam goes ahead. The Public Eye Awards are organised by Greenpeace Switzerland and the Berne Declaration.

UK Treasury ministers met Barclays at least 15 times within the first year of the coalition government. Barclays

CEO Bob Diamond responded to the Occupy movement by telling the BBC in November that banks must be "better citizens".

Rules to curb speculation are being discussed in the European Union. A number of NGOs say that the UK government is opposing effective legislation. They fear that the banking and financial sectors are exercising undue influence with the corridors of power.

Speaking after the award was presented, WDM's Amy Horton accused Barclays of 'gambling with the price of food, and therefore with people's lives'. She added, 'Speculation benefits a tiny minority in the financial sector, and at the same time fuels food price spikes which force millions of people to go hungry. Governments must take urgent action to curb this reckless practice.'



SCIAF supports Robin Hood



Every year at Lent, SCIAF asks supporters to give, reflect, and act in solidarity with the most vulnerable people around the world as part of its WEE BOX, BIG Change campaign. SCIAF's Campaigns Officer Lexi Barnett explains why promoting the Robin Hood Tax is the top priority this year.

At a time when the gap between rich and poor is widening, and more than a billion people go to bed hungry every night, UK Prime Minister David Cameron is standing in the way of a tiny tax that would raise billions of pounds to combat poverty and climate change.

The Robin Hood Tax is a simple, sustainable and fair tax of just 0.05% on massive financial transactions like shares, bonds and derivatives which could raise £20 billion in the UK alone. As the financial crisis continues to hit the poorest, bankers are back to business as usual. But isn't it time to stop asking the poorest to pay the price for this crisis?

Millions of people around the world now support the tax including a thousand leading economists, the European Commission, Bill Gates, the Archbishop of Canterbury and Archbishop Desmond Tutu. The Pontifical Council for Justice and Peace, led by Ghanaian Cardinal Peter Turkson, came out in support of the idea. More and more countries are seriously looking at implementing their own financial transactions tax including some of Europe's strongest economies like Germany, as well as countries like South Africa and Brazil. French President Nicolas Sarkozy has committed France to introducing its own financial transactions tax by August.

However, despite the overwhelming evidence that it would work - economically, sustainably and morally - the UK government is digging its heels in to protect the very richest financial institutions from paying their fair share.

Prime Minister Cameron argues that it wouldn't work unless it is adopted globally. But the International Monetary Fund (IMF) has clearly stated in a recent report that this is not the case, and a tax could easily be implemented successfully by individual countries. The Prime Minister has also argued that it would drive businesses out of the UK. Again, the IMF has stated this would not automatically drive

businesses away.

David Cameron argues that the tax would be passed on to everyday people instead of the financial institutions. But he doesn't seem to take into account that ordinary consumers pay VAT on their purchases on the high street, and stamp duty when they purchase a home – yet a trader purchasing millions of pounds, dollars or euros of derivative contracts for as little as 11 seconds, pays nothing – while the impact of their actions on the real economy can be immense.

The most vulnerable are paying the price for the financial crisis. The bonus pot for bankers in the UK for 2010 alone was £6 billion - enough to provide free healthcare for 250 million people in developing countries. We, as taxpayers, have pumped billions of pounds into propping up the banks that caused the crisis. A tiny tax of 0.05% would hardly be noticed on profit lines, yet would raise billions to help people most in need.

It was said that the banks were 'too big to fail', but global poverty is too big an issue to ignore. SCIAF believes the wealthiest in our society have a role to play in helping the most vulnerable and implementing a Robin Hood Tax would be a great way to start.

Please add your voice to SCIAF's latest campaign by calling on the Prime Minister to do the right thing and implement this tiny tax. Together we can achieve great things. It's time to stop asking the most vulnerable to pay for the financial crisis. It's time for a Robin Hood Tax.

You can take action online by going to www.sciaf.org.uk/robinhoodtax.

Alternatively, you can order campaign postcards for your parish or group, by emailing Lexi on abarnett@sciaf.org.uk or call 0141 354 5555.

Robin Hood Tax - At a glance

- ✚ A Robin Hood Tax, or Financial Transaction Tax (FTT), of just 0.05% on financial transactions like stocks, bonds and derivatives, could raise £20 billion per year in the UK alone.
- ✚ The bonus pot for bankers in the UK for 2010 was £6 billion - enough to provide free healthcare for 250,000,000 people in developing countries.
- ✚ There doesn't need to be a global agreement for it to work - already countries like Brazil are implementing FTTs on their own. The UK even has its own forms of FTTs already - in things like stamp duty. We don't need to wait for other countries to agree, we could go ahead now without damaging our economy, or driving out businesses.
- ✚ The International Monetary Fund (IMF) has studied FTTs and concluded that the costs would not be passed on everyday people. The tax would fall only on the on the richest institutions in society carrying out significant financial transactions such as stock trading and derivatives.



Oscar Romero

In 1977 Oscar Romero was appointed Archbishop of San Salvador, capital of El Salvador. An academic, he was not expected to challenge the ruling class, which owned 80 per cent of the land and terrorised workers and landless peasants. Working with and for the poor changed him, enabling him to see the unjust structures operating in his country.

Romero refused to complete the unfinished cathedral as long as the poor of the city were poorly housed and were hungry. He was assassinated on March 24, 1980, as he celebrated Mass. The previous day, he had made his prophetic call to the Salvadoran army to stop the repression, calling on soldiers not to obey unjust orders to kill their own sisters and brothers.

Aspire not to have more but to be more.

If they kill me, I will rise again in the Salvadoran people.

Bloodshed only denies love, awakens new hate, and makes reconciliation and peace impossible.



twenty years of paisley J & P

Founding member Maureen Brough reflects on the first 20 years

At a recent gathering in Paisley, current and former members of Central Paisley Justice and Peace group celebrated their 20th Anniversary. It was a lively but also moving occasion with sharing of many stories of our activities and friendship over the years including poignant memories of key people in the group's history no longer with us – Sister Joan Brett who died in Birmingham in 2008 and Charma Reid in 2010. Photographs of solidarity and campaigning events and marches – Jubilee Debt campaign, Trident, Make Poverty History, Fairtrade and others created much discussion as we were faced with pictures of our younger selves!

Our group has always had members from different parishes in the Paisley area and, over the years, we have met at St Mirin's Cathedral, at the Little Sisters' house when they were in Ferguslie, sometimes in people's houses and latterly at St Peter's Glenburn. We have welcomed new members over the years as others have moved on and will continue to do so.



We were delighted to be joined for the evening by Carol Clarke and Ellen Charlton from the J+P National office who shared with us in a liturgy of thanksgiving focused around reflection on Sunday's Gospel (Mark Ch 1 v 29 – 39). Jesus showed his friends then and shows us now how God drew him to a full life of dynamic movement between action and contemplation, inspiring and sustaining us as we continue to work together for a more just and peaceful world.



Nelson Mandela (now 93) was released from Victor Verster Prison in Paarl, South Africa, on 11 February 1990. He was 72 years old. The event was broadcast live all over the world. Mandela, a lawyer from the Transkei homeland, was convicted of treason and sabotage in June 1964 and sentenced to life imprisonment. He had spent most of his 27 year sentence on Robben Island, off Cape Town, doing hard labour.

During his years in prison, Nelson Mandela's reputation grew steadily. He was widely accepted as the most significant black leader in South Africa and became a potent symbol of resistance as the anti-apartheid movement gathered strength. He consistently refused to compromise his political position to obtain his freedom... After his release, he plunged himself wholeheartedly into his life's work, striving to attain the goals he and others had set out almost four decades earlier.

(The website of the Nobel Prize)

*Do not retreat into your private world,
That place of safety, sheltered from the storm,
Where you may tend your garden, seek your soul,
And rest with loved ones where the fire burns warm.*

*To tend a garden is a precious thing,
But dearer still the one where all may roam,
The weeds of poison, poverty and war,
Demand your care, who call the earth your home.*

*To seek your soul it is a precious thing,
But you will never find it on your own,
Only among the clamour, threat, and pain
Of other people's need will love be known.*

*To rest with loved ones is a precious thing,
But peace of mind exacts a higher cost,
Your children will not rest and play in quiet,
While they still hear the crying of the lost.*

*Do not retreat into your private world,
There are more ways than firesides to keep warm.
There is no shelter from the rage of life,
So meet its eye, and dance within the storm.*

Kathy Galloway

the hamster

Written by Anders Lustgarten

Things are going to get out of hand for David and Nicola soon after they realise their hamster's unique capacity for growth. It's getting bigger and bigger and bigger. Life has been tough but soon it's improving dramatically. Money is rolling in as people queue up to view the rapacious rodent. But how long can it last? Where will it end? It must be like the economists say - growth is guaranteed to get us out of the grim situation that we find ourselves in. Or will it? The Hamster is a dark comedy inspired by an observation made by the New Economics Foundation; a Hamster doubles in weight every week until maturity, after which its growth slows down. If it were to continue growing at that rate it would reach nine billion tonnes by its first birthday. This is why growth, in nature, is limited - and yet we are told that economic growth should continue for ever and ever.



The hamster was broadcast on Radio 4's Afternoon Theatre on 1st Dec 2011

magazine subscription

The majority of subscriptions to the Magazine fall due for renewal at this time of year. The magazine is still our main way of communicating news and views about Justice and Peace and subscriptions go a long way to covering the increasing costs of production and postage.

We would be grateful if all subscribers and groups whose subscriptions are due, would renew their subscription by returning the form included with the magazine. Many thanks if you have already renewed your

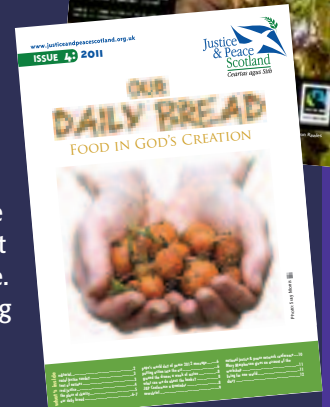
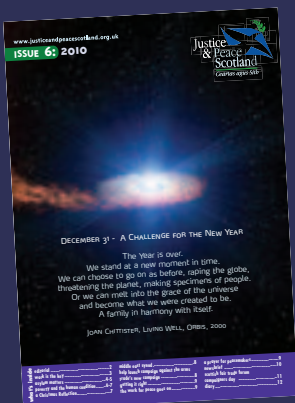
subscription for 2012, and thanks also to those who pay by standing order. Cost should never be a barrier to receiving the magazine; if there is a problem, let us know.

Bear in mind that a subscription could make a useful gift for a special occasion.

This year the subscription rate remains unchanged again. Please help us by renewing your subscriptions promptly.

Note that cheques should be made payable to the 'Catholic National Endowment Trust' and returned to J&P office.

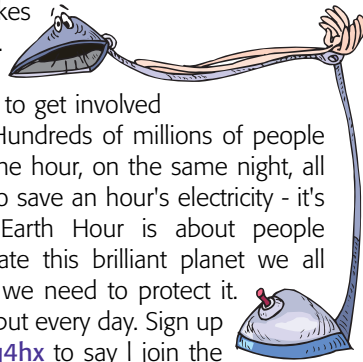
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newsbrief . . . newsbrief

Easter Picnic: Following the success of last year's event there will be another liturgical celebration at the nuclear submarine base at Faslane this year, starting at noon on Saturday 31 March. The event, organised by Scottish Clergy Against Nuclear Arms will be non confrontational and celebratory of the power of faith, with no illegal activity. Full details and directions are contained in the flier that comes with this magazine.

WWF's Earth Hour also takes place on 31 March. Whether you've taken part before or not, it's a chance to get involved in a global phenomenon. Hundreds of millions of people turning off their lights for one hour, on the same night, all across the planet. But not to save an hour's electricity - it's something much bigger. Earth Hour is about people coming together to celebrate this brilliant planet we all share - and focus on how we need to protect it. Not just for an hour a year, but every day. Sign up at <http://tinyurl.com/7z4q4hx> to say I join the hundreds of millions switching off for a bright future.



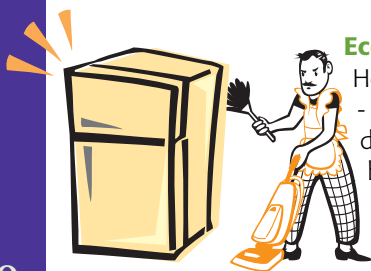
Climate loans success: After months of pressure from campaigners like you, the UK government has finally announced it will grant £10 million to the UN Adaptation Fund, the fairest international climate change fund. From the £1 coins many of us sent to International Development Secretary Andrew Mitchell, which he refused to pass on to the UN, to the thousands of postcards and emails sent to the International Development and Climate Change departments, every action taken has helped make these issues that the UK government could not ignore. The government has also announced that it will give most of its climate adaptation funds as grants instead of loans to enable developing countries to deal with the impacts of climate change. This is a big change from its previous policy and will help prevent further unjust debt in the name of climate change.

www.wdm.org.uk/blog/some-success-climate-loans
See also SCIAF's latest policy report focusing on climate adaptation funding at www.sciaf.org.uk

The FIG Tree: is the world's first international Fair Trade Visitor Centre located in Garstang, the world's first Fair Trade Town. Garstang also forms a part of the Fair Trade Triangle with the cocoa farming community and Africa's first Fair Trade Town of New Koforidua in Ghana and Media, Pennsylvania, the first Fair Trade Town on the American continents. The modern day Fair Trade Triangle replaces the three corners of the infamous slave trade triangle of the past. The FIG Tree Fair Trade Visitor Centre & Café, High Street, Garstang, Preston, PR3 1EB. Open Mon/Thurs/Fri/Sat/Sun. Check with the FIG TREE for opening times and details of how to get to there, www.fairtradecentre.org

Eco-tips: Dusty Fridge Coils:

Help your fridge waste less energy - and save yourself money - by dusting down the coils at the back. Dusty coils can waste up to 30% extra electricity. (Source: Friends of the Earth's Eco-tips email alert.)



Ethical Consumer - Oppressive Regimes and their Allies: Ethical Consumer was propelled into being over twenty years ago by the boycott of South Africa and the pressing need for citizens around the world to take a stand against apartheid. They have used economic support for oppressive regimes as a barometer of corporate social responsibility ever since, and companies with operations in such countries are penalised under their rating system. The rationale behind this is straightforward: companies benefit from the very conditions which contribute to oppression, such as harsh labour conditions, lax environmental regulations and an economic environment conducive to corruption and tax avoidance. Furthermore, trading with a regime helps to make it financially viable. Oppressive regimes are supported by a series of economic ties without which they would not survive. Foreign investment is a crucial element of this. Iran tops the Ethical Consumer's 2011 Oppressive Regimes list, closely followed by China. In joint third place are Burma, Sudan and Yemen. To see this article in full and how 196 countries rate, visit <http://tinyurl.com/7ownad>

International Mother Language Day 21 Feb: This day was proclaimed by the UN Educational, Scientific and Cultural Organisation (UNESCO) in November 1999. Its purpose is to promote the preservation and protection of all languages used by peoples of the world through multilingualism and multiculturalism. The date represents the day in 1952 when students demonstrating for recognition of their language, Bangia, as one of the two national languages of the then Pakistan, were shot and killed by police in Dhaka, the capital of what is now Bangladesh. Languages are the most powerful means of preserving and developing our tangible and intangible heritage. Preserving and promoting mother tongues will not only encourage linguistic diversity and multilingual education but also develop fuller awareness of linguistic and cultural traditions throughout the world and inspire solidarity based on understanding, tolerance and dialogue. (ACS/C)

World Poetry Day 21 March: Poetry is known in every language on earth and has existed in human society since the earliest times. It is a means of expressing and communicating humanity's deepest desires, feelings and beliefs. There is an extraordinary variety of poetic forms. Although much of poetry reflects personal or intimate perceptions and feelings, especially in more modern times, it can take other forms. Often, poetry is a vital means of expressing religious feelings or ethnic or national identity. Much of our Bible was written in poetic forms of the time, and the earliest Christian hymns might also be perceived by us as poetry. In India, the Sanskrit Vedas and the epics Ramayana and Mahabharata are deeply rooted in religious and national identity. So is much ancient Egyptian and Greek poetry.

SCIAF needs your prayers! SCIAF is updating their website - They are looking to build up a bank of prayers and reflections which fit with their work to promote justice and improve lives around the world. Do you have any materials which would help supporters reflect on what difference we make together? Please send suggestions to Philippa Bonella (pbonella@sciaf.org.uk) and they'll publish the most relevant. (Please tell them who wrote the material so they can credit them, and make sure your submissions are not subject to copyright).

a european community of solidarity and responsibility

This Introduction to the statement of the European Conference of Catholic Bishops by Cardinal Reinhard Marx, Chairman of the COMECE Social Affairs Commission, outlines a context and guiding principles for European development

The publication of this text comes in turbulent times. Despite some encouraging signals in the wake of the latest summit meetings of the European Union and the Eurozone, as these lines are being written, no one can predict the direction in which the European Union will evolve, nor whether it will be capable of addressing the challenges it faces in a spirit of solidarity and responsibility.

There is no doubt that in recent years the European Union has been through a period of the most intense internal trials since its foundation. Even today, there is still no end in sight. After the grave banking and financial crises, which in 2008 encompassed first the United States and then other countries and whole continents, doubts began to accumulate at the beginning of 2010 within the international financial community over the solvency of some of the States in the Eurozone.

The level of national debt had soared to unsustainable levels in relation to economic output, so that due repayment out of their own resources was no longer considered possible. What had initially only affected certain States in the Eurozone subsequently expanded to almost all the others. Therefore, to prevent damage to the very foundations of the European order of peace, decisive common action is necessary in the present. This will demand concessions and sacrifices from all.

A collapse of the Eurozone would have profound effects on the European Union as a whole. One very important reason for the introduction of the euro was to prevent a spiral of devaluation of national currencies within the Common Market. Any break-up of the monetary union would therefore, in the long term, also undermine the achievements of the Common Market which, since the signing of the Treaty of Rome in 1957 has constituted the core of the integration process. This core must not be abandoned!

In the past, the often-disparaged European Internal Market contributed decisively to enabling the nations of our war-ravaged continent to remain at peace and their citizens to enjoy freedom and prosperity. Today, however, the process of European unification cannot be allowed to come to in a standstill – the Common Market must develop further. That is the reason for the present statement by the Bishops of COMECE.

In this statement, a contribution to public discussion, we propose that the Common Market should evolve according to the concept of a European social market economy, thus allowing the European Union itself to become a viable community of solidarity and responsibility.

To this end it is of primary and utmost importance in the present European crisis to reaffirm the cultural bases of the concept of the social market economy. For it is much more than an economic model. It is based on the philosophical and juridical bases of Greco-Roman antiquity and grounded in Biblical theology. It binds freedom of the market with the principle of justice and the commandment to love of neighbour. These cultural and anthropological foundations are recalled and outlined in the first section of the statement.

Four essential characteristics of the European social market economy are then described. Emphasis is placed on the significance of free and voluntary initiatives to promote welfare for the process of social cohesion. In the

European social market economy, free initiatives with social objectives deserve more support and a legal framework, which do justice to their specificity.

Secondly, it is asserted that a social market economy must be economically efficient, that is, competitive, in order to be able to levy the taxes and contributions for debt reduction and the financing of ongoing expenditure. However, the European market needs not only rules, particularly in the financial sector, but also virtue-based action on the part of all market participants, beginning with the entrepreneur and reaching to the consumer. This is a matter for regulatory politics, for institutional ethics, for morality and virtue.

The third characteristic of the European social market economy is social policy. With reference to the principles of solidarity and subsidiarity, all those in need in the European Union must be given social protection and a guarantee of participatory justice. Our young people have the right to be offered high-quality training and education.

The family needs to be cherished as the living source from which to promote the growth of solidarity and responsibility, and must be supported accordingly. In addition, at least for the States which have joined the monetary union and those that plan to take this step, there is, furthermore, today the concrete challenge of stronger alignment of their social services.

Finally, the European social market economy must be ecological. For us Europeans, one prerequisite for considerate interaction with natural resources and combating the consequences of climate change is a redefinition of our relationship with nature and the constitution of a culture of 'moderation'. In international committees, the European Union should maintain its role as a standard bearer for the integrity of Creation. As a matter of principle, it must not limit itself as a community of solidarity and responsibility to shaping policy within its own borders. It must also play an active role at global level and honour its obligations and the promises it has made.

In producing this statement, we have drawn particularly on the texts of the Church's social teaching. Here, the statements of the Second Vatican Council, which opened nearly fifty years ago and the social Encyclicals of the Popes, are of primary significance. We have also been able to draw upon numerous reports of the Bishops' conferences and previous statements from COMECE.

Finally, in his encyclical *Caritas in Veritate*, Pope Benedict XVI has given important new impetus, providing guidance in our analysis of the concept of a social market economy for the European Union. For this we are grateful to the Holy Father.

We trust that the present statement will foster a debate, which is important to us. We have supplemented our description of the four characteristics of a European social market economy each time with concrete suggestions and questions. We have ventured to do this in the interests of healthy debate. The statement is, in itself, moreover, an expression of our solidarity and responsibility with and for Europe, since Europe must be a "contribution to a better world" (Jean Monnet).

The full statement can be found on the J&P website.

diary diary

FEBRUARY

- 20 UN World Day of Social Justice
- 27 Fairtrade Fortnight starts

MARCH

- 1 International Treaty to Ban Landmines becomes effective (1999)
- 1 International Death Penalty Abolition Day
- 2 World Day of Prayer
- 8 International Women's Day
- 15 World Consumer Rights Day
- 18 Dungavel Solidarity Gathering 1pm
- 21 UN International Day for the Elimination of Racial Discrimination
- 21 World Forestry Day
- 22 World Water Day
- 24 Assassination of Archbishop Oscar Romero 1980
- 24 The Drummond Trust Stirling Conference
- 31 WWF's Earth Hour
- 31 Easter Witness for Peace, Faslane

APRIL

- 4 International Day for Mine Awareness and Assistance in Mine Action
- 7 World Health Day
- 7 Day of Remembrance of the Victims of the Rwandan Genocide
- 21 Eco congregation Scotland Annual Gathering

APRIL cont

- 22 International Earth Day
- 26 Bishop Gerardi murdered in Guatemala 1988

MAY

- 1 International Workers Day - St Joseph the Worker
- 3 World Press Freedom Day
- 13 International Conscientious Objectors Day
- 16 World Debt Day
- 29 International Day of UN Peacekeepers

JUNE

- 3 Arms Trade Day of Prayer
- 4 International Day of Innocent Children Victims of Aggression
- 5 World Environment Day

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



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