



Photo: Mother's Day at Dungavel

I guided them with cords of kindness, with the bands of love; and I became to them as one who eases the yoke on their neck, and I bent down to them and fed them. Hosea 11:4

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‘The philosophers have only interpreted the world, in various ways; the point is to change it.’

It’s refreshing to start with a bit of Karl Marx sometimes; especially when it’s so eminently sensible. Except that it tends to turn into talk instead of action, politicians’ promises. And how often is it the road to justice and peace that is paved with good intentions; or as Paul has it: ‘For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate’ (Romans 7:15).

Before anyone gets their hopes up, I don’t have any instant answers. I’ve noticed that it is often the most passionate and engaged people who berate themselves for not doing more. The majority seem to live quite well in their self-centred comfort zones most of the time. And while far away suffering and oppression can hold our attention, the nearer it gets to home the more uneasy we become.

One of the underlying tensions from the earliest days of the Christian movement was the apparent difference between faith and works. At one end of the spectrum, some suggested (citing Paul’s letters) that faith alone was sufficient; while at the other end (citing the letter of James) works were seen as the deciding factor. Burns satirised the view that faith alone was sufficient in *Holy Willie’s Prayer*: ‘O Thou that in the Heavens does dwell,/ Wha, as it pleases best Thyself,/ Sends ane to Heaven an’ ten to Hell/ A’ for Thy glory,/ And no for onie guid or ill/ They’ve done before Thee!’

This issue had come to a head at a crucial time in the life of the church. Three quarters of a century after Constantine made Christianity the religion of the Empire, the Church in the West was at a high point, organisationally and intellectually. A British monk called Pelagius (and more stridently, his disciples) in the early fifth century seemed to be suggesting that we could achieve salvation by our own efforts rather than by simply relying on God’s grace. While initially not seen as problematic (and indeed supported by Bishops and councils), Pelagius had the misfortune to clash with two of the greatest theological minds of the age, Jerome and Augustine. They made it their business to demolish what they saw as heresy; as well as those professing it.

Jerome had a sharp tongue for a saint and accused Pelagius, who was quite fat, of being ‘stuffed with Scots porridge’. Augustine brought his formidable gifts of intellect and rhetoric to bear, so that Pelagianism now is no more than the name of a great heresy, which sets human effort above God’s grace and the voice of Pelagius is heard only through the writings of those who attacked him. And regardless of Augustine’s concern for purity of doctrine within the Church, or perhaps because of it, he and his generation were to live in the beginning of the downfall of Church and Roman Empire in the west, crumbling under barbarian invasions.

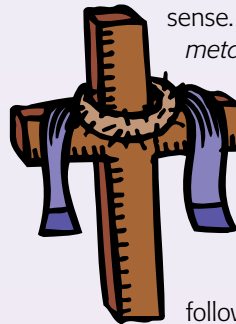
At this time of the liturgical year Christians celebrate what for them is the greatest event in history: the resur-

rection. What is interesting is the extent to which this great event is built upon human weakness, fear and failure. A small group of Jews had clustered around a figure with authority, whose life and message mirror one another in a call for a complete turnaround in life. Worried about their own pecking order, at once critical and fearful of what their leader is doing and saying against the established order, they fail in almost every respect, particularly at the hour of greatest need. Asleep when asked to support with wakefulness, answering the most profound call to communion with betrayal, they scatter like wild creatures into hiding when the wolf of Empire is let loose amongst them.

At root the problem resides in the fact that, when we make ourselves judge of our own circumstances, we are likely to get it all wrong. What we see as failures may be no such thing. This human tendency becomes a basis for one of Paul’s most prophetic insights: God’s strength is made manifest in human weakness (2Cor12:9).

Yet the last command from their Master is not to hide away in secret (as Christians will do - often of necessity - in succeeding centuries) but rather that they will go out into the world, spreading the good news to all nations. There is a nevertheless a real danger of doing nothing under the guise of being orthodox, a kind of holy abstinence. This view gives rise to the argument that politics should be kept out of religion; nothing we do in the world can be greater than our faith.

Needless to say this view is complete nonsense. The turnaround we are called to – the *metanoia* – implies and requires change.



Before it was a sign of faith, the cross is an instrument of judicial execution and political deterrence; as well as a symbol so shameful it was not depicted in Christian art for several centuries. Hence the shocking implication of the gospel statement: ‘If any of you wants to be my follower, you must turn from your selfish ways, take up your cross daily, and follow me’ (Lk 9:23). Indeed, as has been pointed out by many, if you take the politics out of the gospel, there’s not much left.

Which is not to say that the gospel is nothing other than a political tract; but all of our actions have political implications. Without faith they are chaotic or else liable to be drawn under some other agenda. Faith is the primary gift: If we consider gifts, not as objects, but rather as capabilities. If it is not cultivated and developed in our actions it lies fallow. If it is developed it is the source for recharging our actions, which we carry out in awareness of our communion with God, the communion that we call prayer.

The tension of faith and works does not resolve into an ‘either/or’; but is always a ‘both/and’. This tension is beautifully expressed in the Prayer of St Ignatius quoted in the *Catechism of the Catholic Church* (n2834): ‘Pray as if everything depended on God and work as if everything depended on you.’



easter witness for peace



There were about 200 people outside the gates of the nuclear submarine base at Faslane for the Second Easter Witness for Peace, organised by the Scottish Clergy Against Nuclear Arms (SCANA), which was held on 31 March - the day before Palm Sunday. Justice and Peace was well represented by faithful supporters.

The event began when we walked up from the car park to the gates of Faslane, where a service of witness took place. There were contributions from many church leaders including Bishop Joseph Toal Bishop of Argyll and the Isles, Rev Alan McDonald former Moderator of Church of Scotland, Rev Kathy Galloway of Christian Aid Scotland, Rev David Mumford of the Scottish Episcopal Church, and Bruce Kent the Vice President of CND.

Bishop Toal's address is reproduced below, Kathy Galloway read out the poem opposite.

Addressing the issue of nuclear arms a number of years ago Pope Benedict said:

"The truth of peace requires that all agree to change their course by clear and firm decisions, and strive for a progressive and concerted nuclear disarmament."

Up until now this is not an issue that I have involved myself in much, tending towards a pragmatic acceptance of our country's nuclear arsenal, exemplified by the base here at Faslane. It has been good to have had this matter brought to my attention through this Lent, springing from the invitation to attend the Easter Witness for Peace. I see myself then as somebody who has come here to find out more about the campaign for nuclear disarmament from those who are veterans in protesting against their presence and the threat they pose to humanity. Along with you then I accept the call to proclaim the message that the truth of peace does require a change from easy acceptance of these weapons of mass destruction towards a commitment to strive for their removal.

On Ash Wednesday one of the passages of Scripture I read referring to Jesus used the words 'making peace by the blood of his cross'. These words have stayed with me through Lent, and they do suggest that by shedding his blood on the cross Christ brought a new possibility of peace for humankind and by drawing us to his self-offering on the cross he invites us to be the messengers of his peace. It is a peace won through his pain and suffering, but it does ask us to do all we can to relieve all such pain and suffering in our world, and by extension to work against all things that can bring it into existence. Certainly any use of nuclear weapons will cause horrific suffering for those exposed to their destructive power so it is more than justified for us to appeal that this horrible threat be removed from our world and that firm decisions be made by those who have them for a progressive and concerted nuclear disarmament. I pray that this intention may be realised and that our presence here today may strengthen our own resolve to be Easter Witnesses for Peace.

Death Poem

By Jumah al-Dossari

*Take my blood.
Take my death shroud and
The remnants of my body.
Take photographs of my corpse at the
grave, lonely.*

*Send them to the world,
To the judges and
To the people of conscience,
Send them to the principled men and
the fair-minded.*

*And let them bear the guilty burden,
before the world,
Of this innocent soul.
Let them bear the burden, before their
children and before history,
Of this wasted, sinless soul,
Of this soul which has suffered at the
hands of the 'protectors of peace.'*

(Poems from Guantanamo)



Bishop Toal and some of J&P contingent outside the gate at Faslane

mother's day at dungavel

For once the sun shone as about 20 people gathered outside the bleak exterior of Dungavel Removal Centre for yet another Mother's Day Solidarity Gathering. The gathering as always was organised by 'Friends of Refugees Ayrshire'. This was the thirteenth time we had gathered on Mother's Day, and as we stood outside I wondered about all the mothers who had passed through its gates during those 13 years. Many would have entered with their children before detention of children allegedly ended at Dungavel in 2010.

Many of the families who stayed behind those bars have been well documented in the press for the atrocious way they had been treated when in the UK asylum system, the Ay family, the Grazia Family, the Vucaj family and Florence and Precious Mhango to name a few.

For most mothers and for everyone else who enters Dungavel this is one the lasts stops on a journey that will eventually end in their deportation from the UK, for this is indeed a removal centre and the last hopeless stage before being returned to the first desperate starting point.

The gathering started, as always, with a minute's silence in remembrance of all detainees. There were short statements from some of those assembled, including MSPs Aileen Campbell and Clare Adamson. Elizabeth Rimmer, long time J&P supporter, read her moving poem 'Visit Scotland' and another poem 'Settlement' from her friend Theresa Munoz' who, though not a refugee, had been through the immigration system.

Members of the Eurydice choir were again present and led us in the singing of what has become our 'official Dungavel song', Hamish Henderson's Freedom Come All Ye.

CC

Refugee
Week



18-24 June

Each year Refugee Week grows and increases in profile, making its mark on the UK's cultural calendar. This year's theme *Spirit* captures the

Spirit of survival – the determination needed to flee persecution and rebuild your life

Community spirit – the connections between refugees and local communities

Scotland's spirit – the cultural diversity of Scotland today

Every year the contributions made by refugees to the UK are celebrated; and for this year it is hoped to highlight the contributions made in the context of the Olympics. The Refugee Council are therefore looking for refugees who are or will be contributing to making this year's Olympics in London a success. Their stories will form the backbone of this year's Refugee Week media and promotional campaign.

Refugee Week is a UK-wide festival of arts, cultural and educational events that takes place each June and celebrates the contribution of refugees to the UK, and encourages a better understanding between communities.

In Scotland, the programme is co-ordinated by Scottish Refugee Council and includes a vibrant mix of theatre, dance, exhibitions, film screenings, sports, seminars and community celebrations, which are held all over the country.

Refugee Week was first held in 1998, and was created in response to the increasingly negative perceptions of refugees and asylum seekers held by the general public in Britain. It remains the only UK wide event that promotes the importance of sanctuary and the benefits it can bring to both refugees and host communities. More information

www.refugeeweekscotland.com

Visit Scotland



Dungavel makes a grim landlady,
corseted with steel, her flinty face
edged with fat curlers of barbed wire.
She keeps her eyes shut when we come,
plants police like knuckles at her hips,
more of them, this time, than us.
You asked so little when you came –
an ordinary life, work, shopping, school,
a joke with the neighbours, uninterrupted sleep –
Scotland could not manage even that.
I bring you shortbread, and caramel wafers
wrapped in tartan cellophane.

Elizabeth Rimmer, from her book *Wherever We Live Now*
Published by Red Squirrel, 2011.

Settlement

leaves swirl
above mattresses chip wrappers

we turn onto Brand Street
carrying our documents
rental agreements bank statements
the cat's adoption certificate

we empty our pockets surrender
our phones our coins
go through security into
a white room
of booths plastic chairs
crumpled magazines

the other applicants
leaning forward
clutching numbered
tickets gazing
at overhead screens

our turn I grip
your fingers

we show
our plans
the jobs we have
the apartment we share

a stranger
our future

here is our life
on sheets
of paper

Published in Theresa Munoz' first pamphlet,
Close, by Happenstance Press 2012



LOCAL GOVERNMENT ELECTIONS

It is one of life's ironies that local councils are the closest level of government to us, yet they are the area about which most of us know least. Many of us who know our MP would be hard pressed to name any councillors. Yet local council elections provide the most stringent and immediate test of Catholic Social Teaching's view of subsidiarity: the management of political power at the lowest appropriate level.

The statistics tell us that local government in Scotland comprises 32 unitary Local Authority areas which reflect the geographical diversity within Scotland with wide variations in size: (from 26 square miles in Dundee to 12,437 square miles in the Highlands and population (from under 20,000 people in the Orkney Islands Council area to over 600,000 in the Glasgow City Council area).

Each local authority is governed by a council. The council is made up of councillors directly elected by the residents in the population of the area they represent (referred to as a council ward). Each ward will have three or four councillors. In total, there are 1,222 elected councillors who are normally elected every 4 years; although an extra year was added on recently to prevent local and Scottish parliamentary elections being held on the same day with different voting methods.

Despite provision of essential public services such as housing, schools, care of the elderly and the collection of refuse, average turnout for local elections can be low – 40% is not unusual. The use of the Single Transferable Vote since the 2007 election makes it more difficult for one party to hold total sway. It would be naïve to think that local politics is free from the possibilities of patronage and corruption. Yet local needs may supersede party ideology and create practical alliances. After all this is where most political careers still begin and many, if not most of the candidates are probably motivated by a genuine desire for the wellbeing of their communities as they perceive it. It's certainly unlikely to be for the money.

Local services exercise people to a great degree. Folk who have no interest in world poverty or nuclear deterrence become quite incandescent on the topic of dog fouling or the provision of public toilets. It's an object lesson in the principle 'act locally, think globally'. It's also an opportunity to move people from a fairly unthinking self interest to a wider sense of community responsibility and the common good.

The *Compendium of the Social Doctrine* of the Church (n169-70) has some very useful observations, setting the common good in its context; emphasising that it is not for the benefit of some or even the majority, but for all.

'... those responsible for government are required to interpret the common good of their country not only according to the guidelines of the majority but also according to the effective good of all the members of the community, including the minority. ... *The common good of society is not an end in itself; it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation.* God is the ultimate end of his creatures and for no reason may the common good be deprived of its transcendent dimension, which moves beyond the historical dimension while at the same time fulfilling it.'

This reflection is very useful for individuals and for groups in the run up to the local elections. It reminds us that we have a divinely given responsibility for the Common Good which goes beyond the immediacies of local politics. More succinctly, it reminds us that while everything is politics, politics isn't everything.

TD

glasgow night shelter to stay open!

Since December 12th 2011, a number of groups and individuals involved in the Glasgow Detention Network have been running a night shelter for asylum seekers who have been made homeless.

The night shelter, originally intended to be only emergency accommodation over the winter, was due to end on Saturday 31st March. However because it has been so successful and played such a positive part in the lives of the men and women using the shelter, it has been decided to try to continue the shelter for the rest of the year in a new location.

They are looking for more volunteers to help manage the night shelter which looks set to be located close to Kelvinbridge underground station. The shelter runs from 8pm to 8am and you'll be expected to help prepare food as well as stay overnight in the space. If you are interested in volunteering please contact Brian Cottrell the coordinator of the Night Shelter project by email brian.cottrell@iteams.org

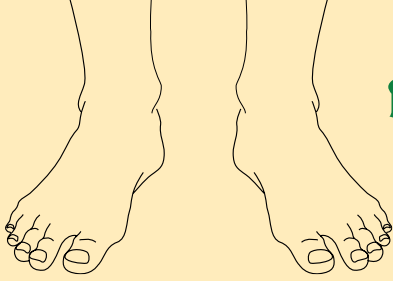
The security provided by the shelter has enabled several of the people staying there the space to restart their cases or to sort out alternative accommo-

modation. People staying there can relax and warm up while they wait as a hot meal is prepared for them. Everyone, volunteers and guests eat together, sharing news and talking about the day's events. In the morning we serve breakfast and provide a packed lunch for people to take away.

As well providing people who would otherwise be sleeping on the streets, somewhere safe to stay, a positive community spirit has developed, and we've seen very isolated individuals come out of themselves, making friends with other guests and supporting one another. The night shelter will be even more crucial in the months ahead, as we go to press it appears that over 100 asylum seekers currently in Y-people

housing who have been refused asylum (who as you may know due to Y-People's 'no-eviction policy', have been allowed to stay in accommodation) are now being issued with letters telling them to leave their accommodation within the next few weeks. This is in part due to the new housing contract for Asylum seekers in Scotland being given to Serco (better known for running detention centres and enforcing deportations). This move takes housing provision away from the current mix of local authority, charity and private sector landlords. Updates on developments will be posted on our website.





We stand on holy ground

Irene McDonald, of St Gabriel's parish, Prestonpans, gives an account of the Lenten Justice and Peace Retreat Day for the Archdiocese of St Andrews and Edinburgh, on Saturday, 10 March

As ever in Lent, the Archdiocese of St Andrews and Edinburgh Justice and Peace office offers a day of retreat and reflection. The aim of the day is to encourage those of us involved in action for Justice and Peace to take time out to refresh and nourish our spirits, so that we are able and willing to continue in our action. This year we were lucky to have Brian Davies join us as our speaker for the day. Brian was previously Head of Education at Cafod, and has been involved in the National Justice and Peace network in England and Wales. A theologian and writer, Brian is especially interested in the importance of rooting our action in our spirituality, and his retreat was entitled, *Take off Your Shoes, For You Stand On Holy Ground*.



Thinking of Justice and Peace issues can make us somewhat downcast on occasion: nothing is simple to improve. So it was, on arriving at the Justice and Peace Retreat, that I was unsure about what 'fruits' the day might bring.

The day began with an introduction from Miriam McHardy, Archdiocesan Justice and Peace Co-ordinator and was followed by the Justice and Peace Core Group, leading us in two simple yet profound reflections from the great minds and hearts of Teilhard de Chardin and Bishop Desmond Tutu, followed by prayer. A good beginning and foretaste of what was to come.

The speaker, Brian Davies, began by teasing out the reasons for hope we have in our world today. The examples he spoke of were 'our daily experiences of Resurrection' painting the real everyday picture of people's everyday goodness which we can overlook and the real advances in peoples' rights in society today. So we can be led to see ordinary folk 'listening' in to the God within them.

Thus we started with the familiar, requiring further consideration. The antithesis is conflict and the yawning gap between rich and poor. Brian spoke of God's love of all creation, God loving us into the fullness of our humanity. In admitting this we're moved to see the God within each one of us. Our duty to share this gift, respecting others, helping them to be free. To have hope is therefore beyond doubt and compels us to act on issues of human rights.

Our thoughts too were directed to think of the focus on the Kingdom and the way in which the Church

points to His Kingdom. We pondered on what we have to do having discerned God's vision. Brian urged hope not bland optimism, the former requiring effort on our behalf not merely awareness plus a shrug: asking God to do it all.

Throughout the day Brian's foundation for his words came from scripture references and biblical insights which led the listener to new ways of seeing and to profound ideas one wanted to spend more time pondering. His ability to open more complex issues in an accessible, refreshing and vibrant yet prayerful way, was in itself a great gift. On occasions we centred on Jesus' words linking his message to the Jews of His day and also to us: 'the kingdom is here, happening, not yet fulfilled', and how we might fit into that.

The day was punctuated with personal time for walks, reflection, quiet time and small discussion groups whichever each individual wanted. It was also good to break into smaller groups and share ideas honestly and safely with subsequent feedback from all groups which seemed to synthesise in a clustering of ideas.

Coffee, lovely baking and lunch were all provided by a welcoming, 'team', much appreciated by all... for reflection always creates hunger!

In thinking back to this day and speaking to others since, we could do with a follow-on day: there was so much of value to unpack, to go forward in hope in our own faith lives and in the lives of others whose stories and lives we might cross. This report can only hint at the numerous gems Brian crystallized for us or the pathways he left open to be explored. Merely a 'taste' of the glories of the day.

Finally, the added nurturing, acknowledgement of our weaknesses, reconciliation and thanksgiving of the Mass, celebrated by Fr. James Crampsey SJ in such simplicity, prayerfulness and power, was a wonderful way to complete this exceptional day. A day indeed full of richness, reflection, peace and fruitfulness, replenishing our hearts and minds, to journey on.

Thank you!



A big thank you to all those who have shown sufficient faith in the magazine to renew their subscription – and in many cases to make a donation as well. You are the life blood of our communications. Without our readers there is little point.

Every so often we hear from people, at home and in far flung corners, about how the magazine brings them ideas and information for reflection and discussion. We want to go on providing the service in spite of rising costs in production and, in the near future, in postal charges. So, at the risk of nipping your head, please think about renewing if you are due. A subscription also makes a useful gift.

Your help is invaluable in keeping the message of justice and peace circulating.

Thanks again.



Scotland's Going Fair Trade. Are You?



fairly significant

Martin Rhodes of the Scottish Fair Trade Forum describes the progress of Fairtrade activities

The BBC reported in February that Scotland was on track to be declared a Fair Trade Nation later this year. Many of the targets set for Fair Trade Nation status have been met or exceeded. All of our cities have Fairtrade status awarded by



the Fairtrade Foundation. Over two thirds of our Higher Education Institutions have achieved Fairtrade status or are working towards it. The last polling carried out in Scotland last year showed 81% level of awareness of Fair Trade and that 70% of those who are aware of Fair Trade purchase products at least once a month.

The Scottish Fair Trade Forum coordinates and supports the campaign to achieve these targets. There are still some areas for further work to meet the criteria fully and we will not hide from these challenges.

We need all local authority areas to have active Fair Trade groups and all local authority areas are now engaged in the process. The Forum will be working over the next few months to ensure that groups in all areas are working effectively in order that this criterion is met fully. We also need four more local authority areas to be awarded Fairtrade status and there are more than four local authority areas that are actively preparing applications for Fairtrade status. The Forum will be working to support local authorities and their partners in ensuring that we meet this criterion.

It is in the area of Fairtrade Town steering groups that we have most work to do over the next few months. In the last few months we have made significant progress in this area but we need another 21 towns to begin the process of establishing steering groups in order to be declared a Fair Trade Nation. We have identified well in excess of 21 towns where there is significant Fair Trade activity but no steering group. We know of towns with Fair Trade activity in schools, businesses, faith groups and community organisations and we will be working in these towns to support the establishment of Fair Trade steering groups. There is work to be done but the Forum is confident that the target is achievable.

So Scotland will meet the criteria but that is just the beginning of our commitment. The criteria are challenging and rightly so. But alone they are only part of our commitment. For Scotland to be a Fair Trade Nation, we need to demonstrate that the values of Fair Trade are embedding into Scottish society – that the commitment is meaningful and sustainable.

The Fairtrade Foundation's theme for Fairtrade Fortnight and the rest of 2012 is 'take a step for Fairtrade' and here in Scotland our commitment to being a Fair Trade Nation is indeed a journey – achieving Fair Trade Nation status will be an important milestone on that journey and one we will rightly celebrate when it is reached but the journey will continue.

Scotland has always been an important part of the Fair Trade journey. The work of pioneering 100% Fair Trade Organisations such as Equal Exchange and retailers such as ScotMid and the Co-operative has led us to where we are now at. It is the work of Fair Trade activists and campaigners in universities, faith groups, our towns, cities and villages that has brought us to this point. We welcome the fact that retail and catering giants now recognise the selling power of Fair Trade – it shows the consumer power of individuals and communities. But we also remember that so often the pioneers of Fair Trade were patronised or mocked by those who preached the orthodoxies of conventional trading arrangements. The foundation on which we have built the Fair Trade Nation campaign is the commitment of Fair Trade pioneers who promoted the cause of Fair Trade when it was seen as a fringe activity that was not really commercially viable. Without those pioneers who set up Traidcraft stalls and established Fair Trade businesses like the One World Shop, or our partners in Equal Exchange, we would not be nearing Fair Trade Nation status now.

But it is not just our Fair Trade past of which we should be proud. Nor is it just our ambition for the future of which we should be proud. We should also celebrate our vibrant Fair Trade present.

It is the Fair Trade activists, campaigners and businesses organising coffee mornings, t-shirt, poster and design competitions, Fairtrade Football tournaments, chocolate tastings, wine tastings, photocalls, treasure hunts, film screenings, talks, discussions and debates. This is our Fair Trade movement.

During Fairtrade Fortnight 2012, Scotland welcomed Fairtrade farmers and producers from Nicaragua, Uganda, Ghana, Malawi, Palestine and India in partnership with 100% Fair Trade Organisations, Equal Exchange, Divine Chocolate, and Zaytoun and through Fair Trade businesses such as Hadeel, and our colleagues at the Co-operative and the Fairtrade Foundation.

Fair Trade is a truly international movement for change – a different way of doing trade based on respect and empowerment. It challenges us to look at the relationships between producer, supplier and consumer. It empowers producers but it also empowers consumers to make informed choices. It opens up for scrutiny our place in global networks.

The Fair Trade Nation campaign challenges us here in Scotland. It is challenge that we are meeting. The challenge we are putting over the next few months is 'Scotland is going Fair Trade. Are you?' It will happen – our challenge to the people and communities of Scotland is to be part of this important stage in Scotland's Fair Trade journey.

If you would like more information about the campaign to make Scotland a Fair Trade Nation, visit the Scottish Fair Trade Forum's website at www.sftf.org.uk A 'Scotland's Going Fairtrade' postcard is enclosed with the magazine, please pledge your support by signing and returning it.



SAVOUR THE FLAVOUR

Scotland is determined to become a Fair Trade Nation. The Co-operative Membership in Scotland and JTS (Just Trading Scotland) are strong supporters of Fair Trade and joined forces in early 2011 to develop an entertaining fair trade cooking event in partnership with Glasgow based African Restaurant, Calabash, and MasterChef finalist and author of 'Kids' Kitchen', Fi Bird.

This entertaining, educational event lasts approximately two hours and provides participants with lots of useful tips and recipes on how best to combine African Kitchen and Co-operative products through cooking demonstrations, tastings, quiz and recipe cards. Information and product stands provide inspiration and ideas, giving everyone the opportunity to do something to further Scotland's bid to become a Fair Trade Nation. The kit can be borrowed by Co-operative members for use by local campaigning groups. The hosting group is not only challenged to organise the event but also to sell surplus JTS products at the event and afterwards, keeping proceeds to further their campaigning activities.

Just Trading's Tracy Mitchell's enthusiasm for the project is infectious, 'We are inviting Scottish communities to take up the challenge of increasing Scotland's fair trade, especially with Malawi and Swaziland, while offering them a wonderful opportunity to host a local Savour The Flavour event, attract new supporters and fundraise.'

'Savour The Flavour African Kitchen Community Kit will be fully ready for local groups to borrow by Co-operatives Fortnight 2012 in June' added Liz Armstrong, Co-operative & membership officer and project leader. 'Our pilot event in partnership with Clackmannanshire Fairtrade Group on 30 November 2011 was a huge success, attracting a capacity audience who agreed it was wonderful alternative way to celebrate St Andrew's Day. Helensburgh Fair Trade Group delivered a successful event during Fairtrade Fortnight and has strengthened Helensburgh's aim to be a Fairtrade Town.'

The Co-operative Membership team in Scotland hope to visit 9 Scottish towns – to date Renfrew, Bearsden, Campbeltown, Polmont, Elgin, Thurso, Selkirk, Leven, Stonehaven have been identified - during late June/early July with 'Savour The Flavour African Kitchen Roadshow' to support Scotland's ambition to become a Fair Trade Nation and celebrate United Nations International Year of Co-operatives 2012 with local Co-operative members.

The dates of the road shows will be published at www.co-operativememberevents.coop once they are finalised.



end tax dodging and tax haven secrecy

Diane Green of Christian Aid Scotland reports on an initiative to end tax dodging

Just south of Mexico, in Guatemala, seven-year-old Juan David Valladares Paz has experienced first-hand how tax dodging is keeping people in poverty. Juan's world was turned upside down when a tropical storm engulfed his community. The damage caused by the storm was devastating and Juan saw his house collapse into a river that hadn't been there a week before.

With the right resources there are things that can be done to help in a situation like this. For example local government could clear and maintain the riverways which could carry floodwater safely away. However, because of low levels of tax collection and widespread corporate tax dodging, the Guatemalan government has struggled even to fund the national emergency warning system that saves people's lives when disasters strike.

The problems caused by tax dodging run even deeper. Fifty per cent of Guatemalan children under five suffer from chronic malnutrition and many succumb to diseases that would be easy to prevent and treat – if only more money were available to the government.

It doesn't have to be this way. The systems and structures that cause poverty were built by people, and they can be ended by people. Christian Aid is

part of a group of campaigning organisations from around the world united in calling on the G20 to end tax haven secrecy for the benefit of the world's poorest. Developing countries lose more money through tax dodging than they receive in aid. It is called End Tax Haven Secrecy (ETHS). ETHS wants G20 leaders, who are meeting in Mexico this June, to end the tax haven secrecy that allows companies to hide their profits and dodge paying taxes in the countries where they operate.

To do this they believe that the G20 must agree to implement automatic exchange of tax information between different countries, including tax havens. The G20 must also support measures requiring companies to report on their profits made and taxes paid in every country in which they operate. These measures would help all countries collect the taxes they are owed, particularly developing countries.

Thanks to pressure from over 40,000 supporters of the ETHS network, the G20 last year took some small steps towards ending tax haven secrecy, but they can and must do much more. We ask you to join us in calling on world leaders - Prime Minister David Cameron, Deputy Prime Minister Nick Clegg and President Felipe Calderón - to take decisive action on tax. Go to www.endtaxhavensecrecy.org to take this action.



i have CALLED YOU BY YOUR name

Lewis Dick gives an account of a recent youth event at the Gillis Centre in Edinburgh

On Saturday 24th of March, a group of young people from the Archdiocese of St. Andrews and Edinburgh gathered at the Gillis Centre for a day of reflection entitled I Have Called You By Your Name. The day was a joint initiative by the Justice and Peace Office with the Youth Ministry Office for the Archdiocese. Representatives of SCIAF were there to talk about their current campaign and explain why they had become involved with the charity. A member of the Catholic lay Community of San'Egidio in Rome explained the work that his group did to help the poor.

The day began with a short service and an icebreaker led by Miriam McHardy, the Justice and Peace co-ordinator, and Anne McEvoy, the Youth Ministry co-ordinator. This was followed by a presentation by Philippa Bonella from SCIAF who showed a short video which explained the current Wee Box campaign and where the money goes. She also spoke about her personal experiences, the reasons she joined SCIAF and what she has done since moving into her current job. Philippa then invited John up so that he could talk about his life experiences of visiting Malawi after graduating, working for Trócaire in Ireland and about his recent trip to India. One of the young people commented that "it's always good to see where our money goes. It's also good to know that SCIAF are welcoming to volunteers... sign me up!"

Francesco from the Community of San'Egidio then spoke about the work that they have done, helping the many people in Rome who live in poverty. He explained that, as well as helping the poor throughout the year, they also hold a massive Christmas dinner. It's held in many different venues all over the city and is attended by thousands of people. He also told us some anecdotes about how life is for the poor of Rome. Francesco recently moved to London to help start the San'Egidio Community there. It was wonderful to hear about the good work that this community does, especially since only a few of those attending had heard about it before.

This was followed by an hour for reflection, with a choice of methods available such as writing poetry, doing some art or quiet reflection in the Gillis garden. Miriam then offered to lead the group in body prayer, using movement to help in praying, and most people took her up on the offer.

After the body prayer, there was some group discussion about the obstacles in our lives which make it difficult to do what God calls us for. This discussion was based on a prayer by Archbishop Oscar Romero (on whose anniversary the meeting took place) which says, 'We cannot do everything, and there is a sense of liberation in realising that. This enables us to do something, and to do it very well'. There was then another time for prayer reflection, before the day ended with a Mass led by Father Anthony Caruana from St. Francis Xavier in Falkirk.

Everyone who attended felt they got a lot out of the day, with one participant saying, 'I felt refreshed. I realised that I can't do everything, and that's okay. As long as what I do is right, and it is done well.'

PEACE GROUPS EXPRESS DISMAY AT ROLE OF ARMED FORCES IN OLYMPICS

Pace campaigners from Pax Christi and Westminster Justice and Peace have voiced their concern over the fact that the Olympic organisers are planning to include the armed forces in the opening and closing ceremonies of the Olympic Games - after agreeing to the traditional Olympic Truce. They have written the following open letter of protest to the organisers.

Peace, the root value of the Olympic Games

We are among the founding members of 'The 100 Days of Peace' (the Olympic Sacred Truce). This is an initiative of a network of Christian groups who believe that London's hosting of the Olympic Games provides an excellent opportunity to promote and reassert, in London and beyond, our commitment to peace and reconciliation, unity, internationalism and cooperation. We believe we can build a real legacy of peace for our own London citizens - in schools, places of worship and community networks that will embrace the needs of the global community and extend far beyond the Olympic Games themselves.

This initiative is inspired by the Olympic Truce tradition and vision. Indeed, Lord Coe, the chairman of London 2012 Organising Committee (LOCOG) and representing the British Government, presented a resolution at the UN last October calling for a truce to be observed in all the world's conflicts throughout the duration of the Olympic and Paralympic Games.

Sport helps to mend broken communities

Some visitors to London this summer will be from countries in conflict, perhaps even facing internal repression. All the more important then that the message of peace and the creation of a community of ordinary people who can live, work and solve problems together should be central to this uniting of nations under the Olympic ideals. Lord Coe affirmed this at the UN saying that sport "... can and does help to mend broken communities, rebuild trust, rediscover self-respect, and foster the values at the core of our common humanity." It is therefore with some dismay that we hear of the central role being allocated to the Armed Forces during the Games in the Welcome and Victory ceremonies.

Why it matters

We find it difficult to equate this prominent role with the ideal of the Olympic Truce. Engaging our armed services in this manner could give a militaristic message at what is arguably the greatest of all international gatherings that Britain will host, and might not be conducive to creating a welcoming atmosphere for those attending. It could also be perceived as insensitive to visitors from countries still experiencing violence and repression, and likewise to those of our London citizens who are sanctuary-seekers themselves from war-torn countries.

A possible alternative

This engagement could appear imbalanced, moreover, beside other 'services' within the UK which make a vital contribution to society, and which witness to the values outlined above by Lord Coe. We suggest that the role of flag bearing and so on be extended to inspirational people and volunteers in other services, such as nurses, doctors, teachers, community organisers, social workers, ambulance, fire-service and coastguard workers, and even older competitors or referees from the 1948 Olympics. Then to emphasise unity of purpose, one might have Paralympians for the Olympic ceremonies and Olympians for the Paralympian ceremonies). All of these people, as well as the Forces personnel, are inspirational for our society.

We urge you to reconsider this aspect of the role of the Armed Forces in the XXX Olympiad and Paralympics, and instead, lead the way in offering more inclusive and peaceful models of security, cooperation and internationalism so as to create a real legacy of peace that honours London, Britain, the international community and the Olympics. For more information see: www.paxchristi.org.uk



Campaign Against the Arms Trade Christian Network Day of Prayer 3rd June. Please take part and encourage others, in the Day of Prayer for an end to the arms trade. The Day of Prayer pack is being published in April 2012, and will be available online at www.caat.org.uk Why not prepare a bidding prayer for your parish on this Sunday.

In his book 'Who Will Roll Away the Stone?' Ched Myers conjures up the image of Peter standing by the fire in Pilate's imperial palace, while offstage, Jesus is being whipped and tortured. And Myers asks the question – 'Where are we in this story?' Myers' answer is that we, as First World Christians, are with Peter 'warming our hands with the minor privileges of Empire', while we can hear coming from offstage and far away, the screams of those – of 'the least of our brothers and sisters (Mt 25) – of Christ – being tortured and crucified to preserve the status quo that protects and preserves our privileges, comforts and lifestyle at the expense of the poor, oppressed and crucified of our world'. *Who Will Roll Away the Stone – Discipleship Queries for First World Christians*: Orbis Books

Move Your Money? Issue 135 of the Ethical Consumer features a special report on banking. It is indictment of the role of banks in the financial crisis of 2008 and how you could use consumer power to build a better banking system, for example by switching accounts from any of the 'big 5'. More info at www.moveyourmoney.org.uk

Car Owners: More than 100 businesses which together account for over 3.8 million employees, now support a stronger EU carbon emissions reduction target of at least 30% below 1990 levels by 2020. However, some companies are failing to commit to this, notably Peugeot, BMW, VW, Ford, GM. Please take action at www.stopclimatechaos.org/30pc/action

World Day for Cultural Diversity for Dialogue and Development: This day which takes place on 21 May provides us with an opportunity to deepen our understanding of the values of cultural diversity and to learn to live together better. UNESCO continues to promote greater awareness of the crucial relationship between culture and development and the important role of information and communication technologies in this relationship. *Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent. The flourishing of creative diversity requires the full implementation of cultural rights as defined in article 27 of the Universal Declaration of Human Rights.*

The International Prayer Vigil for Victims of Torture takes place on the 23/24 June, the International Day in support of Victims of Torture follows on the 26 June. This year the theme is 'a still small voice' material for the vigil is available free from the Action by Christians Against Torture office, email uk.acat@gmail.com phone 01752 843417. Please join in this year with other Christians round the world to remember in prayer the victims of torture, their families and communities.

World Fair Trade Day: A successful Fairtrade Fortnight is over, now it is on to World Fair Trade Day on 12 May. People all over the globe will be celebrating Fair Trade by holding breakfasts in their communities, homes, businesses, schools and places of worship – just about everywhere! The Fairtrade Foundation has produced a 16-page Campaigner Breakfast Guide which is loaded with tips, ideas and recipes to get you started. So start planning your breakfast... and get others to host one too! Details at <http://tinyurl.com/d7x4fgj>

Scottish homelessness figures down: In February, the Scottish Government announced a noticeable drop in homeless figures. Compared with a year ago, applications were down 20%, bringing us 'to within touching distance' of meeting the 2012 homelessness target, according to Housing Minister, Keith Brown MSP. This is good news – but it must be treated with caution. Over the last year or so, councils have adopted a new focus on helping people whose housing situation is fragile by looking at their housing options. This means that some are diverted from making a homelessness application. But when options are limited by a poor supply of affordable housing – whether in the council, housing association or private sectors – there is a real danger that some families and individuals will slip through the net. We still need a healthy and effective homeless system as a backstop. (*Scottish Churches Housing Action*).

Prospect of Further £10 Billion in Welfare Cuts: The Chancellor has indicated that there will be further cuts in the welfare budget. Presenting the Budget he said that further cuts would be necessary on top of the £18 billion reduction in the Welfare Reform Act. Mr Osborne said if spending reductions are made in the next spending review period at the same rate as took place in this parliament, welfare savings of £10 billion will have to be made. Peter Kelly, Director of the Poverty Alliance said: "This is devastating news for those individuals and families currently struggling to put food on the table and heat their homes. It is clear that with this budget the UK Government has given up completely on the pretence of us all being 'in it together'." (*Poverty Alliance*)



World Oceans Day - 8 June: The world's oceans, which account for about 70 per cent of the Earth's surface, are facing diverse challenges ranging from depleted fishery resources to the impacts of climate change, the deterioration of the marine environment, to issues of maritime safety and security, labour conditions for seafarers and the increasingly important issue of migration by sea.

Looking ahead to the Rio +20 Conference on Sustainable Development, United Nations Secretary-General Ban Ki-moon, in his message for World Oceans Day 2011, said 'All activities and policies related to oceans and the marine environment need to acknowledge and incorporate the three pillars of sustainable development: environmental, social and economic. Only then can we achieve the development objectives set by the international community.' More details <http://worldoceansday.org>

World Press Freedom Day is celebrated every year on 3 May worldwide. It is an opportunity to celebrate the fundamental principles of press freedom; to evaluate press freedom, to defend the media from attacks on their independence and to pay tribute to journalists who have lost their lives in the line of duty. In 1993, the UN General Assembly proclaimed 3 May as World Press Freedom Day – the anniversary of the Declaration of Windhoek. The Declaration of Windhoek is a statement of free press principles as put together by newspaper journalists in Africa during a UNESCO seminar on Promoting an Independent and Pluralistic African Press in Windhoek, Namibia, from 29 April to 3 May 1991. The Windhoek Declaration was a call to arms to protect the fundamental principles of the freedom of expression as enshrined in Article 19 of the Universal Declaration of Human Rights, which states: 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontier.'

In 2004, Ethiopia was one of the 32 countries to receive significant debt relief under the Highly Indebted Poor Countries initiative. Its debt repayments fell from 10% of government revenue to 4%. By 2014, however, Ethiopia's external debt is expected to have risen to over \$10bn, and servicing this debt will once again demand 10% of the Ethiopian government's total revenue. This is without taking into account the effects of the devastating drought of 2011, which will undoubtedly have pushed Ethiopia's debt even higher as they were forced to borrow money to alleviate the crisis. Paying back this debt will result in less investment in education, healthcare, and basic infrastructure for the people of Ethiopia. It is clear that significant work still needs to be done to ensure that people in the world's poorest countries do not suffer as a result of unfair and unpayable debt.

On Tuesday 20th March Jubilee Scotland supporters, along with legal experts and staff of the Scottish Arbitration Centre, met with Fiona Hyslop MSP to present a brand new set of rules for sovereign debt arbitration. This meeting was a key stage in Jubilee Scotland's campaign to make Scotland a seat of arbitration for unfair and unpayable debt, and formed part of the Europe-wide 'Defuse the Debt' crisis campaign.

The original Jubilee petition, signed by over 24 million people, called for world leaders to write off the backlog of unfair and unpayable debts that were plaguing impoverished countries and to take effective steps to prevent such high levels of debt building up again. Thousands of us took action – writing letters, holding events, and taking to the streets - to demand this. The Highly Indebted Poor Country (HIPC) cancellations of 1996 and 2005 were the result of this campaigning, and have brought about real change to those countries who received debt relief. But debt campaigners were only partially satisfied.

First, because creditors have responded to the first ask only conditionally: only 40 countries were granted debt relief, there was no admission of mistakes by lenders, and debt relief was based on conditions that undermined domestic economies. Debt cancellation administered in this way did nothing to challenge the power imbalances that debt creates, and therefore could not bring us closer to true global partnership or development.

Secondly, because creditors failed to respond to the second ask - that effective steps be taken to prevent such high levels of debt building up again - in any way. HIPC was a one-shot debt cancellation that left no framework in place to prevent debt build-up. The advantage of this for creditor countries is that they will be able to conduct more high-profile debt cancellations in the future while taking money once more from aid budgets. This will enable them to look good, but will condemn the poorest countries of the world to just another cycle of debt and destitution.

A fair and transparent arbitration process for unfair and unpayable debt is badly needed. Even where countries have received significant debt relief, there have been no lasting structures put in place to ensure their debt does not re-accumulate. As we can see from the example of Ethiopia given above, a long-term solu-

tion is needed to alleviate the suffering that unpayable debt can cause.

Jubilee Scotland is campaigning alongside international partners for an international 'debt court' which would provide a space for global debt disputes to be resolved. AFRODAD (the African Network for Debt and Development) and others have suggested that one of the most important steps to achieving this is the establishment of interim arbitrations, and it's here that Scotland can play a dynamic and positive role – by promoting itself as a seat for arbitration.

Scotland is well placed to offer itself as a seat of arbitration for two reasons. Firstly, it is not currently the holder of any unjust overseas debt, a position which gives it a legitimacy in seating arbitrations between debtor and creditor. Secondly, the 2010 Arbitration (Scotland) Act - a robust framework of compulsory rules around which bespoke rules can be built for use in specific types of arbitration – gives Scotland the practical abilities to hold arbitrations.

Jubilee Scotland, along with legal experts and the global Jubilee movement, has created a set of bespoke modifications to the default Scottish arbitration rules which will allow for global debt arbitrations to be held in Scotland. The rules are significant in two very important ways – they enshrine the principle of transparency, and they introduce the idea of equity. It is essential that any arbitration panel - including its constitution, workings and conclusions - is accessible to public scrutiny in order for it to be held accountable, and respected by both creditors and debtors. The introduction of the idea of equity is what makes these rules so appropriate for the arbitration of global debt, as it mandates the arbitration panel to go beyond simply enforcing contracts with no thought for the human impacts of this enforcement. The rule of equity means that both the origins of the debt – for example, if the money was lent to a corrupt dictator – and the consequences to human development of paying the debt, will be considered. If this rule is adopted in global debt arbitration it will be a huge victory for human rights, and will give a voice to people who have for years suffered due to crippling debt repayments while having no say over the loans themselves. The rules, having been presented on March 20th, are now in a period of consultation – you can read them and leave your comments at www.jubileescotland.org.uk/arbitration/rulesconsultation Hosting an international debt arbitration in Scotland could set a fantastic precedent for how we deal with global debt around the world – it will not be an overnight success, but the presentation of these new rules for debt arbitration mark a significant step along the way to debt justice for all. Alongside this, with the possibility of Scotland gaining more control over its finances, we must prepare to campaign for Scotland to lead the way in both cancelling unfair debt, and creating an exemplary export system which would ensure that no more unfair debt is created. This is an incredibly exciting time for the campaign to end unfair and unpayable debt – make sure you sign up to receive our campaign updates, and please contact Jubilee Scotland if you want to get more involved where you are 0131 225 4321 www.jubileescotland.org.uk/contact



APRIL

26 **1988: Bishop Gerardi murdered in Guatemala.**

MAY

- 1 **International Workers Day - St Joseph the Worker**
- 3 **World Press Freedom Day**
- 13 **International Conscientious Objectors Day**
- 16 **World Debt Day**
- 21 **World Day for Cultural Diversity for Dialogue and Development**
- 25 **Africa Day**
- 28 **World Week for Peace in Palestine Israel**
- 29 **International Day of UN Peacekeepers**

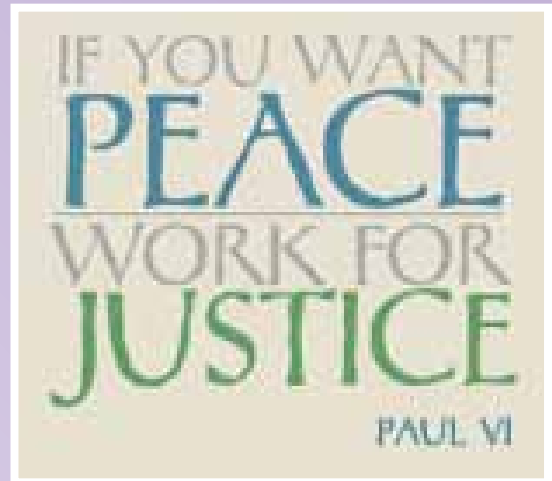
JUNE

- 3 **Arms Trade Day of Prayer**
- 4 **International Day of Innocent Children Victims of Aggression**
- 5 **World Environment Day**
- 8 **World Oceans Day**
- 12 **World Day Against Child Labour**
- 16 **International Day of the African Child**
- 18 -24 **Refugee Week**
- 20 **UN World Refugee Day**
- 26 **International Day in support of Victims of Torture**

JULY

- 2 **UN Conference on the Arms Trade Treaty begins in New York**
- 26 **Emancipation Bill - Slavery abolished throughout the British Empire (1833)**

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



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