

A Conference and Meeting for the Year of Faith  
*On the Theme*

# TOWARDS A JUST ECONOMIC ORDER: CHALLENGES OF CATHOLIC SOCIAL TEACHING

**St Augustine's School, 208 Broomhouse Road, Edinburgh EH12 9AD**

**Friday 12<sup>th</sup> April, 7.30pm – 9pm &  
Saturday 13<sup>th</sup> April, 9.30am – 4.30pm**

**Speakers include:** Bishop Robson

Michael Northcott, *Professor of Ethics in the University of Edinburgh;*

Dr Anna Rowlands, *Director of the Centre for Catholic Social Thought and Practice;*

Dr Lorna Gold, *Policy and Advocacy Manager, Trócaire.*

**Sponsored by** *The Bishops' Conference of Scotland*

**Organised by** *SCIAF, Justice and Peace Commission, Catholic Parliamentary Office,  
Archdiocese of St Andrews and Edinburgh Justice & Peace Office*

Register through **[sciaf@sciaf.org.uk](mailto:sciaf@sciaf.org.uk)**

Payment by donation.

# editorial

**W**hat are you willing to give up, not just for Lent, but permanently? It is the question that lurks at the root of the gospel and of our faith.

The master key to the gospel is often seen as Jesus' pronouncement, 'I have come that you may have life in all its fullness' (John 10:10). Yet the nature of that life is qualified, notably in Matthew 10:39, which can be translated, 'whoever hangs on to their own life will lose it; but whoever loses their life for my sake will find it'. The dynamic of the gospels follows this, whether with the rich young man who goes away disappointed and taken aback when Jesus tells him to give all he has to the poor, for he had many possessions (Mark 10:21-2); or the call of the disciples who do leave aside not only nets and boats but family and workers (Mark 1:14-20). This is the message of repentance (*metanoia*) and reconsideration of our lives in the face of the imminent breaking in of God's Kingdom, not at a fixed date in history but possible at any and every moment of our lives.

It is in part the age old conflict of needs and wants. Most of us probably subscribe to a different version of the statement: 'If only I had x I would be content'. And it is rarely the full story, not least because we are surrounded in the modern world, in a way previous generations never were, by constant advertising and marketing (valued in 2008-9 at upward of £25 billion in the UK alone). The devil of consumerism is permanently perched on our shoulder, urging us to try attractive fruit, not even forbidden, but in some ways something worse, mere distraction.

In the developed world at least, we are serial consumers, whose first principle has been described as 'I shop therefore I am'. Our shopping baskets, real and virtual, contain not only the necessities of food, drink, clothing and shelter, but all the refined versions and changing fashions. The same is true of our ideas and entertainment, not to mention religion (if I'd wanted to make my fortune, I would have gone into religious publishing). The crucial thing about consumerism, like so many of its sugar filled products, is to deliver an immediate rush of satisfaction which soon fades and needs to be replaced, increasingly as a matter of dependency. Soon the business of acquisition becomes more important than the thing acquired; and who I am is shaped by my patterns of consumption. I am increasingly alienated from the person God created me to be.

I inhabit a little soap opera of my own creation, in which everything is always going to be resolved in the next instalment. And like an actor, I have my makeup, costume, props and motivation. The only problem is that it is a totally false self. The implications are formidably spelt out by Thomas Merton: '*this is the way we become irresponsible. If reality is something we interpret and act on to suit our own concept of ourselves, we "respond" to nothing. We simply dictate our own terms, and "realism" consists in keeping the terms somewhat plausible. But this implies no real respect for reality, for other persons, for their needs, and in the end implies no real respect for*

*ourselves, since, without bothering to question the deep mystery of our own identity, we fabricate a trifling and impertinent identity for ourselves with the bare scraps of experience that we find lying within immediate reach*'.

This 'deep mystery of our own identity' is what is uncovered beyond all our attachments, distractions and the delusions of our self image. It is not something we fabricate, but rather something that was always there: the gift of faith. We cannot find this identity by ourselves, but we must work towards discovering our own version of the insight expressed by St Augustine in the opening sentences of his *Confessions*: 'You have made us for yourself, O Lord, and our hearts are restless until they rest in you'.

Which brings us back to Matthew's conundrum: 'whoever hangs on to their own life will lose it; but whoever loses their life for my sake will find it'. The centre of attention moves from myself to the Christ in my neighbour. My true self is revealed in the dynamic relation of love and compassion for the other, whether I experience this in giving, or in receiving. The aim is not my personal satisfaction or fulfilment; but rather the common good of all.

This idea of the common good is at the heart of Catholic Social Teaching. It brings together the unique but equal dignity in which we are all created; while empowering us to work together in our faith for something other than self interest. Here is the most potent rebuttal of the argument that religion and politics don't mix: there is no alternative. Even the refusal to engage is itself a political act.

Less frequently noticed, it is a spiritual refusal as well. What is called Catholic Social Teaching is in fact Catholic Social Formation. Unlike, say, a car handbook, which gives the invariable information on how to deal with mechanical problems, social formation relies on an existing level of awareness and responsibility. The actions we take are not the same every time; and working together makes for an organic change on ourselves and on the community with which we interact.

Part of the aim of the Conference in April, advertised on the front cover, is to bring these aspects of our faith into focus in a world that often chooses other directions. Several Church agencies have come together to put in place the means for people to explore the social implications of their faith during the Year of Faith. On this occasion, the magazine is serving as a programme and resource for those who may consider coming to the conference to give a flavour of the event. As the time comes nearer, further information on workshops and related information will be posted on the Justice and Peace web site.

In the meantime, readers are urged to discuss and publicise the event in their parishes as a way of contributing, not only to the Year of Faith, but to evangelisation – putting the gospel at the centre of our lives in society. Oh, and what are we required to give up? 'If any of you want to be my followers, you must forget about yourself. You must take up your cross each day and follow me' (Luke 9:23).

**Tim Duffy**

# April Conference

**Here is an outline of the proposed programme for the conference. It is intended for anyone interested in how the tradition of Catholic Social Teaching can provide guidelines in the present economic climate**

**T**his April will see an attempt to bring together Catholics to consider one of the most urgent challenges facing our society. As part of our celebration for the Year of Faith there will be a Conference and Meeting on the theme *Towards a Just Economic Order: Challenges of Catholic Social Teaching*. It will be held in St Augustine's School, 208 Broomhouse Road, Edinburgh EH12 9AD on Friday 12 April from 7.30 – 9.00 and Saturday 13 April from 9.30-4.30. St Augustine's is not far off the motorway on the west side of Edinburgh and has good facilities for parking. It is also quite close to the Edinburgh Park railway station.

The conference is sponsored by the Bishops' Conference of Scotland. It is being organised by SCIAF, the Justice and Peace Commission, the Catholic Parliamentary Office and the Archdiocese of St Andrews and Edinburgh Justice & Peace Office. It is the first multi agency organised conference for a long time in Scotland. This approach is intended to give a wide coverage to economic questions – not just locally or internally to the Church, but across the complex spectrum of modern globalised life in which we are all to some degree involved. Half way through the Year of Faith and (it seems at the time of writing) at the beginning of a new papacy, it is needful to ask the fundamental question posed almost fifty years ago in *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World: How does our faith shape the way we live our lives in society?

Friday evening is an introduction to the topic. The first speaker will be Michael Northcott, Professor of Ethics in the University of Edinburgh. Professor Northcott has written on a wide range of subjects, including economic ethics, ecology and climate change; and work, technology and Christian Ethics. He will set the general scene for the rest of the conference.

The other speaker will be Dr Anna Rowlands, Director of the Centre for Catholic Social Thought and Practice. She has written about herself: '*I am a theologian working at the interface of Political, Moral and Practical Theologies and interested in bringing to bear the resources of theology for public conversations in the life of Church, academy and civil society... Currently I work with CAFOD, Citizens UK (with whom I worked as Theologian in Residence 2011-12) and the Caritas Social Action Network.*' She recently featured on a BBC Analysis programme looking at the emergence of Catholic Social Teaching in the realm of political ideology. Her reflections on this are included as an article in this magazine. These

two speakers should form the basis of dialogue and discussion with a range of invited guests, hopefully including politicians and members of the business community.

Saturday begins sharp at 9.30. The day will follow the classic format of SEE-JUDGE-ACT, reflecting on our experience in the light of our tradition of social teaching with a view to formulating action in our own communities. There will be a keynote address by Dr Lorna Gold, originally from Scotland, who is Policy and Advocacy Manager at the Irish Development Agency Trócaire. One of the main reference points of recent Catholic Social Teaching is Pope Benedict's 2009 encyclical *Caritas in Veritate*. A leading idea in Pope Benedict's encyclical is the 'economy of communion'; which is an idea originally developed by the church movement Focolare. Dr Gold has published a book on this idea entitled *New Financial Horizons*, looking at its implications for investment and business.

This practical turn should provide a basis for participants to utilise their own experience in a range of workshops. Lorna Gold has agreed to lead one workshop. Other titles will include Citizens Advice Scotland; Food Banks; the IF Food Campaign; Scottish Churches Housing Action; Credit unions and small scale investment programmes; the Refugee Survival Trust; Eco Congregations; Jubilee Scotland; and the demographic deficit for future welfare in developed societies. Each workshop will run at least twice and it would be useful if participants arrived with more than one choice of workshop and a willingness to consider other options.

A short reflection will lead into lunch. In the spirit of sharing and to keep down costs, participants are asked to bring something for their own lunch and something over (not too much). Swopping a sandwich or a piece of fruit can make a good basis for meeting people and exchanging views.

The afternoon will move from the workshop format into diocesan groups for reflection, discussion and action planning in local parish and diocesan settings. As a result of this discussion, there should be something concrete to take home and put into effect. This in turn will lead to a closing session, consisting of a recapitulation of what we have learned and gathered during the day, an Act of Commitment and a closing Prayer. The intention is for the day to finish by 4.30.

There will be no price of admission but you are welcome to make a donation on the day.





# ENOUGH FOOD FOR EVERYONE... IF

Patrick Grady of SCIAF introduces a new Campaign

The world produces enough food for everyone, but not everyone has enough food to live. One in eight people in the world go to bed hungry every night. At 870 million people, that's more than the combined populations of Europe, the United States, Australia and Canada. It's the greatest scandal of our age. It's unjust, it's unfair - and it's totally preventable.

That's why over 100 organisations from across the UK have come together to form Enough Food for Everyone IF. The campaign aims to mobilise public support for action on a scale not seen since Make Poverty History in 2005. Members include the Justice & Peace Commission, the Scottish Catholic International Aid Fund (SCIAF), Christian Aid, Oxfam, Save the Children, Concern and Islamic Relief. Since the launch on 23rd January, over 40,000 members of the public have added their support.

The campaign calls on Prime Minister David Cameron to use the UK's G8 presidency in 2013 to show leadership and take action on the root causes of the hunger crisis in the poorest countries. The movement identifies four big 'IFs' that could help ensure that there is enough food for everyone:

- **IF** we stop poor farmers being forced off their land, and use the available agricultural land to grow food for people, not biofuels for cars;
- **IF** governments keep their promises on aid, invest to stop children dying from malnutrition and help the poorest people feed themselves through investment in small farmers;
- **IF** governments close loopholes to stop big companies dodging tax in poor countries, so that millions of people can free themselves from hunger; and
- **IF** we force governments and investors to be honest and open about the deals they make in the poorest countries that stop people getting enough food.



In Scotland the campaign is asking for politicians, businesses and the public to play their part as well. Key demands include building on Scotland's commitment to international development by maintaining and increasing the International Development Fund and the Scottish Climate Justice Fund; supporting fair and ethical trading, as well as tax transparency in public spending; using our own history of the Highland Clearances to contribute to the global debate on land rights for people in developing countries; investing in global citizenship education for children, young people and adults, so they better understand the issue of hunger and their role in tackling it; and assessing Scotland's impact on developing countries and improve our response.

The campaign has already received the backing of Christian leaders in Scotland, including Glasgow's Archbishop Phillip Tartaglia, President of the Bishops' Conference of Scotland, and Reverend Albert Bogle, Moderator of the Church of Scotland.

At the recent launch event in Glasgow, children from the Whitelees Primary School 'School of Rock' performed a song they wrote specially for the campaign. The lyrics highlight that the campaign will only succeed IF everyone joins in. So don't delay - sign up today via the SCIAF website at

[www.sciaf.org.uk/if](http://www.sciaf.org.uk/if)

# Social Teaching and Politics

It is increasingly acknowledged, indeed by some surprising sources, that Catholic Social Teaching offers one of the most persuasive and morally interesting responses to the recent financial crisis. For politicians, and a growing number of economic figures who speak of their interest in these ideas more privately, CST envisions a world of value, relationship and social creativity beyond the narrow confines of a framework couched primarily in the language of profit, marketization, choice and endless consumption. The opportunity to make the case for a Catholic vision of economic life is currently great: its social impact and the model of the human person at its heart. Many of the alternative narratives have run into moral cul-de-sacs and there is a greater openness to a degree of reflection on the last three or four decades of policy-making.

This thesis was at the heart of an edition of the BBC Radio 4 public policy programme, Analysis, broadcast (perhaps ironically) on 5 November 2012. Matthew Taylor, former Head of the Number 10 Policy Unit under Tony Blair and not himself a Catholic, explained that he was intrigued that the secular Left was turning towards the resources of CST. For advocates on the Left it appears to offer a comprehensive vision of a politics that once again places a vision of the human person and an account of the human relationships at the heart of social institutions. It also offers a three-fold emphasis that is helping the Left to re-orient its politics: a set of reasons why talking about morality and justice in economic life is a necessity; the need for a constructive account of the role of the state that does not see the State as bearer of all responsibility for the common good; and finally a vision of broad-based participation to build a much stronger civil society. This was put in more straightforward and everyday language by Jon Cruddas: 'You can't park the way you live at the door of the office or business. It has to be maintained into all aspects of your civic duties: patterns of employment, the tax you pay and the way we care for the environment'.

When I was interviewed for the broadcast I was taken aback somewhat by the strength of concern regarding the capability of CST to interact in the public square. I was asked several questions (which were not aired) which explored the line of thought that promoting CST is really just a clever media ploy to cover up bad news stories about the Church. Following along these lines I was asked to explore whether drawing on CST now was an attempt to put forward the acceptable face of the Church. One accusation was that (to quote Taylor), 'You've put all the controversial personal morality stuff in the naughty drawer, but at some point you'll be asking these politicians and business leaders to take all this, too, as the price for the 'gift' of Catholic Social Teaching'. The benefit of being interviewed by someone who stands in a very different space is that their concerns and thought processes are challenging: some people find the notion of a 'Catholic' social teaching very difficult to stomach, and it is important to understand how something that we consider to be a 'gift' can be perceived by others. Conspiracy theories aside, the deeper questions underlying this line of interviewing were actually about the fitness of CST to be a genuine partner in a context marked by plurality. This is not to be mistaken for a desire to relativise truth or morality, but it expressed (I think) a genuine concern for a form of dialogue that makes possible the negotiation of goods and truths in a truly complex age. This is an important and interesting question. Jewish Labour peer Lord Glasman, influenced by the interaction of CST with community organising ventures (Citizens UK in particular) suggests that CST, in rejecting a revolutionary path, manifests a slow and patient theory of change. Whilst this takes time and can seem laborious, in fact it opens a space for change that can be genuinely plural: incarnated and practised into being within institutions, networks and organisations; and made more powerful and sustainable by its willingness to bridge and negotiate across groups and institutions. In turn, Cruddas suggests that we need to think about a gradual process in which 'exiled traditions' (of which CST is one) are

brought back into play at all levels of political community. Such exiled traditions do not arrive to dictate the terms, but are speakers of truth and value, and embodiments of desire and virtue, necessarily set within a pluralist architecture of political practices - and, we might add, CST needs to be committed to speak, act and listen with humility as well as confidence. And of course, CST will not remain unchanged by this encounter.

Taylor concluded the programme with the challenging thought that two factors could inhibit the chances of CST contributing to the moment: firstly, that a desire for episcopal control would fail to let a necessarily complex and creative lay flowering of CST unfold across professions and sectors. Secondly, that politicians and economists would give in to the temptation to instrumentalise CST, picking the elements that suited and ignoring the ones that did not, thus undermining its fundamental coherence. On this latter question, Taylor seems to have had in mind the tendency of each political party to adopt sections of CST enthusiastically, yet struggle to treat it as a whole. The Labour tradition has tended to feel more at home with the structural elements of CST on work, wages and social solidarity. It has not done so well on war and peace, on protecting a space for civil society, and New Labour continued with a heavy dose of a procedural rights and duties liberalism without an equal focus on the relational character of the political.

In turn, Conservatives have tended to approve of CST's critique of socialism; they are drawn to the language of subsidiarity and to the prior political integrity of the family, and have felt more comfortable than their Labour or Liberal Democrat neighbours in reading Catholic moral theology alongside CST. However, they have fallen increasingly out of love with the idea that the State has a substantial and active role to play in establishing the common good, a tendency more dramatic in the US than in Britain at present. And frankly each party has fought shy of the profoundly challenging teaching of CST on immigration. Historically, there has been no party completely at ease with the full spread of CST: Taylor was surely right to highlight such challenges.

I will end with a postscript on the importance of the political. Catholic Social Teaching is praised for its ability to move up and down the ethical order, to speak to the international and global as much as to the local and personal. Perhaps where it is rather weaker is at the level of conversations about the shape and commitments of the national political community. CST has found it harder to develop an account of democracy or to respond to the challenges of negotiating public policy at the level of the nation-state. And yet politicians and policy makers are keen for CST to step up to this mark. If it is to grasp the full extent of the crisis of capitalism, it will need to develop a greater degree of comfort when it comes to engaging in questions of public policy-making at the national level, and develop a language for talking about the shifting character of the State and its practices. This is likely to be particularly true in relation to pressing policy developments in welfare, immigration, education, criminal justice, housing and healthcare as well as narrower economic matters, to say nothing of the related and pressing climate and environmental matters.

The steps to brokering the relationships necessary to have fruitful conversations are often small: too often Catholics have the conversation about economic life and practices without the politicians in the room as participants and responsible agents. Those who do not often sit down together around a table and listen to one another have been brought into dialogue and relationship, sharing perspectives, burdens and solutions. In my estimation that experience has been as valuable a contribution to the common good as the many ideas we have generated and shared.

Dr Anna Rowlands is a Lecturer in Theology and Ministry at King's College, London; and co-founder of a new network for Catholic Social Teaching and Practice.

# BEACONS: stories of our not so distant future

Throughout history, writers have been spokespeople for social change, and with global warming a real and insistent threat to our planet, now is no different.

With specially commissioned short stories, many of the UK's foremost writers address our most pertinent problem in this new book: *Beacons: stories of our not so distant future*. Authors who have contributed a short story to the collection include Alasdair Gray, A.L. Kennedy and Janice Galloway.

This is a stunning collection of writing that will shock, amaze and entertain in equal measure. From Joanne Harris' techno-dystopia, where parks and bees are no more, to the soldiers paroling the ravaged Welsh landscapes of Jem Poster's 'Visitation', we're shown our



world, altered. Toby Litt uses the analogy of a knickerbocker glory to explain what we're all about, and Nick Haye's beautifully illustrated tale of the bond between man and nature.

Beacons: stories of our not so distant future will be published on 7th March 2013. All royalties go to the charity Stop Climate Chaos of which Justice and Peace Scotland is a member.

Stop Climate Chaos Scotland is the largest coalition ever formed in the country, representing faith groups, international development and environment organisations, community groups and trade and student unions.

You can find out more about the book, and order your copy, at: [www.tinyurl.com/scc-beacons](http://www.tinyurl.com/scc-beacons)



# Faith comes to the SCIENCE Festival

**E**co-Congregation Scotland is holding an event at the Edinburgh International Science Festival on Tuesday 2nd of April.

The event entitled "Faith in the future: the church and our environment" will be chaired by journalist Lesley Riddoch and brings together psychologists, theologians and others interested in behaviour change to discuss how religious faith can be a driver for environmental sustainability. Four expert speakers will give their views followed by a round table discussion with audience participation.

The event is being sponsored by Action of Churches Together in Scotland (ACTS). Scotland's national ecumenical body made up of nine Christian denominations.

Gordon Hudson of Eco-Congregation Scotland said:

*"This event moves the debate about religion and science away from stale debates about the existence of God to the practical issue of whether religious faith can change our behaviour for the good of the environment and the future of our world."*

The event is at 6pm on Tuesday 2nd April in the Dining Room at Teviot Row Student's Union, Bristo Square, Edinburgh. Tickets are available from the Science Festival web site, by phoning the box office on 0844 557 2686 or from the Edinburgh Fringe Festival shop, 180 High Street, Edinburgh.

## WEE BOX, BIG Change 2013

This Lent, SCIAF's WEE BOX, BIG Change campaign reflects on our work in Burundi, where people have suffered greatly as a result of conflict and war. We focus on the themes of forgiveness and growth and on ways in which we can take action for a better world.

**Many Christians dedicate their lives with love to those who are lonely, marginalised or excluded, as to those who are the first with claim on our attention and the most important to support, because it is in them that the reflection of Christ's own face is seen. Through faith, we can recognise the face of the risen Lord in those who ask for our love.**

(Pope Benedict XVI, Porta Fidei 14)



### In Burundi...

- 90% of people farm, for survival
- 2 in 3 people will go to bed hungry tonight
- 4 out of 5 people survive on less than 78p a day
- 1 in 6 children won't reach their 5th birthday

(All statistics taken from the United Nations Development Index)

**B**urundi is the third poorest country in the world. Just a third the size of Scotland, it is home to 8.6 million people. Since gaining independence from Belgium in 1962, Burundi has been blighted by genocide and civil war. Conflict claimed over half a million lives and more than a million people fled or were forced from their homes.

For five years, there has been relative peace and people are returning to their villages. Many arrive to find the gardens they depend on for survival are being farmed by someone else. Without land, they have nothing to eat. In already tense communities where everyone is struggling to make ends meet, arguments over farmland can easily spill over into violence. SCIAF is working with local partners in Burundi to help build peace in broken communities and teach people sustainable ways of farming so that they can grow enough food.

### SCIAF's partners in Burundi

Nduwamahoro, which means, 'I am for peace', brings together neighbours from opposing sides of the conflict to talk through their differences, settle disputes and work together to build lasting peace.

Agakura teaches orphans and young people who

missed out on school new organic farming methods which help them make the most of their land. These 'model farmers' then share what they've learned with others in their community so that everyone can benefit.

We ask our supporters to Give, Reflect and Act throughout Lent to help us achieve change. You can give through your WEE BOX, through your parish or via our website. We have a range of reflection materials and films building on this year's themes, and connecting with the Year of Faith – all available on our website.

And you can act by taking a stand against the scandal of hunger during this important year. Please sign up to join the Enough...!F campaign at [www.sciaf.org.uk](http://www.sciaf.org.uk)

Philippa Bonella

## Prayer for peace

*God of love,  
Plant seeds of hope within us  
And let peace blossom in our hearts.  
Lead us from the hatred that lays waste to our lands  
From the destruction that brings hunger and hardship  
From the fear that breeds suspicion and mistrust.  
Help us to lay down this heavy burden  
And find the strength to forgive.  
Teach us to plough these fields together  
And share the fruits of recovery with our neighbours.  
Plant seeds of hope within us  
And let peace blossom in our hearts.*

## Ending Domestic Abuse

**T**he Scottish Women's Aid STOP campaign was launched in November 2010, and since then has engaged with communities across Scotland to highlight our shared responsibility for ending domestic abuse. There is currently an emphasis on the role faith communities can play.

Faith leaders and communities can be a significant resource and a protective factor for those affected. They also have an important role in prevention work – raising awareness and ensuring that the community challenges domestic abuse.

Domestic abuse occurs in all communities and across all faiths. As such it is everyone's issue and faith leaders, organisations and community members can play a vital part in addressing it. Many people of faith are already doing just that.

For information about how you can be involved and what you can do, visit the website at

[togetherwecanstopit.org/what-faith-communities-can-do/](http://togetherwecanstopit.org/what-faith-communities-can-do/)

## Standing Together

### FAITH COMMUNITIES OF SCOTLAND AGAINST DOMESTIC ABUSE



Domestic abuse occurs in all communities and across all faiths. It can affect people not just physically, but emotionally, psychologically, financially and spiritually. It is everyone's issue. To find out what you can do to say STOP to domestic abuse visit [www.togetherwecanstopit.org](http://www.togetherwecanstopit.org)

If you are living with domestic abuse there is help available:  
Domestic Abuse Helpline – 0800 027 1234  
Men's Advice Line – 0808 801 0327  
[www.scottishwomensaid.org.uk](http://www.scottishwomensaid.org.uk) [www.respect.org.uk](http://www.respect.org.uk)  
[www.lgbtdomesticabuse.org.uk](http://www.lgbtdomesticabuse.org.uk)

scottish women's aid  
helping women escape abuse



## International Women's Day 8th March

- There is no tool for development more effective than the empowerment of women.
- No other policy is as likely to raise economic productivity, or to reduce infant and maternal mortality.
- No other policy is as sure to improve nutrition and promote health – including the prevention of HIV/AIDS.
- No other policy is as powerful in increasing the chances of education for the next generation.
- No policy is more important in preventing conflict, or in achieving reconciliation after a conflict has ended.

(Former UN General Secretary, Kofi Annan at the opening of UN Commission on the Status of Women, 2005.)

[www.internationalwomensday.com](http://www.internationalwomensday.com)

## Faith and Welfare: A Reflection

We believe in a God who creates and sustains everything.

**A**s Christians, we believe in a God who shares in our human condition and suffering and who is available to inspire and guide our actions and relationships.

We acknowledge our creation as gift and we are not ashamed of it. Each of us has a unique and inviolable dignity whose origin is divine.

We do not exist in isolation, however, but in social relationship with others: family, friends and what the gospels call our 'neighbour', which is to say our fellow humans; and also with the rest of creation.

The commandment to love our neighbour is a spiritual as well as a moral imperative to compassion and concern. It enjoins a responsibility that aims for the common good of all, not just for a minority of the fortunate, or even for the majority, but **for all**.

This will require us to exercise or to receive compassion in accordance with need. Forms of social deprivation - what William Beveridge called the 'five giants' of Want, Ignorance, Disease, Squalor and Idleness – are the symptoms of a dysfunctional society which modern systems of social welfare variously attempt to combat.

Our tradition of Catholic Social Teaching builds on

principles of faith and responsibility to enjoin a concern for justice, considered as a balance of right relationship among people. And the greater the need, the greater the responsibility. This is the Option for the Poor which requires more than the charitable dispensing of our loose change. It entails digging into the substance of who we are; and as such requires us to go beyond the welfare systems of most modern states which are usually administered by government through taxation. As a result, government is often more concerned with cutting the cost rather than dealing compassionately with need.

Our social teaching is rooted in the sources and tradition of our faith and is concerned with intention and outcome rather than technical means. It is capable, however, of mounting constructive criticism of the effects of welfare changes on human dignity, as well as the disregard for the common good which in turn leads to the disempowerment of people in society.

Our faith encourages us to work with others who share that sense of responsibility and desire for human flourishing; and we hope that they will welcome us to work together.

TD





## Holocaust Memorial Day 2013

listening to Jean Paul Samputu

**Angela Campbell and Ana Maria Armbricht of the Sacred Heart Justice and Peace Group, Edinburgh, provide the following account**

Jean Paul Samputu is a singer and is now Rwanda's cultural ambassador, but described how, even in school, Hutu children used to laugh at children who were Tutsi. Tutsi were like second class citizens, the government issued identity cards which identified people as Hutu or Tutsi and lists of Tutsi people were compiled in the lead up to the genocide of 1994. As a well-known singer in Rwanda he had already been imprisoned for six months in 1991. When he was released his parents advised him to leave the country and he went to neighbouring Burundi. Exile saved his life but his parents, three of his brothers and his sister were all killed in the 1994 genocide in which approximately 1,000,000 people were murdered.

Once the situation settled he was able to return to his hometown. He was shocked to find out that his parents had been killed by one of his friends, a man called Vincent. He became depressed and full of rage and bitterness. He was no longer able to sing or play music and was in and out of prison and hospital. After nine years he was almost at the brink of death, but his Christian friends supported him. Through their prayers he started to feel in his heart the voice of the Holy Spirit telling him to forgive.

He knew that to be able to live fully again he had to let go of the past and forgive the man who murdered his family. Finally he found the strength to do this. Now both of them travel together throughout Rwanda encouraging others to do the same. Being able to forgive meant dropping the huge burden that was almost killing him. Jean Paul recovered his life and is now able to compose, sing, dance and live again.

Jean Paul believes passionately that only through forgiveness can genocide be prevented, that a culture of hatred and vengeance only brings more violence and pain; it not only destroys the victims but also the perpetrators. Jean Paul told us that he had to break out of the prison of pain and hatred that he found himself locked inside. He wants to break the cycle of violence, to encourage the young, who will be the leaders of the future, to reject a culture of revenge. Otherwise, a generation that has not healed passes on its trauma to the next generation. When asked if his murdered father would be proud of him his answer was an emphatic Yes!

Jean Paul has hope for Rwanda's future. *'People no longer say, "I am a Hutu" or "I am a Tutsi". Now they say, "I am a Rwandan."*

## International Day for Mine Awareness – 4 April



Many countries that have suffered armed conflict are still dealing with an appalling legacy – landmines and unexploded munitions that have remained buried and forgotten in former battle zones, but can still main or kill innocent civilians. In Cambodia, for example, one in every 290 people is a landmine victim and about five million landmines and unexploded munitions remain.

According to the landmine Monitor report 2005, between 15,000 and 20,000 adults and children are killed or maimed each year in 84 countries around the world.

In 1997, after pressure from the international Campaign to ban landmines, the UN opened the Anti-personnel Mine Ban Convention (the Ottawa Treaty) for signing. So far 160 nations have signed the treaty. The 34 non-signatory nations include three Security Council members: the USA, China and Russia.

The Ottawa Treaty does not cover all types of unexploded ordnance. Cluster bombs, for example, can leave unexploded bomblets that remain a hazard for civilians long after a conflict has ended. The treaty also excludes anti-tank mines, remote controlled mines, anti-handling devices (booby traps) and other devices.

On 8 December 2005, the UN General Assembly declared that April 4 of each year would be officially proclaimed and observed as International Day for Mine Awareness and Assistance in Mine Action.

The day aims to raise awareness about landmines and progress towards their eradication. 'Mine action' includes clearing landmines and explosive remnants of war; marking and fencing off dangerous areas; assisting victims; teaching people how to remain safe in a mine-affected environment; advocating for universal participation in international treaties related to landmines, explosive remnants of war and their victims; and destroying stockpiled landmines.

(ACSJC)



UN Photo/Tim McKulka

**On this International Day, I call for universal adherence to these important treaties and for increased support for mine awareness and mine action. Landmines and explosive remnants of war hamper development and endanger lives. Let's eliminate them together for a safe sustainable world.**

*Secretary-General Ban Ki-moon  
Message for the International Day for Mine Awareness  
and Assistance in Mine Action, 4 April 2012*

## THE VIOLENCE WE DON'T SEE ON OUR TV SCREENS

*The following report comes out of Maureen Jack's experiences in the occupied territories*

It was the last day of school before a ten-day break. That afternoon Salahadin went with his father, Yacoub, to gather wood. Their family is poor, and the wood was partly to use in their own home, and partly to sell to their neighbours for a little cash. Salahadin is the oldest of nine children; though he's only just turned fifteen he earns what little money he can by doing cleaning and other odd jobs.

They'd been there for half an hour or so, gathering wood, not within sight of each other. Then Yacoub heard shouting. He rushed to see what was happening and saw his son, who was crying out. There were six soldiers there.

Yacoub reported to us that the soldiers were attacking Salahadin. He said that the boy's hands were cuffed with plastic ties and that the soldiers were kicking him, with one of the soldiers filming the incident on his mobile phone. Seeing what was happening to his son, Yacoub shouted, 'He's my son – don't hit him' and then tried to get in between the soldiers and Salahadin to protect the lad. Yacoub was aware of a blow to the back of his neck and then of having something sprayed on his face. He lost consciousness; the next thing he knew he was in hospital in Qalqilya, some miles away.

Salahadin was not there when we visited his father today in a relative's house, where we went with a Palestinian human rights worker. Presumably he is in an Israeli military jail. But his family have not been informed. We saw the pain in Yacoub's face and heard the pain in his voice as he talked about Salahadin. Our Palestinian contact has put the family in touch with an Israeli group, Hamoked, which helps to locate Palestinians who have been arrested by the Israeli authorities. The only thing we can do is tell Salahadin's story.

I have no idea why these Israeli soldiers arrested Salahadin. The soldiers seem to have come across Salahadin by chance, and so it seems unlikely that they arrested him because of any earlier incident. And it seems even more unlikely that he would have thrown a stone at the soldiers and waited to be arrested; and he wasn't going to run away and leave the wood that he'd taken the trouble to collect.

So, the reason for his arrest is as much a mystery as where he is being held. What is all too familiar, though, is the story of what happens to boys who are arrested in the occupied Palestinian territory. Just before I came out here I attended a conference in Edinburgh, at which the main speaker was Gerard Horton of *Defence for Children International – Palestine*. He described what frequently happens as something like this:

*The routine is for the child to have his hands cuffed with plastic ties and usually to be blindfolded. He's then put on the floor of a military vehicle and driven to a settlement police station, perhaps up to two hours away, and usually over bumpy roads. On arrival he's taken out of the vehicle and made to sit, perhaps inside, maybe outside. In winter it will be cold and may be raining. If he was arrested at night he may still be in his pyjamas. He's still cuffed, and probably still blindfolded. He doesn't get anything to eat or*

*drink. The child doesn't get a chance to speak to a lawyer. His parents haven't been told where he has been taken; even if they find out and turn up at the police station they won't be allowed to see him. Many children make accusations of threats and ill-treatment during interview. Interviews are not recorded and so this cannot be confirmed; but there is a lot of similarity in the allegations made by different children. Most confess to something. They sign a confession, but don't know what it says because it's written in Hebrew. Then the child is transferred to and adult Israeli military prison. Some children are held in solitary confinement, with the light permanently on and the only respite the time they spend with the police interviewing them. If they haven't confessed in the police station, the chances are that they will now.*

Salahadin is not alone in his plight. Each year between 500 and 700 Palestinian children, some as young as twelve, are imprisoned in adult Israeli military jails. 60% of them are charged with stone-throwing. The average length of sentence a Palestinian child convicted of throwing a stone receives is two months in jail, probably with a further suspended sentence, and a fine it will take his family weeks to earn.

Some of the children arrested and convicted may have committed the crimes they were accused of. But official Israeli figures indicate that in their military courts the conviction rate of children and adults is a remarkable 99.74% (see <http://tinyurl.com/cbdosun>), raising doubts about how safe some of these convictions are.

This is perhaps particularly the case with children. Salahadin has never been arrested before. The last time he saw his father he was lying on the ground unconscious. He himself was beaten as he was arrested. He doesn't have the protection afforded to children in the UK. And he doesn't have the protection afforded to Israeli children. This young lad was looking forward to ten days off school. I'm afraid his time away from school may well be much longer than that.

Note: The 2012 FCO report on the issue of Palestinian child prisoners is well worth reading. It helpfully sets out the differences in how Israeli and Palestinian children are treated, Israelis coming under Israeli civil and criminal law, while Palestinians are dealt with under Israeli military law. Among the very significant differences are that Israeli children generally have the right to have their parents present when they are being interviewed, while Palestinian children have no such right; Israeli minors have the safeguard that their interviews are mostly recorded, while those of Palestinian minors are not; and there are marked differences between the maximum length of time for which they can be detained without charge, or without access to a lawyer, or being brought before a judge. The full report is available at

[www.childreninmilitarycustody.org](http://www.childreninmilitarycustody.org)



Oren Ziv – Activestills.org



# Newsbrief . . . Newsbrief

## Easter Witness for Peace - 23 March 2013:

Organised by Scottish Clergy Against Nuclear Arms, The Easter Witness for Peace 2013 will take place at the gate of the Faslane Trident base from 12 noon on Saturday 23 March. This will be an opportunity to meet together and to witness to our common faith in Jesus, the Prince of Peace, and to underline our belief that nuclear weapons are immoral and they should not be maintained or renewed. There will be a short act of worship with singing, prayers for peace, followed by a picnic. Bring food to share. Tea, coffee and juice will be provided.

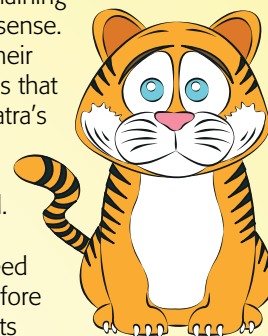
**Trident 1:** The Herald had to print a correction after it published a misleading headline, which argued that 19,000 jobs would be lost at Faslane if Trident was removed. The article claimed that this was based on figures from the Scottish Labour Party. The 19,000 figure was based on double-counting. In addition, Scottish CND has established from the MOD that only 520 jobs in Scotland directly rely on the Trident nuclear weapon system.

**Trident 2:** In a report in the Financial Times, former Lib Dem Armed Forces Minister Nick Harvey argued that Britain couldn't afford the current plan to replace Trident. In the House of Lords two former defence ministers, Lord Browne (Labour) and Lord King (Conservative), argued that it was no longer necessary to keep one Trident submarine at sea at all times.

**WWF's Earth Hour** is a unique annual phenomenon that focuses the world's attention on our amazing planet, and how we need to protect it. At 8.30pm on 23 March hundreds of millions of people will turn off their lights for one hour, on the same night, all across the world in a huge, symbolic show of support. For 2013 as we all switch off our lights, we want the focus to be on the kind of energy we use. Because to create a better future for our planet we need to move away from dirty fossil fuels and onto clean green renewable energy which works with the awesome power of nature, not against it. [www.earthhour.wwf.org.uk](http://www.earthhour.wwf.org.uk)

## Greenpeace: Breakthrough in protection of rainforests:

After a tough campaign that's lasted 10 years, Asia Pulp & Paper - the company that has been destroying huge areas of Indonesian forest - has been forced to change its ways. It has finally agreed to introduce a new policy that should end the appalling amounts of deforestation it has been responsible for. The pressure campaigners put on companies like Mattel (makers of Barbie), National Geographic and Xerox - all APP customers - persuaded them that being linked to the destruction of Indonesia's remaining forests wasn't good business sense. As a result, they all dropped their contracts with APP. This means that protecting the habitat of Sumatra's endangered tigers from illegal and destructive logging is one huge step further forward. So far, this policy is only on paper. Permanent changes need to happen in the rainforest before we can claim victory, so experts from Greenpeace and the Indonesian organisations (who have also worked so hard to achieve this) will be monitoring closely the situation on the ground.



## Pilgrimage for Peace and Economic Justice - Iona to London:

Beginning on Iona at Pentecost (Sunday May 19th) finishing at the Palace of Westminster in London: an act of witness and communal celebration drawing strength and inspiration from historic centres of prayer along the way. Further details at [www.justpeacepilgrimage.com](http://www.justpeacepilgrimage.com)

## Global Day of Action on Military Spending - 15th April:

a coalition of organisations is taking action against global military spending. Hospitals, youth services, and emergency services face cuts while the Ministry of Defence sets out a £160 billion shopping list. On 15 April, take action with people around the world to challenge military spending. More info at [www.demilitarize.org.uk](http://www.demilitarize.org.uk)

## FAIRTRADE FORTNIGHT 2013

Fairtrade Fortnight runs from 25 February to 10 March. There is going to be a lot going on all across Scotland. Find out more at the Scottish Fairtrade Forum Website [www.sftf.org.uk](http://www.sftf.org.uk)



### Did You Know... ?

1. The Fairtrade system currently works with 1.24 million people - farmers and workers - across more than 66 developing countries
2. In the UK, sales of Fairtrade products in 2011 reached £1.32 billion - a 12 per cent increase on the previous year, Fairtrade products are now sold in more than 120 countries
3. 75 per cent of all Fairtrade producers are smallholder farmers
4. Nearly six in every 10 consumers have seen the FAIRTRADE Mark, and of those, nine in 10 trust it
5. Last year, farmers and workers from some of the world's poorest countries invested €65 million in Fairtrade Premium in business, social and environmental projects in their communities
6. There are now 991 Fairtrade producer organisations worldwide
7. More than 6.5 million litres of Fairtrade wine was enjoyed in 2011

8. One in every three bananas sold in the UK is Fairtrade
9. Fairtrade accounts for 10 per cent of all tea sold in the UK
10. Just over 8 per cent of all roast and ground retail coffee is Fairtrade certified
11. 9,924 tonnes of Fairtrade hot chocolate was drunk in the UK in 2011 - that's about 1.5 million of us sitting down to a cup of hot chocolate every day
12. Fairtrade is a thriving and growing campaign movement with more than 550 Fairtrade Towns, almost 900 Fairtrade Schools and 170 Fairtrade Universities, and more than 7,000 Fairtrade Faith Groups.
13. Despite producing 70% of the world's food, over half of the world's hungriest people are smallholder farmers.

Find out how you can take a step to change this at <http://step.fairtrade.org.uk>  
Facts taken from the Fairtrade foundation Website [www.fairtrade.org.uk](http://www.fairtrade.org.uk)

© Anette Kay

*I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. . . . corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the Republic is destroyed.*

President Abraham Lincoln, letter to Col. William F. Elkins, Nov. 21, 1864

## Magazine Subscription

The majority of subscriptions to the Magazine fall due for renewal at this time of year. Along with the website, the magazine is still our main way of communicating news and views about Justice and Peace. Subscriptions go some way towards covering the ever 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 2013, 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.

Thanks for your continuing support.

## Lent more than giving up

- Give up harsh words: use generous ones.
- Give up unhappiness: take up gratitude.
- Give up anger: take up gentleness and patience.
- Give up pessimism: take up hope and optimism.
- Give up worrying: take up trust in God.
- Give up complaining: value what you have.
- Give up stress: take up prayer.
- Give up judging others: discover Jesus within them.
- Give up sorrow and bitterness: fill your heart with joy.
- Give up selfishness: take up compassion for others.
- Give up being unforgiving: learn reconciliation.
- Give up words: fill yourself with silence, and listen to others.

Anonymous, Latin America

*Never be afraid to raise your voice for honesty and truth and compassion against injustice and lying and greed. If people all over the world... would do this, it would change the earth.'*

William Faulkner





# diary



## FEBRUARY

25 Start of Fairtrade Fortnight

## MARCH

1 International Death Penalty Abolition Day  
1 1999: International Treaty to Ban Landmines becomes effective  
1 Women's World Day of Prayer  
4-10 Climate Week  
8 International Women's Day  
9 Campaign Against Arms Trade National Gathering  
10 Solidarity Gathering at Dungavel  
10 SCIAF Sunday  
15 World Consumer Rights Day  
21 World Meteorological Day  
21 UN International Day for the Elimination of Racial Discrimination  
21 World Forestry Day  
21 Just Prayer Romero: a prophet of peace for our times, Glasgow  
22 World Water Day  
23 Easter Witness for Peace, Faslane - Organised by Scottish Clergy Against Nuclear Arms  
23 WWF's Earth Hour  
24 1980: Assassination of Archbishop Oscar Romero

## MARCH CONT.

25 UN International day of Remembrance of the Victims of Slavery

## APRIL

2 Faith in the future: the church and our environment  
4 United Nations' Mine Awareness Day  
7 World Health Day  
7 Day of Remembrance of the Victims of the Rwandan Genocide  
10 1972: 120 Nations Sign Treaty Banning Biological Warfare  
12/13 Year of Faith Conference: Towards a Just Economic Order: Challenges of Catholic Social Teaching  
13-15 Anti Trident events  
17 Palestinian Prisoners' Day  
22 International Earth Day  
26 1988: Bishop Gerardi murdered in Guatemala

## MAY

1 International Workers Day - St Joseph the Worker  
3 World Press Freedom Day  
16 World Debt Day  
21 World Day for Cultural Diversity for Dialogue and Development  
25 Africa Day  
29 International Day of UN Peacekeepers

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

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