



J/P ALERT

CONFERENCE OF MAJOR SUPERIORS OF MEN JUSTICE AND PEACE OFFICE



June 2011 (en Español)

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International Day in Support of Victims of Torture

June 26th is United Nations International Day in Support of Victims of Torture. Several years ago, religious and human rights organizations in the United States declared the month of June to be Torture Awareness Month as a way to provide greater visibility to this issue and provide an opportunity for coordinated actions across the country.

This June, the [National Religious Campaign against Torture](#) (NRCAT) encourages congregations and religious organizations to focus on the need for accountability for U.S.-sponsored torture since September 11, 2001. NRCAT continues [our call for a nonpartisan Commission of Inquiry](#) to be appointed by the President and/or the Congress. Learning from the past is the best way to build a torture-free future. NRCAT has also [called upon the Attorney General to appoint a Special Prosecutor](#) to investigate the use of torture.



National Religious Campaign
Against Torture

NRCAT will provide a variety of resources to meet the needs of congregations at different stages of engagement with this issue. They can be found on the [NRCAT web site](#).

Justice and Globalization: From Mater et Magistra to Caritas In Veritate (excerpts)

[Given by Archbishop Mario Toso, SDB, Secretary of the Pontifical Council for Justice and Peace, at the International Congress on the Occasion of the 50th Anniversary of Mater Et Magistra. The complete talk can be found at www.pcgp.it/dati/2011-05/26-999999/Toso_ConclusioniMM_ENG.pdf]

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The celebration of the 50th anniversary of [Mater et Magistra](#), then, does not shy away

from today's responsibilities, but rather exhorts us to confront them. To re-read *Mater et Magistra*, therefore, is not to reflect solely on the historical past, but indeed to appreciate its wisdom in the face of today's more pressing problems, for example the crisis of authoritarian regimes in North Africa, the exodus of multitudes of migrants, the crisis of Western democracy (which has become more populist and less participatory), the neo-colonialism that strips the most poor countries of their goods without contributing effectively to their socio-economic emancipation. Indeed, the Encyclical of John XXIII indicates concrete ways to confront the current problems at their root, to anticipate them, in order to realize a global democracy and, therefore, to overcome imbalances, inequalities, injustices, and biblical distortions.

Mater et Magistra, moreover, remains a model of discernment with respect to the current economic, social and cultural imbalances, and more precisely with respect to the internal imbalances associated with a globalization that is not adequately governed. It offers specific criteria, confirmed by the Encyclical *Caritas in Veritate* of Benedict XVI, with regard to the truth, to love and to justice. Particularly, it is paradigmatic for the design in configuring an authentic social political and economic plan, in the light of the principle of the universal destination of the goods, mediating the integration of social justice, that is the justice of the common good. In other words, the Encyclical of Blessed John XXIII itself signals our attention because it is committed to offering not only principles for reflection and criteria for judgment, but also practical orientations, or, even better, an outline of relevant political, economic and social realities, for example, the imposition of taxes, credit, social security, price protection, the promotion of ancillary industries, and the adaptation of business structures. Such policies, which involve the action of public powers, must always strive to be affiliated with the initiatives of the citizens, with the work of their associative movements of defense and self promotion, within the framework of the moral-juridical order, and of the common good.

On this basis, one can affirm that the Encyclical is not the victim of a cultural "lib-lab" scheme (namely, liberal-aorist) that would want the solution of the problems to bypass civil society, limiting itself to top-down government, or the free market alone. Quite the contrary. *Mater et Magistra* is an Encyclical that, while addressing socialization, particularly in its more positive aspects, indicates ways to affirm a welfare that avails itself of the coordination and integration of three poles: the State, society, and the market, without polarizing the public, social and private spheres. The welfare towards which John XXIII is pointing is not directed to mere social security, but to a well-being, and indeed to living well.

The social political and economical proposal of Pope Roncalli, precisely because it is structured on the basis of social justice, attaches justice to the common good, which must be carried out in unitary terms, not in fragmented ways, as we often see today, and therefore "public authority must bear in mind the interests of the state as a whole; which means that it must promote all three areas of production—agriculture, industry and services—simultaneously and evenly. Everything must be done to ensure that citizens of the less developed areas are treated as responsible human beings, and are allowed to play the major role in achieving their own economic, social and cultural advancement " (*Mater et Magistra*, n. 151), socially and civilly.

In the context of the projected proposal of adequate economic-social policies, the objective of the search not only for justice, but also for equity, emerges. Moreover, this objective, which emanates from the search for a social justice that is not abstract or cut off from the lived reality, but rather is suited to people and their concrete circumstances, situated inside of particular social relationships, even in countries with cultures of various levels of development and incomes, remains a precious inheritance....

But what, more specifically, should be done?

...

Today we witness the paradox that the growth of global wealth in absolute terms does not correspond to the development of all. In rich countries, some social groups are depleting the

middle class, old poverties are resurfacing or new ones are being revealed. Some groups have a kind of wasteful and consumerist overdevelopment, and many dehumanizing situations of poverty endure. If the phenomenon of globalization has contributed in part to a reduction in extreme poverty, it has, however, favored the concentration of wealth in the hands of a few.

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The way forward suggested by Benedict XVI in the aforementioned Audience, is represented by a universal mainstreaming, at national and supranational levels, of a substantial democracy that is social and participatory. Today, in response to market liberalization, and the relocation of many firms, the effort to create a harmonious and integral development should not erode or even consider diminishing social rights (cf. *Caritas in Veritate* No. 25), which are inseparable from other civil and political rights. Instead, it is necessary to promote and protect these rights even in the relocation of businesses. Protection systems and security must be reformed in the richest countries with a corporate and participatory mindset - thus improving social services and assistance, saving and enhancing resources for poor countries - (cf. n. 60), and at the same time, these businesses should be disseminated and set up in other less-developed countries (cf. n. 40).

A prerequisite of the "universalization" of a substantive democracy, and of broad social participation, is that it be supported by an ethos open to Transcendence, animated by the fraternity and by the logic of the gift and, moreover, based upon a firm legal and ethical framework, on rights and obligations rooted in universal moral law, not in arbitration. Ultimately, it is necessary that global social justice not be based on mere social consensus, such as that provided by the neo-contract and neo-utilitarian ethics, or by public dialogue, but rather based on the universal human good.

In order to overcome the current imbalances, ultimately, social justice must be implemented in the civil society, in the market economy (cf. n. 35), and in the political society, at a national and international level, by means of a global governance of cooperation, on an equal and multilateral level (groups of States on the regional or trans-regional level, e.g. the G20, etc...). Moreover, implementation must also be carried out in actual government decision-making and control mechanisms through the "political structure" of the existing regional organizations (e.g., the EU), the reform of the United Nations and its democratization, in view of the gradual emergence of a new international economic and social architecture and, ultimately, the establishment of an "polyarchic" authority in world politics, a subsidiary, such as, as been indicated in the social teachings of previous popes, and which Benedict XVI recalls in *CIV* (cf. n. 67).

Within such a framework, the intervention of States and supranational authorities in civil society and the economy should be re-thought in different terms with respect to centralist views and the types of neo-liberal ideas which claim that the market automatically produces wealth for all. According to *Mater et Magistra*, State intervention must be flexible and allow for subsidiarity, and that it be designed not in an abstract and a priori way, but according to the true needs of people and groups, as well as taking into account the historical context.

In other words, there is a need to balance finance and business, including the aspects of the real economy and finance. The latter, in the renewed structures and modes of operation after its misuse, which has damaged the real economy, must return to being the best tool for wealth creation and development (cf. n. 65). This is how fiscal policy must be reconsidered, taking account of the liberalization of international financial flows on which it must rely, but also making sure that taxation is not indiscriminate, but proportional and representative, and considers the needs of families, particularly those with children.

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Regarding the study and dissemination of the Social Doctrine of the Church, the same institutions which serve the new evangelization of society should strive to form active and responsible protagonists of the Social Doctrine. Indeed, a high percentage of people involved with these institutions do not adequately know the Church's social doctrine. It is therefore necessary to provide training programs for those engaged in pastoral and social

ministries, particularly those that have a communitarian dimension and that promote Christian discipleship. We must not forget, as well, the need to strengthen the ecclesial identity of Commissions of Justice and Peace and their communion with Christ and His saving work. Indeed, it is from this identity that their mission springs: the fidelity to the truth about man; about creation; the ability to enter into a critical dialogue with the immanent and secularist cultures, the humanities and social sciences; and communion with bishops and other Church members; the openness to Transcendence, and the plurality of knowledge, are all essential for a fruitful discernment.

Holy See Defends Universal Access to Medical Care

VATICAN CITY, 21 MAY 2011 (VIS) - Last Wednesday, 18 May, Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Pastoral Care spoke at the 64th World Health Assembly underway in Geneva, Switzerland, from 16 to 24 May. His address was dedicated to the theme "Guaranteeing Universal Access to Medical Care."

"The World Health Report 2010," he said, "emphasizes health system financing as the conduit to the much desired universal coverage in health service provision. It also notes with concern that despite the progress made in some countries, on the whole, we are still a long way from universal coverage. This sad fact highlights the need for a true global solidarity, in which high income countries do not only promise, but effectively meet their commitments on development assistance."

Then, citing the papal encyclical *Caritas in Veritate*, he noted that in it Benedict XVI asserted that "more economically developed nations should do all they can to allocate larger portions of their gross domestic product to development aid, thus respecting the obligations that the international community has undertaken in this regard."

As regards the World Health Organization's Draft HIV Strategy 2011-2015, "the Holy See appreciates the emphasis laid on eliminating new HIV infections in children and expanding and optimizing HIV treatment and care for them, which up to date has been lagging behind the progress made in treating adults. In this area, the archbishop emphasized "the importance of education in changing human behavior and responsible living as a key element of the prevention campaign."

Lastly, the president of the Pontifical Council for Health Pastoral Care affirmed that his delegation "fully shares the concerns ... for child injury prevention. ... the Holy See would like to appeal to the international community to support transfer of knowledge on measures and instruments for the prevention of child injury to low- and middle-income countries, where 95% of child injury deaths occur," oftentimes provoked by "long civil wars."

Clinic Applauds Re-designation of Temporary Protected Status for Haiti

Washington, DC - The Catholic Legal Immigration Network, Inc. (CLINIC) supports the Department of Homeland Security's decision to extend Temporary Protected Status (TPS) for current TPS beneficiaries, as well as announcing the re-designation of TPS for eligible Haitians who entered the United States after the devastating earthquake in January 2010.

Secretary Janet Napolitano announced the re-designation of Haiti for Temporary Protected Status. Haitians who have been continuously residing in the United States since January 12, 2011 will now be eligible for TPS benefits. People who came to the US in the wake of the earthquake and up to one year later can apply to stay in the United States legally and for work authorization. The extension and re-designation are effective until January 22, 2013.

"Since the earthquake, CLINIC has advocated for this change on behalf of its network

members serving thousands of low income Haitians in their communities,” said Maria M. Odom, Executive Director of CLINIC. “We are pleased with the Administration’s commitment to providing continued relief to individuals who would be forced otherwise to return to the harsh conditions and perils that still exist in Haiti. Our Catholic Charities partners in Miami, Boston, New York, and elsewhere, have shown exemplary leadership and commitment in their service to this vulnerable population. Re-designation means that they will now be able to help more Haitians in need obtain legal status and work authorization,” said Odom.

Secretary Napolitano also announced that the 48,000 Haitians who already have TPS are eligible for an 18 month extension. Both the extension and the re-designation are effective July 23, 2011.

Fr. Boyle Honored with Award for Social Justice

On June 4, at the [Paulist Center](#) in Boston, Fr. Greg Boyle, SJ, was honored with the 2011 Hecker Award for Social Justice for his work with [Homeboy Industries](#), a successful national model that provides job training, placement assistance and other forms of support to ex-gang members in Los Angeles. In 2008, Fr. Jon Fuller, SJ, an attending physician at the Center for Infectious Diseases and Associate Professor at the Boston University School of Medicine received the award for his HIV/AIDS research and providing health care for individuals living with the disease. In 2004, Fr. Fred Enman, SJ, assistant to the dean at BC Law, was given the award for envisioning and creating Matthew 25, a model which draws on the resources of the community to provide an end to homelessness for those struggling with poverty.

PICO Pro-Family Deficit Reduction Plan

The debate over the federal deficit is not just about dollars and cents. It is about who we are as a nation, the opportunities we all have to live better lives, and the covenant that binds us together. As people of faith working to revitalize communities and strengthen families across the United States, the PICO network believes that the burden of closing the deficit must be shared fairly. Deficit reduction should not increase poverty or inequality. Read the [PICO "Pro-Family" Budget Plan](#) (PDF).

Br. David Andrews: The Morality of Fracking (excerpts)

By *Rich Heffern*

Holy Cross Br. David Andrews is a senior representative at [Food and Water Watch](#), a consumer group based in Washington. He is former director of the [National Catholic Rural Life Conference](#). The entire article can be found on the [National Catholic Reporter](#) web site.

Human illness, environmental contamination, serious animal illnesses, a danger to our food system: these are some of the discovered effects of hydraulic fracking, a now growing method of releasing natural gas for energy production.

Fracking involves injecting millions of gallons of pressurized water, chemicals, and sand into the earth to loosen shale to release natural gas. Headaches, dizziness, endocrine disruption, cancer, memory loss, complaints about gastrointestinal problems have been among the illnesses resulting from contact with fracking’s contaminated water. Evidence has mounted that earthquakes in Arkansas have resulted from using this method of gas recovery. Polluted water has harmed animals as well as humans. Some fracking has caused exploding wells.

...

Most religious groups recognize moral principles such as the dignity of the human person, the care for creation and an appreciation of the welfare of animals. On all these concerns, fracking comes up short. It harms communities and harms creation. We don't know what the long term effects will be, but we know enough to challenge that it benefits anyone except the corporations that make huge profits off of the energy production and does little for the health of people, animals and of nature.

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One region where fracking is on the increase is the Marcellus Shale gas field which spreads through New York, Pennsylvania, Ohio and West Virginia. These areas are among those areas now being recognized for their fertile and growing regional food systems. As the local food systems grow so too does the threat from fracking.

Farmers are reporting that their livelihoods and landscapes are being destroyed and are under serious threat. The Pennsylvania Department of Agriculture quarantined 28 cattle that had come into wastewater from a fracking well that showed concentrations of chlorine, barium, magnesium, potassium, and radioactive strontium. Homeowners near fracked well sites complain about a host of frightening consequences from poisoned wells to sickened pets to debilitating illnesses.

The director of the Food Animal Residue Avoidance Databank, a group of animal science professors that tracks incidents of chemical contamination in livestock has reported that there are many requests from veterinarians dealing with exposure to contaminants, including the byproducts of fracking.

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Fracking is a method of extracting gas which has incredible dangers for which the moral remedy is that it be banned in the name of human dignity, environmental protection, and animal welfare.

The United States' Response to Human Trafficking

Migration and Refugee Services has published a new document, "[The United States' Response to Human Trafficking: Achievements and Challenges](#)," that reviews the progress that has been made by the United States to address the scourge of human trafficking to date; identifies the areas in which U.S. efforts to prevent trafficking, protect victims, and prosecute traffickers have fallen short; and suggests steps for improving the U.S. response going forward.

Vietnam Government Wants More Restrictions on Religion

The Vietnamese government is proposing to introduce amendments to existing laws which will further restrict freedom of worship and all other church-related activities in the country.

Cardinal Jean Baptiste Pham Minh Man of the Archdiocese of Saigon said in a letter to the Vietnamese prime minister: "Overall, the fifth draft amendments for the Government Decree 22/2005 is a huge retrograde step compared to the original one, the Ordinance on Beliefs and Religions, and the Constitution."

The letter, published on *VietCatholic News* on May 20, was issued after the prelate had held a conference with representatives from all dioceses in the Ecclesiastical Province of Saigon on the draft bill,

Independent Catholic News reports.

Cardinal Man said: "Essentially, the proposed amendments of the decree reflect the desire of the government to re-establish the mechanism of Asking and Granting in religious activities. The Asking and Granting process turns the legitimate rights of citizens into privileges in the hands of government officials who would grant or withheld them to people through bureaucratic procedures."



"The mechanism of Asking and Granting, hence, does not only eliminate the freedom rights of people, but also turns a 'government of people by people and for people' in to a 'Master of the country' who holds in his hands all the rights, and grants or withholds them to people at his random mood swings," he warned.

Bishops in Vietnam have repeatedly voiced their concerns that religious freedom in Vietnam is still very far from reality due to a "jungle of law" -- full of ambiguities and contradictions -- which are there to regulate, circumscribe, and hence control religious communities.

Father Peter Hansen, lecturer on history of the Church in Asia at the Australian Catholic Theological College in Melbourne, said: "Certainly, the Article provides no criteria as to what is considered a 'misuse', nor does it state who is to be the arbiter of whether a particular activity falls within the definition. Arguably, it was the constitutional drafters' intent that the determinative power rest with the Vietnamese state, with the Church itself having no role to play. This potentially grants to the state the effective capacity to circumscribe what constitutes legitimate religious activity, and axiomatically, to place outside the bounds of legitimacy whatever it finds displeasing."

In brief, the fifth draft amendments for the Government Decree 22/2005, as criticized by Cardinal Jean Baptise Pham, whilst maintaining all harsh previous restrictions on religious freedom, requires more administrative procedures of "request for permission."

The Cardinal concluded his letter by asserting that the Vietnamese Catholic community "earnestly want to see the construction of a legal system that is progressing for the advancement of the people, by the people in order for the country to develop with stability." He cautiously reminded Vietnam government that "By the same token, for the law to be respected, it requires one's courage to change their mind-set, to respect the objective truth, and change from the fundamentals of the rule of law, rather than just the regulations or the decrees."

SOURCE: [Vietnam: government proposes further legal restrictions on religion](#) (Independent Catholic News)

CMSM



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- *promotes dialogue and collaboration with the conference of bishops and other major groups in church and society;*
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