

NJPN North West Justice & Peace E-Bulletin AUGUST 2024

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BISHOP FRANCIS-DEHQANI ADDRESSES NJPN CONFERENCE ON 'JUST POLITICS'

July 20, 2024: *The Rt Rev Guli Francis-Dehqani, Anglican Bishop of Chelmsford, gave the keynote address last night, at the opening session of the National Justice and Peace Network Conference 2024 in Swanwick - on the theme of 'Just Politics'.*

Below are just some of the highlights – read in full here: <https://www.indcatholicnews.com/news/50241>

It's a pleasure to be here this evening. I'm grateful for the invitation to speak on the theme of this year's conference - Just Politics. It's a theme that immediately poses a question. Is it 'just politics' - a fairer politics, a politics of integrity which pursues a Christlike justice?

Or is it just politics - merely politics, only politics? Often, I hear the phrase, with a shrug of the shoulders - 'well, it's just politics, isn't it?' Encoded within that is a dismissal. The speaker has assessed the manoeuvres of a political party, for example, or a politician, and found it lacking in substance or integrity, or the ability to create real and lasting change.

... The two 'justs' are two ends of a spectrum. A just politics has to transcend the gossiping cliques which are such a profound turn-off for so many. A politics which places personality over policy - party over people - is exactly the sort of politics which causes people to shrug, disengage, and say - 'but isn't it all just politics?' Indeed, trust in politics is at a forty-year low right now. Might that in part be because people view politics as merely a power struggle without a purpose? Many, in recent times, have seen very little to give them hope in their day-to-day lives, even though the faces at the top of the Westminster tree keep changing, and now with an entirely new Government in post.

The question I'm hoping we can ask ourselves this evening is how we can transform the disengagement and apathy of 'just' politics into the pursuit of a truly just politics. Politics can shape everything in the world around us. Everyone has a stake, and we need everybody in. Proper, widespread and sustained participation: that will be both the hallmark of a just politics beginning to form, and a necessary requirement for fair and righteous government which represents everyone's needs.

But before we get into the details of democratic participation, I want to pose a question which will shape what I go on to say. This is a gathering of politically engaged people of faith, and I speak to you as an Anglican Bishop with an ex officio role in the House of Lords. It's clear that the Church and the State have something to say to each other. But what? What can the Church offer politics today? Or perhaps it would be better to ask - what should the Church offer politics today?

We live in uncertain and changing times. A new Prime Minister is installed in Number 10. There's a ground war in Europe and far right politicians are making gains across the western world. Some people in the UK are anticipating this coming parliamentary term with hope. But many are worried about what the future holds nationally and internationally, whoever sits in Number 10.

My own understanding of our politics in the UK is shaped by my experiences in the centralised bubble of the Palace of Westminster. As one of the Lords Spiritual, I've seen Westminster politics at its best and at its worst. At its best, it's a powerhouse of change, where brilliant individuals work together to make the world better. At its worst, it's a dysfunctional, partisan mess where much is discussed - but very little gets done. [It's probably best not to unpack the metaphor of our country's main political proceedings taking place in a crumbling, leaking building.] Of course, Westminster is not the be-all-and-end-all of politics in the UK, but it's one of our most visible and powerful beacons. The example set there trickles out into the rest of political and public life.

.... What is the responsibility of the Church in all of this? Who should it represent, who should it serve? How can it best serve politics? The Lords Spiritual try to play a distinctive role in the House of Lords, offering moral intervention which stands apart from party politics. Ideally, our benches would offer steadfast, prophetic words into the House where these would not otherwise have an obvious place. It's harder than it looks, not least because it's easy to get caught up in the push and pull of everyday politics, and we don't always get it right.

But I hope there might be some reflections and lessons I can offer from my, albeit limited, experience of around 3 years in the House of Lords, while seeking to answer the question of what the Church might distinctively offer to a just politics.

I am going to try to answer this question by outlining a series of three contradictions, or tensions, which I believe we must reckon with in order to engage with and shape politics in a Christlike way. They are tensions which the Church as an institution and us as individuals must recognise, weigh up and balance. I don't believe they are tensions we can always neatly resolve, or indeed that we should necessarily try to answer easily. We're seeking Christ in a fallen world: there are always going to be contradictions between the morally ideal and the politically possible.

A new and an old song

The first of these contradictions is the tension between constant renewal and seeking relevance, on the one hand, and theological and moral constancy, on the other.

I recently had the privilege of hearing Sister Moira O'Sullivan preach as I welcomed and installed her as an Honorary Ecumenical Canon at Chelmsford Cathedral. Sister Moira is a member of the English Community of Canonesses of the Holy Sepulchre and was one of three Ecumenical Canons admitted during the service. The Canonesses are a Catholic order who work primarily in very deprived areas in England and across the globe - I am sure many of you know them.

Sister Moira preached about the invitation of Psalm 96 - 'sing to the Lord a new song' - and posed the question, what is this new, or alternatively, renewed song? She suggested it is a song that is rooted in the needs of the people, it is a relevant song which gives voice to the otherwise voiceless. It should be full of hope, peace, inclusion and justice. Crucially, it should put the needs of people ahead of attachment to institutions - whether the Church, or indeed Westminster politics.

I agree: we need a constantly refreshed song which seeks continuous relevancy - or perhaps resonance is a better word - to the conditions in which we find ourselves and the reality of our lived experiences. Of course, that's inherently political: politics creates the world we see around us and can shape our society towards more or less Christlike ends. Just two weeks into a new Government, there couldn't be a more pressing time to speak about renewal and change - a new song.

At the same time, I've been revisiting Bishop George Bell's essay, *The Church's Function in Wartime*. It's nearly 100 years old, written in the first few months of the Second World War. The essay is an important reminder that a 'new song' cannot mean that the essence of our belief and morality changes in the light of new or difficult contexts.

... Anglican Bishops who sit in the House of Lords try to offer something unique into the debate. ... We are called upon to be always new and always the same. Sing a new song, that is nonetheless always received from the unchanging Christ and addressed to the unchanging Christ. Engage with the realities of the world, but not at the expense of the core message of the Gospel.

... Conviction versus openness

... How can we balance our moral convictions with the need for pragmatism, flexibility, openness, a willingness to learn? How do we know when to be persuaded and when to stick to our instinctive views?

I'll illustrate this with a personal experience. I was recently called to appear in front of the Home Affairs Select Committee as part of a one-off evidence session about asylum decision-making and conversion to Christianity. The session was called in the light of a series of media reports about a so-called 'conveyor belt' of baptisms being performed by churches for asylum seekers. The accusation was that churches were being overly credulous, performing baptisms which were sought by asylum seekers purely to support their claim to stay in the UK.

I welcomed the opportunity to speak about the media reports with the MPs on the Committee. I didn't recognise the picture of industrial-scale baptisms and, along with two ecumenical colleagues, I wanted to have an open, honest and transparent conversation about the role of the Church in welcoming asylum seekers and refugees, which may well be different to the responsibilities of the state in processing asylum claims.

... The majority of the Select Committee didn't turn up, possibly because it was a one-off session called at short notice. For the most part, those that did attend had clearly come with their minds already made up. I didn't feel they were trying to get to the bottom of the issue and work collaboratively with the Church towards a better, integrated approach to how we treat asylum seekers on our shores. I felt they wanted to attack the Church of England, in particular, and prove that there was something afoot in the way we with asylum seekers. ... In short, the majority of MPs Committee came to that session with an agenda and their minds already firmly made up. We weren't there for a conversation, we were there for a confrontation.

We can probably guess why. The bishops' benches in the House of Lords have been consistent in speaking against the previous Government's Safety of Rwanda Bill, which sought to send asylum seekers arriving in the UK to a different country permanently - not for processing, but before their claim had even been heard in the UK. We didn't block the Bill, because we recognise the supremacy of the elected House - and while we believe in justice for asylum seekers, we also believe in democratic principles. But many of us spoke against the bill and tried to improve it through bringing amendments. I did and do oppose the Bill, now an Act of Parliament, and it remains to be seen what the Labour Government will do with it. On the Select Committee it was easier to attack the bishops as a group of 'woke lefties' than engage with the moral reasons for our opposition.

... I came to the Select Committee with collaborative intentions and hoped that we might have a productive conversation. After all, I did have in common with the MPs who were quizzing me that we all wanted to see an end to dangerous channel crossings. But while I found it frustrating that we couldn't find more common ground, I'm absolutely certain that the MPs I spoke to felt the same way about me. I have to recognise that the moral conviction of the MPs who were questioning me was just as solid as my own opposing conviction. I see speaking out for the rights of the marginalised, including asylum seekers, as an integral part of my calling as a faith leader. But I needed to be prepared to listen to those MPs just as much as I wanted them to listen to me.

This situation begs the question, are there times when we should balance our moral convictions against an openness and a desire to listen prayerfully to opposing viewpoints, however much we instinctively disagree with them? I think there are - but how can we ensure that openness to listen doesn't become spinelessness and flipflopping? And how can we ensure that moral conviction doesn't become unwillingness to listen in the face of genuine disagreement?

... At times it can feel as though - in both Church and public life - we are speaking completely different languages. That's why the first principle here has to be about active listening and a genuine commitment to seek to understand the deeply held beliefs of those whose view points seem completely opposed to our own.

For listening to be effective, we need to speak a shared language. ... Spending time developing a shared language should form the foundations of a meaningful conversation. Only then is it possible to start looking for points of similarity and difference. ... Only once we have a shared language and starting place can we begin to formulate positive policies which have human need at their heart.

... Knocking from the inside and knocking from the outside

... In the last twenty years, general election turnout has been consistently lower than in the 20th century, peaking at just under 70% in 2017. That was still a full 30% of people who didn't feel motivated to use their vote, and this July it was 48% who didn't turn out. So many people think that Westminster politics isn't 'for them.' And it's generally younger people, those with fewer qualifications, from lower socio-economic backgrounds, and from ethnic minority groups who are least likely to vote in the UK. In short, it's the groups who don't feel served by electoral politics who seem least incentivised to turn out. And it becomes a vicious circle: low turnout leads to a weak political offer for groups who are already marginalised, who are then even less likely to head out to their local polling station.

... I think we'll know when we've started to achieve a just politics, because people won't feel so disincentivised and disengaged. People from all corners of our nation and society will know that their voice is being listened to. They will feel like a just society is not only possible, but that it has started to take shape; that politics is not only something which could work for them but something that has already started to create the change needed to equalise our society.

We need a multi-directional shift: Westminster needs to get out more, with parliamentarians, ministers and staff actively spending more time in local communities with an open, listening ear. But communities also need to get into Westminster - through voting and other methods of engagement. There should be knocking from both inside and outside, and I believe the two will be mutually reinforcing. We can work to eliminate the barriers which cause many

people to believe that Westminster is entirely isolated from the people. We can create a politics which serves every community - a just politics.

... Asking the wrong question

So, as I begin to draw to a close, let me remind you that I've spoken about a number of tensions or contradictions between conviction and openness, between internal and external politics, and between singing an old and a new song.

At their heart, these are all the same tension. They are the tension between being simultaneously of Christ and of the world, being in the world but not of the world. The tension between what we want to see and what we feel is possible in a broken world. The tension between relevancy (or resonance) and conviction, between pragmatism and idealism. We are striving for justice - or the Kingdom of God - in a world where Jesus himself told us we would always have the poor among us. That's one of the many paradoxes of Christian faith.

And we've got to hold the paradox lightly. There aren't any easy answers or cheat codes, and seeking justice in a fallen world is always going to be an uphill battle. But we trust and we hope in Jesus that change is possible: we must not give up. And we have a clear instruction to act justly, to love faithfulness, and to walk humbly with God - even when that feels difficult.

To answer my original question, 'what should the Church offer politics?' I think we can offer the hope of Christ that a more just world is possible.

But I'm increasingly coming to the conclusion that perhaps I've been asking the wrong question.

The Church and politics aren't separate. It's not right to pitch them as two separate things and ask how the two might talk to each other. The distinctive function of the Church - seeking justice and peace and sharing the good news of Christ - is inherently political. Christ came to free the captive and bring good news to the poor - that was a political act. Sister Moira put it like this: 'The world as God made it is good - and the Gospels speak of a world where all are welcome and fed; where there is hope - where there is no hint of injustice or exclusion; a sacred world where impossible though it may seem, we love our neighbours as ourselves.' To seek such a world is a bold political choice.

Bishop Bell wanted the Church to be more fully the Church, but he himself proved that to embrace the peace-loving mission of Christ is to be compelled to political engagement. The distinctive voice of the Church is political. To heal division, to pursue peace, to seek justice: that, to me, is a just politics, and not 'just politics.'

GRACE, TRUTH AND THE COMMON GOOD: THE FUTURE OF CHRISTIAN SOCIAL ACTION

A lecture held on 15 July 2024, part of a 2024 series from Together for the Common Good exploring how Catholic Social Thought helps us stay human and build the common good in these uncertain times. Introduced by Jenny Sinclair, this event was held in partnership with CCLA. Learn more at www.togetherforthecommongood.co.uk

Christian social action has grown significantly in the UK over the last two decades. But too often well-intentioned charitable initiatives are disconnected from justice, can deepen dependency and can drift in a secular direction. In a time of profound social and political change and increasing inequality, **Jon Kuhrt** opens up an honest conversation about impact, power and authentic Christian witness.

Drawing on the wisdom of the Christian traditions, including Catholic social thought and the theology of Leslie Newbigin, Jon also reflects on the legacy of Frank Field, in whose honour this talk was given. MP for Birkenhead for forty years, Frank was a committed Christian who put his faith into practice, and was unequalled in his dedication to improving the lives of people trapped in poverty.

Watch here: <https://youtu.be/aNK3lFj4Ujo> The lecture starts at 5 mins and lasts 45 mins including Q&A.

Listen to as a podcast here: <https://t4cg.substack.com/p/the-2024-series-ep02-grace-truth>

Read the text here: <https://gracetruth.blog/2024/07/20/christian-social-action-may-have-grown-but-it-needs-to-mature/>

- Jon Kuhrt is Chief Executive of Hope into Action and host of the Grace and Truth Blog. Formerly Jon was the Rough Sleeping Adviser to the UK Government Department for Levelling Up, Housing and Communities, and before that, CEO of West London Mission, and Director of Community Mission for Livability.

GLOBAL IT MELTDOWN RAISES PROFOUND MORAL QUESTIONS ABOUT FUTURE THREATS IN THE DIGITAL WORLD

July 20, 2024

On Friday we all woke up to one of the largest IT failures in the history of computing. Whilst a catastrophe of this magnitude was something of an inevitability in a world so heavily reliant on the microchip, the big surprise was that this was no expected sinister cyberattack but rather what seems to be a human failure to conduct a basic job of work correctly.

At the heart of the disaster was cyber security software company CrowdStrike, an American technology company based in Austin, Texas that provides cloud workload protection and endpoint security, threat intelligence, and cyberattack response services.

The company says that it was “founded in 2011 to fix a fundamental problem: The sophisticated attacks that were forcing the world’s leading businesses into the headlines could not be solved with existing malware-based defences ... a brand new approach was needed — one that combines the most advanced endpoint protection with expert intelligence to pinpoint the adversaries perpetrating the attacks, not just the malware”.

By this year it had an incoming revenue stream in excess of \$3 billion, and currently employs more than 8,000 IT workers. Its software and digital protections systems were regarded as profoundly robust and are in use around the globe across a vastly diverse range of industries and services – from small businesses to multi-national corporations and vital state infrastructures.

The problem with its software surfaced initially on Thursday night across Australia, as business and workers arrived at work in the morning, switched on their computer systems and were greeted with the dreaded ‘blue screen of death’ (BSOD) – a state where a computer tries to fire up but experiences some difficulty in reading its critical software, and slumps into an endless search loop trying to find the missing data.

As Thursday rolled into Friday, it became evident very quickly that this was no local incident, but rather a global failure as airlines, railways, banks, retailers, broadcasters, hospitals, local doctors’ surgeries and all manner of internet-reliant business crashed into the dreaded blue oblivion.

Tesla and X boss Elon Musk summed it up when he said simply that this was the “biggest tech fail ever”. There have been other large-scale outages – the NHS cyberattack of 2017 and the Facebook crash of 2021 – but this incident has affected many more computers and businesses around the world and may take some time to rectify, at a frighteningly unknown cost.

As the world has started piecing itself back together, there have been global sighs of relief that this catastrophe was the result of a human error in the programming and implementation of a relatively minor overnight update to CrowdStrike and not a malicious cyberattack from some foreign agency or government. However, that threat’s only around the corner and this week’s chaos ought to serve as an early warning of more digital disruption to come, as cyber warfare increasingly becomes the weapon of choice with which to destabilise and dismantle your enemies.

As far back as 2007 Estonia was hit by pro-Russian attackers who crippled government servers, and in 2016 Russian hackers were also blamed for an attack on Ukraine’s national power grid that left swathes of the country in blackout and power workers unable to control their own computers.

Even more seriously, in 2011 a malicious ‘worm’ called Stuxnet, developed jointly by the USA and Israel, found its way into Iran’s nuclear infrastructure, penetrating critical systems at the country’s Bushehr nuclear plant. Spread via Microsoft Windows, and targeting Siemens industrial control systems, Stuxnet has the capacity to disable nuclear control systems and send centrifuges spinning out of control, causing reactor meltdown and an explosion similar in scale to the Chernobyl disaster.

Such extreme and militarily focussed cyber warfare tactics are not only extremely difficult to control but their consequences have the capacity to make the planet all but uninhabitable, so strategists are increasingly turning their focus to cyber methods that dismantle and destroy the infrastructures upon which nations depend, but effectively leave the physical landscape unaffected.

As we have seen over the past 48 hours, even the most basic of incursions into the global economic infrastructure can very rapidly bring all kinds of organisations to breaking point. This is particularly so given the increasing reliance of society on digital technology for meeting even the most basic of needs.

Looking ahead, we are creating a model of society where states, organisations and commercial companies are going to be able to know pretty much everything about us and our interactive habits, and will aim to meet all our needs through digital means. For our part we will be required to consent to this absolute invisible awareness of our human lives in return for our carefully controlled curation by anonymous organisations that will exist to us in name and pin number only. This may sound like so much science fiction, but we are there already. The bigger question is whether or not God intended that we run his world in this manner.

A key moral dilemma that we're already having to consider is how we respond when cyber agencies attack, and everything we know as the social order comes tumbling down. This will become especially relevant as we move away from the destructive waste and economic inefficiency of physical weapons of war, and blunder into the world of cyber-retaliation.

The early signals are not very encouraging. The UK's 2021 Strategic Defence Review included mention of the creation of a National Cyber Force tasked with developing responses to future cyberattacks, but one of their options included responding with Trident nuclear weapons. It says Britain would "reserve the right" to use nuclear weapons to counter "weapons of mass destruction", including "emerging technologies that could have a comparable impact" to chemical or biological weapons. Admittedly this document came at the height of the Boris Johnson era, when the then Prime Minister was busily unpicking 30 the years of hard fought for and won disarmament since the end of the Cold War.

At the time Mr Johnson came under heavy criticism from the then Labour leader Sir Keir Starmer, who accused the government of abandoning previous pledges made by a succession of governments to reduce the nuclear stockpile. "This review breaks the goal of successive prime ministers and cross-party efforts to reduce our nuclear stockpile. It doesn't explain when, why, or for what strategic purpose," the Labour leader told the Commons.

Sadly, time changes things and now in power, Starmer's position on nuclear deterrence has shifted dangerously. On 3rd June he set out our new government's defence plans and was resolute that he would be prepared to resort to nuclear weapons to defend the UK. "Security will always come first" said Starmer, and he not only claimed his party has left behind Jeremy Corbyn's opposition to the renewal of the Trident nuclear weapons system, but is intending to increase defence spending and will update and expand our nuclear arsenal.

Whilst much of this is clouded in rhetoric and global powerplay, there is a serious moral question about what might constitute a legitimate response to an attack on a nation or group of nations from a cyber enemy. The millennia-old framework of Just War has established a range of proportional military response options to physical threats – but building a cyber war theory into this framework is fraught with difficulties, especially given the uncertain and ambiguous nature of the threat imposed by a cyber attack.

For some theologians, little changes – cyberwarfare is just a new type of threat that can be dealt with sufficiently by existing Just War principles; others believe that cyber warfare is a far more complex moral issue and therefore an entirely new response framework is needed. In this scenario cyber attacks are not regarded as 'first strike' incidents that morally justify an immediate and proportional response, rather they are ongoing acts of espionage that are not captured by Just War theory. As such they are fundamentally different from physical force, and some radical theologians even define cyber attacks as an 'alternative' to physical violence.

However, cyber attacks can cause physical violence and harm to individuals, and it might even be argued that this is part of their design and intent. The creators of malicious software know only too well that even something as innocuous as disabling and electricity grid can easily result in loss of life – through accidents caused, misdemeanours, the loss of life-supporting equipment – so from a moral perspective death caused by cyber attack is not coincidental, but is a clear and likely consequence. In terms of Just War theory such attacks can therefore reasonably be categorised as intentions to cause physical violence or harm.

The far harder issue is how to respond to such scenarios, as even cyber retaliation contains within it the same moral and physical consequences as an attack with conventional weapons. Cyber aggression and its response are grave moral matters and therefore they need to be treated with exactly the same extreme caution, care – and above all restraint – that we give to the use of the conventional weapons of war.

We must also caution governments that their first priority is actually the defence of the human person and never retaliation or the accumulation of weapons of any kinds, and we must demand that they first pursue with every sinew and argument the path to peace, and the common good of all humanity.

<https://www.thecatholicnetwork.co.uk/11459>

• Joseph Kelly is a Catholic publisher and theologian

ETHICAL SHOPPING AND THE FAST-GROWING RISE OF CHINA'S ONLINE BRANDS

Everyone enjoys finding a bargain but if a purchase seems almost too cheap to be true then there's probably a good reason for it: the chances are it's come at a cost to someone. Not the company owner, who takes most of the profit, or the middleman or wholesaler who takes their cut, but to the person who's at the bottom of the chain. Click on your internet browser for clothing and one of the first links to appear on the screen will probably be for the fashion giant Shein (pronounced "she-in"). Over the last decade, Shein has grown from a little-known brand to one of the biggest fast fashion retailers across the globe.

According to the Financial Times,¹ the Chinese-founded firm – which also sells a huge range of beauty and home products – doubled its profits to more than \$2bn, external (£1.6bn) last year, netting more than the Swedish fashion group H&M and the UK's Primark and Next.

¹ Shein profits double to over \$2bn ahead of planned listing 31 March 2024

<https://www.ft.com/content/702223df-2e52-4e62-8f7c-93695a100d9b>

Shein's operates in a similar way to Amazon, using third-party suppliers – many of them in China, Brazil and Turkey – to manufacture its clothes and then ships them from giant, centralised warehouses. Today, it ships to customers in 150 countries across the world. However, as the company explores a plan to list its shares on the London Stock Exchange, it remains dogged by controversy over its environmental impact and working practices - including allegations of forced labour in its supply chain.

Established in 2008, the firm hit the big time during the pandemic when the high street was decimated by online shopping. The brand became a market winner through its low prices, massive range and fast delivery service. Its founder, entrepreneur Xu Yangtian, is now thought to be one of China's wealthiest men.

Shein has overtaken online rivals such as Zara and Boohoo through its clever marketing strategy, tapping in to the rise of social media to target young people by recruiting popular influencers to promote its clothing on TikTok and Instagram. Account holders are offered points and discounts for logging in daily, sharing purchases on social media with glowing reviews and by referring friends. The more they buy, the greater the discount offered.

Here are some disturbing facts:

- Poor working conditions for its suppliers
- Claims that Uyghur forced labour in China is used to make some of the garments²
- Shein's Code of Conduct permits a 60-hour working week (breaks not included)
- There are claims that this can rise to 75 hours a week³
- Machinists work 12 hours a day, six to seven days a week
- Mistakes must be corrected in the worker's own time
- Wages are well below the basic living wage
- Low value of individual packages bypasses UK customs duty tax
- The insidious targeting of teenager and GEN Z young adults via social media
- Bonus points for recommendations to recruit friends
- Cheap, throwaway clothing ends up as landfill
- Excessive waste – a large amount of non-biodegradable plastic packaging is used
- The environmental impact of mass-producing low-cost clothes
- More than a million packages sent around the world every day
- High demand for air freighters is harmful to the climate
- The fashion industry accounts for up to 8% of global carbon emissions, according to one UN study⁴
- Massive electricity output required for technology to process data for purchases

² Last year, a group of US lawmakers called for Shein to be investigated over claims that Uyghur forced labour in China is used to make some of the clothes it sells 2 May 2023 <https://www.bbc.co.uk/news/business-65452976>

³ Shein suppliers still work 75-hour weeks – report 12 May 2024

<https://www.bbc.co.uk/news/articles/cg67w73nxqxo>

⁴ UN Alliance aims to put fashion on path to sustainability 12 July 2018 <https://unece.org/forestry/press/un-alliance-aims-put-fashion-path-sustainability>

According to reports, Shein had hoped to list its shares in the US but this plan didn't go ahead due to political tensions. The company has expressed interest in listing its shares in London at an estimated value of around \$50bn.⁵ Opinions are divided on this move: there are serious concerns about its operating practices with regard to poor labour conditions and environmental issues, however a higher public profile could see a major improvement in standards. Some feel that such a big listing in London could help boost the UK economy, particularly as the London Stock Exchange has been struggling to attract fast-growing companies.

⁵ **Shein to kick off plans for £50bn UK float** 3 June 2024

<https://www.bbc.co.uk/news/articles/c9770yz274go>

Further material here: Shein – statistics & facts: a succinct overview from Statista Research Department

21 February 2024 (click on 'see more' to read the article in full)

<https://www.statista.com/topics/10113/shein/#editorsPicks>

See also: The rise and rise of fashion giant Shein BBC News 7 June 2024

<https://www.bbc.co.uk/news/articles/cp991n2v0m2o>

TEMU: ANOTHER RAPIDLY GROWING CHINESE BRAND

Source: FOCUS "Shop like a Billionaire": Inside the rapid rise of Temu 5 February 2024⁶

The Chinese brand Temu (pronounced 'tee moo') launched its discount e-commerce platform in the UK in April 2023 with an app and website selling ultra-cheap products across a range of products – from tech to kitchen gadgets to clothing – shipped directly from China. Shoppers are encouraged to buy with "lightning deals", clearance sales and free shipping.

The Temu app was the most downloaded free app in the US in 2023, and in December 2023 it became the second-most visited commerce site in the world, trailing only Amazon. Its sales topped US\$ 5 billion in 2023, just one year after launch. The company is owned by PDD Holdings, a multinational group that owns and operates a portfolio including Pinduoduo and Temu. PDD Holdings is now registered in Ireland and listed on the NASDAQ.

⁶ **"Shop like a Billionaire": Inside the rapid rise of Temu** <https://focus.cbbc.org/shop-like-a-billionaire-behind-the-rapid-rise-of-temu/>

• **FOCUS is the content arm of The China-Britain Business Council (CBBC) the UK's national business network promoting trade and investment with China** <https://focus.cbbc.org/about-cbbc/>

In a similar operational mode to that favoured by other discount e-commerce sites like Ali Express, Wish and Shein, Temu keeps prices low by shipping directly from a network of small manufacturers and independent sellers, avoiding the need to spend on warehousing. Like Shein, the low value of most individual orders also means that it avoids UK customs duties, which only cut in on shipments valued above £135.

As with Shein, environmental groups have criticised Temu's sustainability credentials, arguing that its business model encourages impulse purchases that lead to waste, and that parcels come in excessive, un-recyclable packaging. Greenpeace has said it is difficult to find concrete information about Temu's climate impact or its environmental commitments on its (or PDD's) websites. Greenpeace lists the following concerns and notes the difficulty of obtaining information from Temu to help them make a full analysis:

- Excessive waste
- Hyper-consumerism
- More than a million packages sent around the world every day
- High demand for air freighters is harmful for the climate
- Massive electricity output required for technology to process data

The Greenpeace report concludes: "With the absence of this information, the general public is in the dark about what impact shopping on Temu does to our planet. As Temu has the responsibility to operate in line with the principles of sustainability, we as consumers, have the responsibility to demand climate transparency from Temu."⁷

⁷ **The deals behind Temu: its hidden environmental price and climate silence** 8 January 2024

<https://www.greenpeace.org/international/story/64710/the-deals-behind-temu-its-hidden-environmental-price-and-climate-silence/>

Similar criticisms have long been levelled at Western fast-fashion companies like Zara and H&M. And proponents of Shein and Temu's models say that by gathering data on what consumers are buying and then directly feeding it back to manufacturers, they can reduce the production of unwanted items. However, the computing power required to process this data also contributes significantly to carbon emissions.

WHY SHOULD WE CARE ABOUT E-COMMERCE PLATFORMS' ENVIRONMENTAL IMPACTS?

Corporations have always been important stakeholders in the world's efforts to tackle climate change. For Temu, a fast-growing international e-commerce platform company, its daily operation inevitably brings about multiple environmental impacts.

Computing: Both physical and virtual data centres consume considerable amounts of electricity. A 2021 study⁸ showed that data centres consumed around 1.8% of electricity in the US. As electricity generation globally still relies heavily on fossil fuels, some e-commerce companies have tried to reduce carbon emissions from electricity use by purchasing renewable energy.

⁸ The environmental footprint of data centers in the United States

<https://eta.lbl.gov/publications/environmental-footprint-data-centers>

Transportation: With the continuous prosperity of e-commerce platforms, the skyrocketing number of orders has led to an increase in express delivery services, which also means an increase in transportation and carbon emissions. This is particularly concerning with regard to cross-border e-commerce. With consumers increasingly demanding quick deliveries, the long-haul transport of products could drive up global demand for carbon-intensive air freight services. According to the International Air Transport Association (IATA),⁹ 131 billion parcels, or 80% of cross-border e-commerce are now transported by air, and could reach 95% by 2040. With air freight emitting significantly more CO₂ than shipping, cross-border e-commerce's carbon emissions must be taken seriously by companies and regulators.

⁹ Value of Air Cargo: E-Commerce

<https://www.iata.org/contentassets/62bae061c05b429ea508cb0c49907c4c/voac-fact-sheet-ecommerce.pdf>

Packaging waste: In South Korea, for example, a 2022 study¹⁰ estimated that given the same amount of money spent, online shopping generates 4.8 times more packaging waste than offline shopping.

¹⁰ Is online shopping packaging waste a threat to the environment?

<https://www.sciencedirect.com/science/article/abs/pii/S0165176522000684>

Chemicals: With small-value parcels not being systematically regulated by quality watchdogs, it is unclear how cross-border e-commerce companies can effectively keep their products safe from hazardous chemicals. A new Greenpeace Germany investigation¹¹ found that out of 47 Shein products tested, seven of them (15%) contained hazardous chemicals that break EU regulatory limits, with five of these products breaking the limits by 100% or more, and about a third of the products contained hazardous chemicals at levels of concern (32%).

The report says: "Shein products containing hazardous chemicals are flooding European markets and breaking regulations – which are not being enforced by the authorities. But it's the workers in Shein's suppliers, the people in surrounding communities and the environment in China that bear the brunt of Shein's hazardous chemical use."

¹¹ Taking the Shine off SHEIN: A business model based on hazardous chemicals and environmental destruction

May 2024 (the report is in English despite the German link)

https://www.greenpeace.de/publikationen/S04261_Konsumwende_StudieEN_Mehr%20Schein_v9.pdf

Source: Greenpeace International 23 November 2022

<https://www.greenpeace.org/international/press-release/56979/taking-the-shine-off-shein-hazardous-chemicals-in-shein-products-break-eu-regulations-new-report-finds/>

Worryingly, given the ultra-low price offerings of some of the cross-border e-commerce platforms, overconsumption and waste are a major concern, as it is commonplace for retailers to destroy new yet returned goods.

There is no doubt that Temu's rapid expansion makes it a successful example of a Chinese brand "going global". Nevertheless, its focus on bargain basement pricing could be a barrier to success in the long run. The cheap products might tempt people in, but if the quality isn't there, they won't return. Research by Goldman Sachs suggests that Temu's retention rate is under 30% – Amazon Prime's, in comparison, is over 90%. Therefore, Temu may have to shift its strategy in the long term if it wants to be a permanent fixture in the Western market.

ETHICAL ALTERNATIVES – RE-USE, RECYCLE, REPAIR

RE-USE

Recent years have seen a rise in the popularity of re-used sustainable shopping sites. Shoppers can choose pre-loved items from good quality manufacturers at a fraction of the original cost. This has multiple benefits: no extra manufacturing outlay; no additional green waste; no use of landfill sites and the bonus of having an outfit that isn't the same as everyone else's.

Here are a few sites to explore:

Vinted: <https://www.vinted.co.uk/>

Pre-worn clothing: <https://preworn.ltd/>

Go Thrift: <https://gothrift.co.uk/>

Clear Out Store: <https://www.theclearoutstore.co.uk/>

13 of the best Second-Hand sites to shop online: <https://www.vogue.co.uk/fashion/article/best-fashion-resale-sites>

Or go to local charity shops: you might pick up a bargain!

RECYCLE

Hold a clothes party: a fun way to swap clothes with your friends.

Give unwanted clothes to charity or second-hand shops

Donate items to homeless shelters

REPAIR

Don't throw out – repair: if you can't do your own repairs, go to a local repair firm or use Marks and Spencer's new repair service for their own-brand clothing products – an encouraging new initiative that hopefully others may follow.

<https://corporate.marksandspencer.com/media/press-releases/ms-launches-clothing-repair-service-give-quality-clothes-another-life-through>

Buy local: whenever possible, buy locally to support small shopkeepers rather than online businesses. Limiting delivery by air or road will have the added benefit of minimising harmful emissions.

AND FINALLY, AN IMPORTANT QUESTION FOR US ALL: DO WE REALLY NEED SO MUCH STUFF?

- Report compiled by Anne O'Connor July 15, 2024

ADDITIONAL INFORMATION

See also an article from Greenpeace on sustainable fashion - sent to supporters 20 July 2024:

<https://www.greenpeace.org.uk/news/5-tips-sustainable-festival-fashion-outfits/>

The Greenpeace report warns against clothing made from polyester, giving three reasons not to buy it:

1. **It's bad for the planet.**

Polyester is a type of plastic, which is made of oil. It's cheap, so it's massively overproduced. It releases microplastics into water when washing. And it can't be recycled.

See more: <https://www.greenpeace.org.uk/news/fast-fashion-climate-change-pollution-violence/>

2. **It's bad for people.**

Fast fashion is made by (mostly women) workers who are paid poverty-level wages for long hours in dangerous factories. It often ends up as waste exported abroad, polluting villages and beaches.

See more: <https://www.globallivingwage.org/industries/garment-textile/>

3. **It's bad for you.**

Exercise wear garments are made from synthetic fabrics like Spandex, nylon and polyester, all of which are essentially plastics. These materials are made from petrochemicals and are often formulated with harmful chemical additives like phthalates and bisphenols. New research shows sweat leaches chemical additives from plastics and those chemicals are then available to be absorbed through our skin.

See more: <https://www.theguardian.com/wellness/2023/nov/02/workout-clothes-sweat-chemicals-cancer>

WOMEN IN THE CHURCH: SPARE ME THIS PLATITUDINOUS WAFFLE

Tina Beattie July 7, 2024

The Dicastery for the Doctrine of the Faith is going to produce a document¹ on the role of women in the Church, which we are told is a new initiative to respond to longstanding demands by women to have a greater say in the Church's life. I suppose we're meant to take this as compensation for the fact that, in violation of all we were told about the synodal process, the *Instrumentum laboris*² for this year's synod excludes discussion of ordaining women to the diaconate.

The Synthesis Report³ of the 2023 Synod implied that there would be some discussion of women deacons in the 2024 gathering. Acknowledging that "different positions have been expressed regarding women's access to the diaconal ministry," it proposed that: Theological and pastoral research on the access of women to the diaconate should be continued, benefiting from consideration of the results of the commissions specially established by the Holy Father, and from the theological, historical and exegetical research already undertaken. *If possible, the results of this research should be presented to the next Session of the Assembly* [italics added].

There have already been two commissions on women deacons,⁴ and neither of their reports have been made public. According to the 2024 *Instrumentum laboris*:

While some local Churches call for women to be admitted to the diaconal ministry, others reiterate their opposition. On this issue, *which will not be the subject of the work of the Second Session* [italics added], it is good that theological reflection should continue, on an appropriate timescale and in the appropriate ways.

And so, the process goes on—delays, deferrals, further reflections, unpublished reports—while the platitudinous waffle about women's charisms and gifts drones on year after year.

It is hardly surprising that there is no universal consensus on the question of women deacons, but that cannot be the prerequisite for every doctrinal development and change in the Church. The African Church is sometimes cited as a source of resistance and possible alienation if women were ordained, but what is true of the hierarchy is not always true of the people. Some African bishops are mired in patriarchal cultures and values, but others have been vocal in their support for African women's struggles against patriarchy. My work with African women theologians has led me to believe that the Church in some parts of sub-Saharan Africa offers many more opportunities for women's leadership and participation than its western counterparts. The Orthodox Church has just ordained the first woman to the diaconate⁵ in modern times. She is a Zimbabwean woman called Angelic Molen, and the ordination took place in Harare with the approval and support of the Alexandrian Synod and other church leaders (known as patriarchs in the Orthodox Church). This calls into question attempts to justify resistance to female ordination by referring to the African Church.

In 2022, the international network Catholic Women Speak commissioned a survey⁶ into attitudes of women in the worldwide Church for submission to the Synod. The survey, which was led by Tracy McEwan and Kathleen McPhillips of the University of Newcastle in Australia, was distributed in eight languages and attracted more than 17,000 responses from 104 countries. While it cannot claim to be representative of all Catholic women, it provides a significant insight into Catholic women's faith, their hopes and fears, joys and struggles, in many different cultural contexts. Responses to some issues reflected cultural differences, but the vast majority of respondents overall saw a need for change in the Church. As more and more women become educated and assertive with regard to our rights, responsibilities and opportunities in secular institutions and cultures, it becomes less and less tolerable for the Catholic hierarchy to infantilize us with patronising platitudes and romantic stereotypes. If we would not tolerate this kind of attitude in our homes and places of work, why should we tolerate it in the Church where we are supposed to experience our greatest dignity as co-equals and disciples made in the image of God?

Some years ago, I was shocked when an older woman told me that she despaired of change, and by despairing she was able to continue to practice her faith. I am beginning to understand what she meant. I cannot walk away from the Catholic faith with all that it means in the Church's sacraments and liturgies, in the works of genius it has inspired in music, art and architecture, in the intellectual integrity of its best theological traditions, in its ministry to the poorest of the poor throughout history. But I no longer have the slightest interest in the chunterings of a celibate male hierarchy when it comes to women. In the nearly 40 years since I was received into the Church, I have seen little if any substantial change in the role of women or in clerical attitudes towards us. I am no longer interested in the Vatican and its Synods, commissions and reports. Maybe that is a kind of despair, but it allows me to keep my sanity as well as my faith.

https://sacredheartuniversity.typepad.com/go_rebuild_my_house/2024/07/women-in-the-church-spare-me-this-platitudinous-waffle.html

References

- ¹ <https://abcnews.go.com/International/wireStory/vatican-prepare-document-role-women-leadership-catholic-church-111772836>
- ² <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2024/07/09/240709d.html>
- ³ <https://www.synod.va/content/dam/synod/assembly/synthesis/english/2023.10.28-ENG-Synthesis-Report.pdf>
- ⁴ <https://www.vaticannews.va/en/pope/news/2020-04/pope-commission-women-deacons.html>
- ⁵ <https://publicorthodoxy.org/good-reads/ordination-of-deaconess-angelic/>
- ⁶ <https://www.catholicwomenspeak.com/cws-international-survey>

• **Tina Beattie is a Professor Emerita of Catholic Studies at the University of Roehampton, London.**

This article first appeared on the Go, Rebuild My House forum published by Sacred Heart University and is reprinted here by kind permission of the author.

Catholic Women Speak July 11, 2024: This week, the Vatican released the *Instrumentum laboris* for the second session of the upcoming Synod of Bishops. Among other things, the document expressed continued opposition to the idea of ordaining Catholic women as deacons. Analysis of the world-first International Survey of Catholic Women which was commissioned by Catholic Women Speak and completed by Tracy McEwan, Kathleen McPhillips, and Miriam Pepper from the University of Newcastle, Australia found strong global support for the full inclusion of women in church leadership and governance, including in ordained ministries.

Almost 8 in 10 (79%) of all respondents agreed with the statement 'Women should be fully included at all levels of church leadership'; two-thirds (68%) agreed 'Women should be eligible for ordination to the priesthood'. More than three-quarters (78%) agreed 'Women preachers should be able to give the homily during Mass'.

You can read the Global Analysis and Report of Findings here: <http://dx.doi.org/10.25817/0FNN-Z889> (Analysis was funded by Voices of Faith)

https://www.catholicwomenspeak.com/files/ugd/ae79db_af318858e2c341af955c68cc6b528c37.pdf?index=true

• The Catholic Women Speak Network is a theological forum focusing on Catholic women in the Church, societies, cultures and families around the world.

LANCASTER DIOCESE FAITH AND JUSTICE COMMISSION

Save the date! Saturday, 12 October 2024

Lancaster Diocese Faith and Justice Commission will be holding an event at the Lancaster Cathedral Social Centre, Balmoral Road Lancaster, LA4 3BT.

Speakers will include: **Bishop Paul Swarbrick, Sir John Battle and Clare Dixon** from CAFOD.

More details to follow but do feel free to contact me if you would like to register your interest to come:
Sue Grubic Faith & Justice Worker Diocese of Lancaster ldfjsue@gmail.com or by text on 07791 444 417

BOARBANK HALL PROGRAMME FOR 2024

Thinking Faith Summer residential week 27 July-3 August 2024. Theme: What Catholics *Really* Believe. Time out for working Catholics.

Living *Laudato Si'* Residential week 5-12 October. A week to explore how to live out *Laudato Si'* fully in our personal lives and within the Church. All welcome.

We welcome bookings from parish, school or student groups or any other groups who may benefit from our hospitality. We also work with schools to provide INSET days to suit each school, with the option of overnight stays. All our residential events combine talks and discussions with Mass, Prayer of the Church and opportunity for personal prayer, in a context of friendship and community in our beautiful Cumbrian setting beside Morecambe Bay. Any group who would like help in arranging a programme or speakers for any kind of retreat or residential event should contact Sr Margaret Atkins on margaret@boarbankhall.org.uk or 015395-32288

Boarbank Hall, Allithwaite, Grange Over Sands, Cumbria, LA11 7NH www.boarbankhall.org.uk

CAFOD WELCOMES UK GOVERNMENT DECISION TO RESTORE FUNDING TO UNRWA

Anil Ranchod July 19, 2024: CAFOD has welcomed the UK government's decision to restore funding to UNRWA. In a statement, Elizabeth Funnel, Country Rep for the Middle East at CAFOD, said: "CAFOD welcomes the UK Government's recent decision to restore funding to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). This move is a critical step towards supporting the education, health, and well-being of Palestinian refugees who rely on UNRWA's essential services.

"However, our joy is tempered by the grave reality on the ground. Yesterday, we learned that one of our partners' educational centres was hit by an Israeli airstrike, resulting in injuries to children. Our partners work tirelessly to uphold children's rights to education, but ongoing conflict puts them and their vital work at constant risk. In light of these events, we urge the UK Government to build upon this positive step and use its diplomatic influence to secure: An immediate ceasefire to halt the violence and protect civilians; The suspension of arms sales to Israel to prevent further escalation; The release of all hostages to ensure the safety and security of innocent individuals and full humanitarian access to allow aid organizations to deliver crucial support to those in need. We call on the international community to join in these efforts to bring about a just and lasting peace in the region. The safety and future of countless children and families in Gaza and the West Bank depend on it."

<https://www.indcatholicnews.com/news/50235>

UK GOVERNMENT MUST 'GET SERIOUS' AND BAN GOODS FROM ILLEGAL ISRAELI SETTLEMENTS AFTER UN COURT JUDGMENT

July 19, 2024: Christian Aid says the UK government must act following the International Court of Justice (ICJ) landmark opinion that Israel's occupation of Palestinian territories is against international law. The ICJ statement says that Israeli settlement of Palestinian land is illegal. Countries around the world must neither recognize the illegal activity nor help maintain this situation. (See: <https://www.indcatholicnews.com/news/49852>) Christian Aid, says occupation is a key driver of oppression and poverty for Palestinians.

Christian Aid's Programme Manager for IOPT, Jule Mehigan, said: "The new UK government must get serious about the application of international humanitarian law without fear or favour. They should immediately ban from UK markets all goods from illegal Israeli settlements. They must also review all agreements and arms exports licenses for trade with Israel straight away to ensure the UK is not complicit in this illegal situation. With more than 38,000 Palestinians killed in Gaza over the last nine months, the ICJ opinion has laid bare a major driver of endless cycles of violence across occupied Palestinian territory. Taking action now to ensure accountability will contribute to the foundations for a just peace, for Palestinians and Israelis alike." <https://www.indcatholicnews.com/news/50238>

MY GRANDFATHER WAS A TERRORIST

July 20, 2024 **Heather Kiernan writes:** Occupation attempts to manipulate the facts of the victims – Palestinians – and twist them as terrorists. There's a big difference between legitimate resistance and terrorism. Israel is not a victim, as it promotes itself to be, and the Palestinians are not terrorists. Israel is an occupation state built on ethnic cleansing, apartheid and now, genocide. The people of occupied Palestine have every right under international law to resist this brutal military occupation of their land.

To the poet Mosab Abu Toha, his grandfather represents Palestine. The occupier thinks that his grandfather or any Palestinian is a terrorist, but he tries to show the reader who they really were.

MY GRANDFATHER WAS A TERRORIST

My grandfather was a terrorist—
He tended to his field,
watered the roses in the courtyard,
smoked cigarettes with grandmother
on the yellow beach, lying there
like a prayer rug.

My grandfather was a terrorist—
He picked oranges and lemons,
went fishing with brothers until noon,
sang a comforting song en route
to the farrier's with his piebald horse.

My grandfather was a terrorist—
He made a cup of tea with milk,
sat on his verdant land,
as soft as silk.

My grandfather was a terrorist—
He departed his house,
leaving it for the coming guests,
left some water on the table, his best,
lest the guests die of thirst after their conquest.

My grandfather was a terrorist—
He walked to the closest safe town,
empty as the sullen sky.
vacant as a deserted tent,
dark as a starless night.

My grandfather was a terrorist—
My grandfather was a man,
a breadwinner for ten,
whose luxury was to have a tent,
with a blue UN flag set on the rusting pole,
on the beach next to a cemetery.

Mosab Abu Toha

DIARY

JULY

21-26 Christians Aware Summer School: 'Faith in Life; Care for Creation by the World Faiths' Parcevall Hall, near Appletreewick, Yorkshire Dales <http://www.christiansaware.co.uk/ss24.html>

22-26 Farnborough Arms Fair <https://caat.org.uk/data/arms-fairs/farnborough-2024/>

26 UN Day in Support for Victims of Torture <https://www.un.org/en/observances/torture-victims-day>

27 July-3 August Thinking Faith Summer residential week Theme: What Catholics *Really* Believe. Time out for working Catholics. Details: Sr Margaret Atkins on margaret@boarbankhall.org.uk or 015395-32288 **Boarbank Hall**, Allithwaite, Grange Over Sands, Cumbria, LA11 7NH www.boarbankhall.org.uk

AUGUST

6 Hiroshima Day <https://nationaltoday.com/hiroshima-day/>

6 Chester Annual remembrance for the victims of the atomic bombs dropped on Hiroshima and Nagasaki.

Readings, silent reflection and dropping flowers in the water. Bring white flowers if you wish. Meet at the Bandstand in The Groves, Chester at 8pm

SEPTEMBER

8 The Great North Run for CAFOD. You'll be running with nearly 60,000 runners in the world's biggest half marathon. Click for more info and to sign up here <https://cafod.org.uk/fundraise/challenge-events/run-for-cafod/great-north-run>

9-14 Peace Pilgrimage Malvern to Telford The SDSC Arms Fair is taking place in Telford in November. In witness against this event FaithJustice and Peace Pilgrimage (of which Pax Christi are a part) are organising a pilgrimage for Peace. Beginning in Malvern where this arms fair was previously sited, the pilgrimage will end in Telford, stopping along the way at other sites of suffering to pray and witness. We're looking for walking pilgrims both those walking multiple days or just a single day. We're also looking for help and assistance on route. Pilgrims walking multiple days will need simple accommodation and food and support drivers will be needed to move overnight bags from stop to stop, and to help transport tired walkers. We will need local people to help us promote this event. And we we're looking for local knowledge of sites of suffering on our route.

You can register your interest here: <https://peacepilgrimage.org.uk/malvern-to-telford/>

27-29 Peace Conference at Yarnfield Park, Staffordshire. Pax Christi, Fellowship of Reconciliation, Anglican Pacifist Fellowship and CHIPS. Our theme will be how we build peace in a time of war. Keynote speakers are to be announced but this will be a great opportunity to come together with others to strengthen our knowledges and skills and to encourage each other again to continue to work for peace. Places are limited. Further info and booking details here: https://www.tickettailor.com/events/jointpeaceconference/1302384?fbclid=IwY2xjawDzmuRleHRuA2FibQIxMAABHey8Mea0dZO9erZxf0yrbpt-jKci7scx-lylpkHiBuFPwpQBgng5LQ3Utw_aem_0h1r3KTnKOScQWbdv-HbSA

SEASON OF CREATION 1 September - 4 October

Theme: 'HOPE AND ACT WITH CREATION.' It urges campaigning for climate and ecological justice, and to speak out with and for communities impacted by climate injustice and biodiversity loss. <https://seasonofcreation.org/>

● **READ NJPN E BULLETIN ON GAZA:** <https://www.justice-and-peace.org.uk/njpn-ebulletins/njpn-e-bulletin-on-gaza/>

See other NJPN bulletins here: <https://www.justice-and-peace.org.uk/category/njpn-ebulletins/>

● **Sign up** for regular news and information from NJPN (plus copies of this newsletter & back issues for NJPN North West) at www.justice-and-peace.org.uk or contact ebulletin@justice-and-peace.org 020 7901 4864

● **Read the SUMMER issue of MOUTHPEACE** the quarterly online newsletter for Shrewsbury, Liverpool and Lancaster dioceses: <https://jpschrewsbury.wordpress.com/wp-content/uploads/2024/05/mouthpeace-summer-2024.pdf>

● Many items taken from the daily e-bulletin Independent Catholic News www.indcatholicnews.com an invaluable free resource for up-to-date J&P news, events and in-depth articles.

The views expressed in this bulletin are not necessarily those of NJPN