

## Lancaster Faith & Justice Commission Parish News Bulletin December 2020

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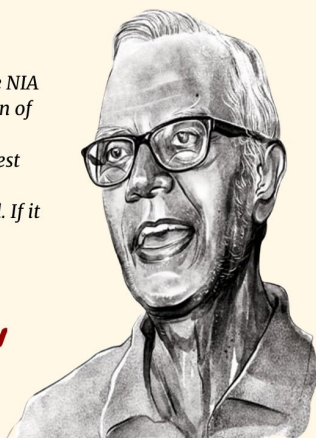


“

*I was interrogated by the NIA for 15 hours during a span of 5 days. I denied the allegations in the strongest terms. Let us hope that human sense will prevail. If it does not, I am ready.*

**STAN SWAMY**  
Indian human rights defender

**#STAND WITH STAN**



Fr Stan Swamy SJ, 83-year-old priest and human rights activist is currently in prison in Mumbai is sharing a 13' x 8' cell with two other prisoners, while in ill health and suffering from Parkinson's disease **We are calling you to take action:** On 10th December, International Human Rights Day, Jesuit Missions is calling on all students, parishioners and staff in Jesuit works around the United Kingdom to stand with Stan by: Sending in photos of participants standing in solidarity and holding a #StandwithStan sign. Expressing our solidarity with Fr Stan by observing a two minute standing silence followed by prayer. To have as many people as possible to write to the Indian High Commission calling for Fr Stan's release. By Standing with Stan you will be joining thousands in Jesuit works around the globe who will be participating in similar events to speak out for human rights, just as Fr Stan has. Write to your MP for support.

### Vatican launches 'Fratelli tutti' website

[www.humandevlopment.va/en/fratelli-tutti.html](http://www.humandevlopment.va/en/fratelli-tutti.html)

*Fratelli Tutti* is a profound message that calls each of us to a deeper understanding of social friendship, community, and our shared responsibility to promote the common good. The website has *resources and reflections on the Encyclical also news and downloadable resources to share*



### A Taste of Home

A Taste of Home contains an array of tantalising recipes, from our clients along with their stories and an insight into why these recipes are so important to them.

Supported by Journalist and Broadcaster Louise Hull and Celebrity Chef Ainsley Harriot, this is a truly fascinating read as well as a fantastic cook book with recipes you won't find anywhere else. All profits go directly to support victims of Modern Slavery living in Medaille Trust Safe Houses

Order A Taste of Home at:

<https://www.medaille-trust.org.uk/news/article/a-taste-of-home>

To download the current Medaille Trust Magazine

[https://www.medaille-trust.org.uk/uploads/publications/Medaille Trust Magazine Winter 2020 %28website%29.pdf](https://www.medaille-trust.org.uk/uploads/publications/Medaille%20Trust%20Magazine%20Winter%2020%28website%29.pdf)

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*Plus more information , resources , events and opportunities to respond*

## Viewpoint: Taking an active part

### Sister Gillian Price

Pope John XXIII wrote the encyclical, 'Pacem in Terris' (Peace on earth) in 1963 when the world was in the middle of a crisis with the escalating threat of nuclear war. Today in the middle of another world crisis when millions feel their rights are being eroded his words seem particularly pertinent.



Pope John wrote, ***'The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizens.'***

UK aid helps to alleviate poverty and contributes to sustainable development around the world. It tackles the global challenges of our time - poverty, disease and humanitarian emergencies. Much has been achieved, but when 700 million people still live in extreme poverty more still needs to be done and the global pandemic of Covid-19 is plunging more and more people into extreme poverty. But now the UK Government is expected to bring forward a proposal which puts at risk the effectiveness of UK aid, by reducing the ability of MPs to scrutinise how aid is spent.

UK aid is funded by taxes, accounting for 0.7% of the UK's Gross National Income. The Government has committed to keeping their manifesto commitment of spending 0.7% of GNI on international development, but this week there were rumours that some in Government would like to reduce the 0.7 % commitment or redefine the way the money is spent. At a time of a global pandemic it is more important than ever that there is proper scrutiny by parliament to ensure that every penny is spent wisely on ending poverty.

In the House of Commons, 'Select Committees', made up of cross-party groups of MPs, scrutinise the work of Government departments. Since 1997, the International Development Committee has examined the spending on development and the work of the Department for International Development (DFID), holding inquiries and making recommendations. DFID's merger with the Foreign Office to create the new Foreign, Commonwealth and Development Office (FCDO) has meant that new parliamentary arrangements are needed to scrutinise its work. The Government has announced that it wants to scrap the International Development Committee and hand oversight of aid spending to the Foreign Affairs Select Committee.

The Foreign Affairs Select Committee does not have the capacity or expertise to take on this work on top of its foreign policy portfolio. However, a new committee is being proposed by a cross-party group of MPs to scrutinise aid spending by all Government Departments. This will be a crucial way for MPs to make sure our aid budget is transparent, an effective use of taxpayers' money, and help ensure UK aid is focused on reducing poverty. It is important that Parliament be able to properly hold the Government to account.

The Government has stated that a vote on the new arrangements in the House of Commons (expected this side of Christmas), will be a 'free vote' meaning that MPs can vote according to their own conscience and not official party policy.

In his homily for the last Sunday's World Day of the Poor (Sunday 15th November) Pope Francis spoke of the servant who buried his talent for fear. "He did nothing wrong!" said Pope Francis, "But he did nothing good either". It reminded me of President Kennedys' quote at his inauguration ceremony, 'The only thing necessary for the triumph of evil is for good men to do nothing' echoing John Stuart Mill who in 1867 said, "Bad men need nothing more to compass their ends, than that good men should look on and do nothing."

57 years after 'Pacem in Terris' Pope Francis is of the opinion that as Catholics we have a duty to hold Government to account for their actions, in fact in 2013 at a daily Mass homily he said:

***"A good Catholic meddles in politics, offering the best of himself, so that those who govern can govern."***

In order 'that those who govern can govern' I would invite you to heed Pope Francis' words and contact your MP as a matter of urgency by email or phone, informing them of the proposed vote and asking them to vote for the new committee when a Motion is proposed to the House.

For more information see: [www.results.org.uk/news/ask-your-mp-vote-effective-uk-aid](https://www.results.org.uk/news/ask-your-mp-vote-effective-uk-aid)

<https://www.indcatholicnews.com/news/40950>

**The Chancellor has now proposed to reduce the Aid Budget to 0.5% of GDP.**

**Cardinal Vincent** wrote to Members of Parliament on 27<sup>th</sup> November 2020 to express his concern about the reduction in overseas aid from 0.7% of national income to 0.5%, a reduction of around £4 billion. In the letter he reminds MPs of the promises on aid spending made at the last election, adding: 'In these extraordinarily difficult times, we should not now step back from our responsibilities to the world's most vulnerable people, especially as combatting the spread of COVID-19 will necessarily mean richer countries supporting poorer ones in purchasing vaccines for their people and helping to roll out mass vaccination programmes.' [Read letter](#)

**We can send messages to our own MPs expressing our concerns about the unacceptable proposed cuts.**

**Timescale is very short so an urgent response is required as the government is currently finalising its spending plans.**

## New Economic Relationships?

*By John Battle, Chair Leeds J&P Commission.*

In a recent video message to a forum of young people in Assisi, Pope Francis said the worst reaction to the Coronavirus crisis would be to “fall even more deeply into feverish consumerism and forms of selfish self-protection”. He called instead for the world's poor to be involved in creating a “different economic narrative” as economies emerge from the pandemic.

Professor Robert Dingwall in the Nottingham epicentre argues that pandemic policy was driven by “a hierarchy of well-paid professionals working from home” making rules for working class people who have to go out and face the actual risks of Covid19 infection. He writes “Groceries and other supplies can be delivered to middle class doors while the people behind them wait for the infection rate to fall to a level where they themselves feel it is safe to go out”.

Meanwhile “many of the people designated as ‘essential workers’ who have to continue working through lockdown are amongst the lowest paid. They work in factories, care homes, warehouses, fields and packaging plants and are forced to adhere to patrician policies”. His claim is that “science has forgotten society”. It can be argued that so has economic thinking.

Even before Covid19 struck “in work” poverty had developed as a key characteristic of the UK economy. The number working in the insecure “gig economy” doubled to 2.8 million between 2016-2019; a million people were on zero hours contracts, a further million were agency workers. At the outbreak of Covid19 3.6 million people in the UK (one worker in nine) was in insecure work and low wages.

Today 2 million people earn less than £120 a week and the £98.50 weekly sick pay is the lowest in the OECD. Those moving from being “furloughed” to unemployment find themselves in the welfare system of Universal Credit support and usually suffer a shocking reduction in their monthly income. And this is because the former Chancellor Osborne's “austerity budgets” mean cuts to the welfare system that are still baked into the national economy.

With the economic outlook worsening a further 6 million households are expected to become reliant on benefits. The net result is child poverty levels rising to 3.5 million children according to government measurements as Joseph Rowntree Trust reports are regularly spelling out. Little wonder that foodbanks are becoming “essential” and overwhelmed

Some, not least right leaning influential “think tanks” and media, are reviving the old tropes of poverty as a “product of life style”. They reintroduce “the need to reduce wages” (including cancelling the statutory minimum wage renamed ‘living wage’ until recently), the need to stress “jobs and work as the cure to moral deficiencies” and the “way out of poverty” (regardless of income) and the old blame questions return.”

Should people have kids if they can't afford them?” “Why can't you feed a family adequately while on benefits?” “Should people on benefits be allowed to buy mobile phones if food is an issue?”

All this illustrates is that it is evident that there are too many people who have no idea how complex poverty is. There are well developed multi-dimensional definitions of poverty in our society and it is certainly not caused by parents blowing their money, whether wages or benefits, on “inessentials”. Poverty is less the product of individual life choices and overwhelmingly the inevitable consequence of deficient economic and social arrangements that shape all our lives and not the least low wages, low incomes, unemployment and illnesses.

Moreover, poverty is the consequence of political choices and decisions. Rather than reverting to outdated “shaming” tropes there is a real need to focus more intently on complex root causes.

Is there a specifically Christian approach to poverty in the tradition of the Scriptures and light of the Gospel?

Pope Francis insists that we take poverty more seriously; “poverty is real not a faceless statistic... poverty has a face. It has the face of a child. It has the face of a family. It has the face of people young and old... Without faces and stories human lives become statistics and we run the risk of bureaucratising the sufferings of others”.

He stresses that there is a danger of discussing hunger and food without reference to the real people knocking at our door today. Moreover Pope Francis suggests that the first step in fighting poverty is to “de- naturalise” it and shed light on the causes; “a selfish and wrong distribution of resources” -as well as the “abuse and exploitation of the earth”.

The Covid19 crisis is a challenge point of “no return” throwing into disarray crude beliefs in progress as “growth through individual accumulation, higher income and consumption”. Breaking through is a glimpse of a vision of sharing resources that must be addressed in each generation.

Questions of poverty cannot be disconnected from issues of wealth, scarcity in the midst of plenty & sufficiency and the need to address repairing broken relationships. As tax evaders and avoiders shift the sharing burden onto the backs of the poor, proposals for a “universal basic income” (mentioned as an option by Pope Francis at the 2020 UN General Session) are gaining traction nationally and internationally, perhaps thanks to the Coronavirus!

*From Leeds J&P Newsletter*



# Living *Laudato Si'*: Your Parish and Your Planet

Zoom Retreat, 22nd-25th January 2021 led from Boarbank Hall, Cumbria

**WHY?** Faith is the place to start.

**WHAT?** Understanding is the place to start.

## HOW? Sharing experience is the place to start.

**WHEN?** Now is the place to start.

**WHERE?** Your parish is the place to start.

## WHO? Are YOU the place to start?



Speakers will include:

**Trish Sandbach**, who worked in Oxfam Education for many years and led to St Benedict's, Garforth, in the Leeds diocese, to winning a *Livesimply* award. She is also an assessor for the *LiveSimply* award

[www.cafod.org.uk/Campaign/Livesimply-award](http://www.cafod.org.uk/Campaign/Livesimply-award).

**John Paul de Quay**, a founder member of the Ecological Conversion Group and *Journey to 2030*

[www.journeyto2030.org](http://www.journeyto2030.org).

**Sr Margaret Atkins**, an Augustinian Canoness at Boarbank Hall in Cumbria, a teacher of philosophy and theology, with a lifelong interest in the natural world, and author of *Catholics and Our Common Home: Caring for the Planet in a Time of Crisis* (CTS). [www.ctsbooks.org/product/catholics-and-our-common-home](http://www.ctsbooks.org/product/catholics-and-our-common-home)

A panel discussion for sharing advice on practical projects.



**What will happen?** A long weekend of talks and discussions on zoom, and practical activities, on living the message of *Laudato Si'* in and through your parish.

**Who is it for?** Any interested parishioner is most welcome to join us. The weekend is aimed especially at people with parish responsibilities or who are part of or want to start a relevant parish group.

**Times** Sessions will be on Friday night, Saturday morning and night, Sunday afternoon and night and Monday night (leaving people free during the day on Monday).

Cost - **voluntary donations gratefully accepted**, but there will be no fee for the weekend.

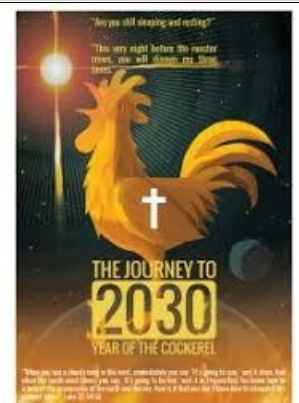
To apply, simply email Sr Margaret Atkins on [margaret@boarbankhall.org.uk](mailto:margaret@boarbankhall.org.uk).



Excellent Advent Resource

<http://theecg.org/wp/wp-content/uploads/2018/12/The-Ecological-conversion-group-Magazine-Issue-2-What-the-dickens.pdf>

Lots of information and resources from <https://theecg.org/>



## The New Feudalism

Dr Stephen Garsed

A recent tramp across the Bowland Forest's extensive grouse moors, shortly after reading Pope Francis' new Encyclical "Fratelli Tutti" stimulated me to think about the ownership of land and resources. The big feudal landowners were granted their land as a reward for supporting the King. After the Reformation, families acquired estates by buying monastic land on the cheap. Overseas, conquistadors, settlers and "traders" seized land from indigenous peoples. (Today we would probably call these folk "entrepreneurs"). They maintained their affluence and power through successive generations in a number of ways: for instance, by their wealth begetting more wealth; and by establishing political and social structures to preserve the status quo e.g. private education, intermarrying and designing social protocols to promote the myth of cultural superiority.



We might like to think that the power of such interests has decreased over the years. After all, we have, in many nations, universal suffrage, state-funded education etc. However, scratch the surface, and the big landowners are still there, but they have been overtaken by the new feudalists - the corporations. A few years ago, I heard a talk on Archbishop Romero. The speaker described how, at the time of his assassination, El Salvador was largely controlled by powerful landowning families. Afterwards, someone asked about the current situation. I have never forgotten the answer: "Much of the land is now owned by corporations".

Just as surely as Tudor insiders bought vast tracts of land after the dissolution of the monasteries, Russian oligarchs "acquired" vast resources on the cheap after the dissolution of communism. Power vacuums are rich hunting grounds for the new feudalists.

A big difference between the old feudalism and the new is relational. Whatever, their other faults, old landowning families often have a long-term and loving relationship with the land. Corporate feudalism has no long-term relationship with its assets - they are solely to be used for the short-term gain of the shareholders and directors - it is more akin to rape than to a loving relationship. Nowhere is this clearer than in the Amazon. Furthermore, a corporation has no personal identity. Shareholders are often other corporate bodies whilst directors come and go at will, often joining rival corporations if it leads to advancement. There is thus no accountability and certainly none of the fraternity espoused in "Fratelli Tutti" as employees become depersonalised "units" who can lose their livelihoods at the stroke of a euphemism with "streamlining" and "cutting costs" being two of the most popular. Given this free for all, might not a good collective term for corporations be "an anarchy"?

Corporate feudalism is the enemy of democracy in so many ways. Just as the squire could get elected as an MP by buying influence or frightening his tenants, now corporations walk the corridors of power as lobbyists, special advisers and public or secret donors to political parties. Besides the relentless privatisation of state assets, which takes public resources out of the public sector, our Government seems intent on putting huge amounts of public money into corporate pockets through grandiose infrastructure projects, over which we and Parliament have had little say. HS2 is one.

Then there is tax.....In Soviet Russia, theft from the state was a capital offence. In the West it is now an art form. Governments both condemn it..... AND then condone it by inaction. It is breathtaking double-speak. Not paying tax is one way in which the modern barons vastly increase their wealth and obtain competitive advantage over honest traders. A healthy economy creates wealth by circulating money. A one-way street to a tax haven takes from us all.

Yet have we not been groomed into apathy over the last 30 years as populist politicians have made "tax" a dirty word? And how have we become so groomed? It is by corporations owned by tax exiles - those that control the media, such as Rupert Murdoch's News Corporation which openly peddles lies against those who challenge it's proprietor's pro-market (ie pro-corporate) stance. Stalin is reputed to have said "the bigger the lie, the more people will believe it". It is intriguing to think of right-wing corporate media, politicians and Murdoch himself as closet Stalinists.

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Perhaps the biggest wrongs against democracy come under the heading of “free trade” This ideal is subverted by the establishment of secret trading systems and arbitration arrangements that not only work against the poor, but also allow corporations to sue anyone they consider to have created barriers to trade, including legitimately elected governments (as Argentina found to its cost). A coal company can sue a national government that opts to pursue a fossil fuel free energy policy. Thus delegates at climate conferences can have to walk a tightrope between trade rules and climate commitments. It is astounding that our Parliament does not debate trade deals that can give corporations power over sovereign interests.

COVID-19 has caused immense damage to world economies whilst stock markets ride high. Are there not two parallel worlds operating here - the real economy operating at the human level and the stock market where the new feudalists move their money (and debt) around in a financial stratosphere wholly divorced from the real world? So when people look at a buoyant stock market and say “the economy is in great shape”, they are just seeing the world of the rich, not of the poor. Pope Francis expertly picks apart the myth of the markets in “Fratelli Tutti” (see especially para 168).

These are personal thoughts. I hope they will inspire you to read Fratelli Tutti - Pope Francis’ great call to brotherhood in the face of corporatism.

*168. The marketplace, by itself, cannot resolve every problem, however much we are asked to believe this dogma of neoliberal faith. Whatever the challenge, this impoverished and repetitive school of thought always offers the same recipes. Neoliberalism simply reproduces itself by resorting to the magic theories of “spillover” or “trickle” – without using the name – as the only solution to societal problems. There is little appreciation of the fact that the alleged “spillover” does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society. It is imperative to have a proactive economic policy directed at “promoting an economy that favours productive diversity and business creativity”[140] and makes it possible for jobs to be created and not cut. Financial speculation fundamentally aimed at quick profit continues to wreak havoc. Indeed, “without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function. And today this trust has ceased to exist”.[141] The story did not end the way it was meant to, and the dogmatic formulae of prevailing economic theory proved not to be infallible. The fragility of world systems in the face of the pandemic has demonstrated that not everything can be resolved by market freedom. It has also shown that, in addition to recovering a sound political life that is not subject to the dictates of finance, “we must put human dignity back at the centre and on that pillar build the alternative social structures we need”.[142]*

[140] Encyclical Letter Laudato Si’ (24 May 2015), 129: AAS 107 (2015), 899. [141] BENEDICT XVI, Encyclical Letter Caritas in Veritate (29 June 2009), 35: AAS 101 (2009), 670. [142] Address to Participants in the World Meeting of Popular Movements (28 October 2014): AAS 106 (2014), §8.

# Faith, Science and Youth

## – A call for an ambitious Climate Summit

[bit.ly/WebinarClimateAmbitionSummit](https://bit.ly/WebinarClimateAmbitionSummit)



**H.E. Cardinal Peter K.A. Turkson**  
Dicastery for Promoting Integral Human Development



**Prof. John Schellnhuber**  
Potsdam Institute for Climate Impact Research



**Hindou Oumarou Ibrahim**  
AFPAT, Chad









Join this at <https://cafod.org.uk/Volunteer/Online-talks>  
[Previous on-line talks](#) can be download as well

### Wednesday 9 December, 1pm

Join this online talk organized by the Vatican Covid19 commission and its partners. You will hear from H.E. Cardinal Peter K.A. Turkson, Prof. John Schellnhuber & Hindou Oumarou Ibrahim; an exchange on calls and expectations towards the Climate Ambition Summit, which will be held on 12th December, on the occasion of the 5th anniversary of the Paris Agreement. The aim of this webinar is thus to urge governments to raise ambition through a faith, science, youth voice.

## Consequences of Social Action

*'We may make our plans, but God has the last word.'* Proverbs 16:1 (Good News Bible)

**Janet McElwee**

When Thomas Malthus wrote 'An Essay on the Principle of Population', published in 1798, predicting that the human population would outstrip the earth's ability to feed it, it's unlikely he thought that the fact of publishing would have any effect on food production. Yet that is what happened.

It was an unintended consequence. In this particular case, it was a 'self-defeating prediction.' The prediction, by focusing attention, brought about action that prevented the predicted outcome.

The idea of unintended consequences has been around for a long time. It is intrinsic to learning from experience. Adam Smith was one of the early writers on the subject, using the term 'invisible hand' as a way of describing the direction of events.

*'Every individual... intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.'* 'An Inquiry into the Nature and Causes of the Wealth Of Nations' (1776), Book IV, Chapter II

Frederic Bastiat, French economic journalist, in his essay 'What is Seen and What is Not Seen' (1850) said, *'In the economic sphere an act, a habit, an institution, a law produces not only one effect, but a series of effects. Of these effects, the first alone is immediate; it appears simultaneously with its cause; it is seen. The other effects emerge only subsequently; they are not seen; we are fortunate if we foresee them.'*

In 1936, Robert K. Merton, later Professor of Sociology at Columbia University, USA, analysed these ideas in 'The Unanticipated Consequences of Purposive Social Action'. He was awarded the US National Medal of Science in 1994 for "founding the sociology of science and for his pioneering contributions to the study of social life, especially the **self-fulfilling prophecy** and the **unintended consequences of social action**."

These terms are now common parlance and can be demonstrated in all walks of life.

Merton identified unanticipated consequences as producing:

- unexpected benefits,
- unexpected drawbacks, or
- perverse consequences that actually make the original problem worse;

and arising from five sources:

- ignorance,
- error,
- imperious immediacy of interest (ignoring possible long term effects because of the perceived immediate benefit),
- basic values (that influence the choice of purposive action), and
- self-defeating prediction.

In the case of feeding a growing world population, social and economic action was taken.

The benefit: food production way beyond what could have been imagined.

Unexpected benefits include increased learning about crop physiology.

Unexpected drawbacks include the dust bowl of 1930s mid-west USA – error of farming soil held in place by savannah; ignorance of soil exposure by single direction ploughing, interest of the profiteers selling land with low rainfall for farming.

Perverse consequences include the increase in 1960s Lebanon of a type of malnutrition called marasmus, in infants being bottle-fed a supplement to prevent protein deficiency – basic values of the United Nations promoting child nourishment.

We humans, however well intentioned, like to think we can control our world. We are inclined to ignorance, error, interest, even when trying to improve things, even when busy about Faith, Peace and Justice.

Maybe sometimes we need more faith in the Lord and less faith in ourselves:

*'Stupid people always think they are right. Wise people listen to advice.'* 12:15

*'Get all the advice you can, and you will succeed; without it you will fail.'* 15:22

*'Enthusiasm without knowledge is not good; impatience will get you into trouble.'* 19:2

*'Human wisdom, brilliance, insight – they are of no help if the Lord is against you.'* 21:30

*'People may plan all kinds of things, but the Lord's will is going to be done.'* 19:21 (all Proverbs)

## Modern slavery permeates every industry worldwide – here's how to fight it

**Around £14bn of goods imported into the UK are sourced from “dubious supply chains” according to law firm Bolt Burdon Kemp. This is made up from clothing, computers and phones, fish, rice, coffee and cocoa, and tobacco.**

By analysing data from the 2018 Global Slavery Index, Bolt Burdon Kemp was able to identify the six main types of products “most likely to have been made using modern slaves” and calculate the import value to the UK in 2019.

In particular, it believes the UK imported:

More than £7bn worth of clothes made in Argentina, Brazil, China, India, Malaysia, Thailand and Vietnam

More than £6.1bn worth of computers and phones sourced from China and Malaysia

Around £660m worth of coffee and cocoa produced by 17 different countries including Côte d'Ivoire, Kenya, Brazil, Vietnam and Columbia

In his analysis, David McClenaghan, Head of the Abuse Team at Bolt Burdon Kemp, explains that it is incredibly difficult to avoid these supply chains: “Do you benefit from slave labour? Unless you live entirely off the grid, the answer is an unfortunate ‘yes’. Across every industry and in every country in the world, criminals are forcing people to work under inhumane conditions while cutting off any means for them to get help, be rescued or even take action themselves to escape.

“It exists in all stages of the supply chain. Modern slaves may be picking raw materials, producing and manufacturing goods, and shipping and delivering them to you. They may be providing services – such as that long-awaited manicure or car wash. Everything from your mobile phone, your trainers and the t-shirt on your back, to the coffee grains or tea bags that help you get through the day, could be tainted by the fact that modern slaves were exploited to produce them.”

Most key industries are impacted in one way or another. For example, almost 20 per cent of the world's global cotton production is linked to forced labour in China – with the cotton being used to make the clothes we buy on the high-street. It can be tricky to know what is going on in a supply chain because they are very long, complex and difficult to oversee. Sadly only 29 per cent of companies in the UK know the details of their supply chains.

David outlines some of the mechanisms in place to scrutinise supply chains: “The Modern Slavery Registry, the Oxfam Supermarkets Scorecard and the Business and Human Rights Resource Centre all contribute to holding companies accountable for their business practices around modern slavery. It is expected that, in their modern slavery statements, companies mention any items in their supply chain that may be produced by modern slaves – and what steps they've taken to remove them from their supply chain.

“Companies that fail to mention problematic products automatically demonstrate a lack of transparency. Both Oxfam and the Business and Human Rights Resource Centre assess companies on their transparency and ability to keep human suffering out of their supply chains. They award companies a score out of 100% – with a higher score indicating better performance.”

If you want to show you care and use your purchasing power to make a stand, try to buy ethically sourced or survivor-made goods. For example, avoid buying goods from countries that are reported to have used slaves in order to produce them, look out for certifications such as the FAIRTRADE® label that show commitment to fair working conditions and buy products made by survivors of modern slavery.

The law firm lists eight specific ways in which you can ensure you are not helping to fund modern slavery. One of its suggestions is to download The Clewer Initiative's Safe Car Wash App – it is great to see a representative from the legal profession identifying the Safe Car Wash App as a key solution to the problem of modern slavery in the UK today.



## 8 ways to ensure you're not helping fund modern slavery

Swap your everyday products to alternatives made by slave-free companies



Only book through travel agents who have signed up to the Tourism Child-Protection Code of Conduct



Look out for certifications that show commitment to fair working conditions, such as the FAIRTRADE label



Use the Safe Car Wash App to log and report any suspicious activity



Buy products made by survivors of modern slavery



Reuse and recycle where possible to reduce demand



When buying makeup, ensure the companies are part of the Responsible Mica Initiative



Sign up to newsletters of organisations involved in the fight against modern slavery



## Transparency in supply chains in the UK

ONLY 29% OF COMPANIES IN THE UK KNOW THE DETAILS OF THEIR SUPPLY CHAIN. SOME OF THE COMPANIES THAT STAND OUT FOR THEIR MODERN SLAVERY STATEMENTS (EITHER NEGATIVELY OR POSITIVELY) INCLUDE\*:

- Score on Oxfam's Supermarket Scorecard Rating in 2020
- Score in the UK Modern Slavery Act ranking for FTSE 100 companies
- No mention in Modern Slavery Statements

### SUPERMARKETS



46% Tesco  
44% Sainsburys  
33% Morrisons  
32% Lidl

78% Marks & Spencer  
62% Morrisons  
61% Sainsburys  
60% Tesco

### MEDICAL AND SANITISING PRODUCTS



48% Glaxosmithkline  
43% Reckitt Benckiser

### COSMETICS



57% Unilever

Child labour in mica supply chains: L'Oréal, Revlon, Boots and Estée Lauder

### FASHION AND JEWELLERY



59% Burberry  
36% NEXT

Child labour in gold mining supply chains: Cartier, Goldsmiths, Pandora, Tiffany and Signet (owner of H. Samuel and Ernest Jones)

### FOOD AND BEVERAGES



62% Diageo

Source countries of cocoa supply chains: Hershey, Ferrero and Lindt & Sprüngli

Only Betty and Taylors specifically mentions problematic Assam tea

### TRAVEL AND HOSPITALITY



43% Whitbread  
42% InterContinental Hotels  
39% TUI

### GAS, WATER AND ELECTRICITY



56% BT Group  
52% National Grid  
49% Sky  
49% Severn Trent

Information from the Modern Slavery Registry, Oxfam Supermarkets Scorecard, the Business and Human Rights Resource Centre and CorporateJustice.org

### REAL ESTATE



55% Kingfisher  
50% Barratt Developments

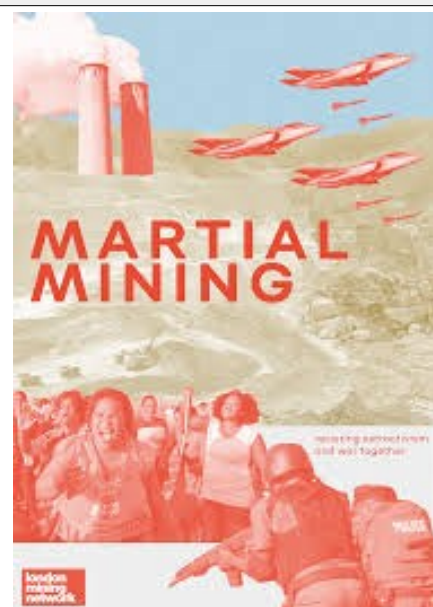
## Martial Mining

### London Mining Network

This latest report of the London Mining Network highlights that mining and militarism are interlinked and interdependent forces in the world. From the minerals needed to produce weapons of war, to the military force needed to secure and police mining operations, extractivism is militarised process. Martial Mining exposes the links between mining, the international arms trade, and warfare.

From mining sites and conflict zones, the entanglements between industries of extraction and war also operate through revolving personnel and networks of interest between corporate boardrooms, investment funds and parliament.

Free download: <https://londonminingnetwork.org/wp-content/uploads/2020/04/Martial-Mining.pdf>



### **Reach out with love this Advent**

When we think of how we can respond to so much suffering in the world, many of us are guided by a simple phrase: Give, act, pray. This Advent, as we reflect on the unimaginable situations faced by our sisters and brothers around the world, each of us can respond and, in your role as a CAFOD volunteer, perhaps encourage others to do the same.

**Give:** Our alternative gifts for Christmas mean that nothing is wasted, and no one receives a gift they don't really need. Your parish will receive a small order of *World Gifts* booklets this week. Please can you arrange for them to be displayed in church if it's safe to do so? Our *Keep Clean* gift, is £6, and provides a family with soap, washing powder and facemasks. [Read how it works and see the gifts](#)



**Act:** Around the world, people are fighting to defend their land or communities. Claudelice receives death threats for trying to protect the forest from illegal logging in her part of Brazil. Could you spare a few minutes this Advent to send a message of support to someone who risks everything to protect others – and can you share it with others? [Read more here](#)

**Pray:** We have many opportunities for prayer and reflection online this Advent. [See this page for upcoming events.](#)

**CAFOD in schools:** The Education Team at CAFOD are working hard to provide online material for schools to use to promote the work of CAFOD and to fundraise.

In our own diocese we have a team of Education Volunteers who, whilst they can't visit schools at the moment, have all done training to enable them to 'visit' schools virtually, offering assemblies and workshops. If you know anybody who is working in education, please pass this link to them.

Have a look yourselves too!

<https://cafod.org.uk/Education/Education-resources>



Emma & Patrick – CAFOD Lancaster

[enolan@cafod.org.uk](mailto:enolan@cafod.org.uk) [pgardner@cafod.org.uk](mailto:pgardner@cafod.org.uk)

To donate online:

<https://cafod.org.uk/Give/Donate-to-Emergencies/Coronavirus-appeal>

The first two of a series of short Advent talks  
on Mark's Gospel by Fr Hugh Pollock

1st week of Advent <https://youtu.be/T2dISXAQz04>

2nd week of Advent <https://youtu.be/orXHgW-D9Y4>

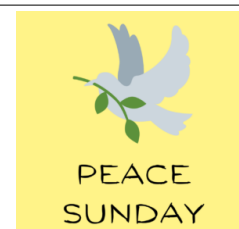
[Advent Pastoral Letter  
from Bishop Paul Swarbrick  
Bishop of Lancaster](#)

### **Early Day Motion:**

Working with our partners in

Parliament, CND is lobbying the British government to support the Treaty on the Prohibition of Nuclear Weapons and work towards the global elimination of nuclear weapons.

**Ask your MP to sign EDM1072 [here](#).**



**17th January 2021**

**Churches Together in South Lancaster Advent service**

<https://www.youtube.com/watch?v=gUNUnmh0pJ4>

The Ministry of Housing, Communities and Local Government (MHCLG) has called for individual Catholics to respond to an open consultation on the way Government engages with faith communities.

The link to the online submission is:

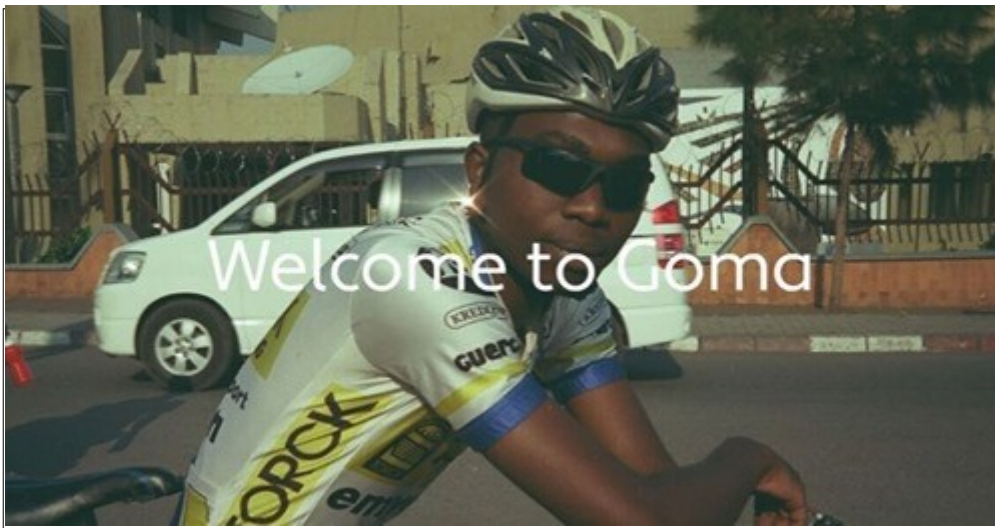
<https://www.gov.uk/government/consultations/independent-faith-engagement-review-call-for-evidence>

This call for evidence aims to collect views to underpin the Faith Engagement Review.

This call for evidence opened on 13 November and will run for a period of 4 weeks **closing at 11:45pm on 11 December 2020.**

Please engage in this important consultation.





The Open Wheel raises a small amount of money each year for Goma Cycling Club through a cycling event called The West Riding Classic. Unfortunately this year we were unable to hold the event. So we've launched a fundraiser for Goma Cycling Club to help the club during this difficult time.

For the last four years from every entry in the West Riding Classic sportive in Yorkshire £5 goes to support a cycling club in Goma, a city in the Democratic Republic of Congo. Goma is a very poor city in a very poor country. There are 60+ armed groups in the region surrounding the city, a legacy of the decades long Congolese wars, there are a million internally displaced people in the region from these conflicts and refugees from the Rwandan genocide. The United Nations has a permanent armed force in the City. Goma Cycling Club is the heart and soul of the community, not only providing racing and riding opportunities but also giving breakfasts, providing education materials and giving opportunities to the women and girls of the clubs as equals.

Together we made a short film. This was made by the club members using equipment we sent to them and then edited by us in the UK. The club has gone on to make several more films about life in Goma and set up a film school.

Here is the link to the first film made by the club- [1. Welcome to Goma - YouTube](#)

But first and foremost GCC is cycling club, a very very good cycling club.

Link to fundraiser: <https://gf.me/u/y9v6jr>

Please consider making a [small donation](#) to our fundraiser for Goma Cycling Club

The money makes a vital contribution to:

- training breakfasts
- school books
- bikes and bike repairs
- paying entry and transport to competitions

Link to fundraiser: <https://gf.me/u/y9v6jr>

Thanks

Michael McSherry



**RENATE Europe's  
Anti-Human Trafficking  
Awareness-Raising  
Webinar.**

**Wednesday 9 December 2020**

**18:00 – 19:30 (GMT).**

**Information and Registration is at:**

<https://www.renateevents.net/awareness-raising-webinar>

**Past Events** <https://www.renateevents.net/>

**9TH DECEMBER**

**AWARENESS  
RAISING  
WEBINAR**

@18.00 GMT  
@19.00 CET  
@20.00 EET

**www.charita.sk**

**RENATE** Religious in Europe Networking Against Trafficking and Exploitation

**To register for the event, follow the link below:**

<https://www.renateevents.net/awareness-raising-webinar>



## Aid to the Church in Need launched their new report:

### 'Set Your Captives Free: A report on Christians unjustly detained for their faith'



Aid to the  
Church in Need

ACN UNITED KINGDOM

The report looks in detail at the false imprisonment of Christians, focusing in particular on four case studies from China, Eritrea, Nigeria and Pakistan. Speakers at the launch were :

- Neville Kyrke-Smith, National Director of ACN (UK), co-chaired the event with Rehman Chishti, the former Prime Minister's Special Envoy for Freedom of Religion or Belief.
- Maira Shahbaz, the victim of a case of abduction, rape, forced conversion and marriage;
- Bishop Michael Nazir-Ali, former Anglican Bishop of Rochester, who now directs the Oxford Centre for Training, Research, Advocacy and Dialogue;
- Archbishop Ignatius Kaigama of Abuja, Nigeria, who spent six years as president of Catholic Bishops' Conference of Nigeria and is outspoken on the situation facing Nigerian Christians; and
- Rob Ffello, a former MP deselected by the Liberal Democrats because of his voting record on same-sex marriage and abortion.

To watch a recording: [www.youtube.com/watch?v=8lqgL2Rle9g&feature=youtu.be](https://www.youtube.com/watch?v=8lqgL2Rle9g&feature=youtu.be)

A copy of Set Your Captives Free can be ordered from:

<https://acnuk.org/our-campaigns/redwednesday/set-your-captives-free-report/>



Raped, forced to marry and convert and now facing death threats, Christian girl Maira Shahbaz, 14, from Pakistan, urgently needs asylum.

Maira and her family are in hiding from extremists who accuse her of apostasy and want her dead. The family are in immediate danger



Find out more and take action:

<https://acnuk.org/our-campaigns/redwednesday/redwednesday-2019/sign-the-petition-and-share-our-goal/>

**14 Dec 7.45pm Laudato-Si:** CAFOD Community Participation Co-ordinator, **Liz Baldwin**, tells how Laudato Si' is at the heart of CAFOD's new strategy, and talks about the LiveSimply Award for parishes and groups. [http://stgregorys.org.uk/laudato\\_si/](http://stgregorys.org.uk/laudato_si/)

**Wed 16 Dec: 7pm: Electric Cars: benefits, issues, options and costs** Green Christian Online Workshop <https://us02web.zoom.us/joining/register/tZ0sdu2gpzIqH9WuxMiRA4JttH2Kdha1tevC>

**21 Dec, Laudato-Si Sister Margaret Atkins OSA** will speak in particular about the third chapter of Laudato Si', and explain how Pope Francis traces the 'human roots' of the ecological crisis to what he calls the '**technocratic paradigm**'. "In quest of human flourishing". Co-hosted by Green Christian and Christian Climate Action. [http://stgregorys.org.uk/laudato\\_si/](http://stgregorys.org.uk/laudato_si/)

**17 January 2021: Peace Sunday A Culture of Care as a Path to Peace** [www.paxchristi.org.uk](http://www.paxchristi.org.uk)

## Take part in Church Action on Poverty Sunday on 21 February 2021

**Be one of the many churches across the UK that pray together and raise funds to help people speak truth to power.**

Join churches around the UK in prayer, giving and action this Church Action on Poverty Sunday. Share a vision for a society founded on compassion and justice, where all people are able to exercise dignity, agency and power.

<https://www.church-poverty.org.uk/sunday/>



**Church Action  
on Poverty  
Sunday**