



Catholic Social Teaching: Sharing the Secret...

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UPCOMING EVENTS

1 September: World Day of Prayer for Season of Creation

2-8 September: Week of Action to protest the DSEI Arms Fair (see accompanying article in this issue).

14 – 17 September: DSEI (Defence and Security Equipment International), the world's worst arms fair, plans to return to the London Docklands in September. Help [Stop the Arms Fair](https://www.stopthearmsfair.org.uk/) to organise resistance. For more information: <https://www.stopthearmsfair.org.uk/>

25 September: An event dealing with the **inclusive economy** is being planned by the ecumenical group Church Action on Poverty North East, in conjunction with the North of Tyne Combined Authority (NTCA). The Chair of the Inclusive Economy Board for the NTCA is the Anglican Bishop of Newcastle,

Tory MP Says 'Some People Don't Need an Extra £20'

No, he's not talking about millionaires and billionaires, or even people who are in comfortable circumstances---Tory backbencher Andrew Rosindell has argued that the extra £20 in Universal Credit brought in during the coronavirus pandemic should be scrapped, saying "I think there are people that quite like getting the extra £20 but maybe they don't need it."

In contrast, Labour's Carolyn Harris hit back, saying the £20 would be taken away from "people who can least afford to lose it". She added: "£20 is food for a week. £20 is a lifeline for people on Universal Credit."

Other Conservative party members also urged Chancellor Rishi Sunak to make the increase permanent. Former Tory leader and instigator of Universal Credit Sir Iain Duncan Smith, along with five of his successors – Stephen Crabb, Damian Green, David Gauke, Esther McVey and Amber Rudd – have written to Sunak in an effort to persuade him to stick with the £5 billion benefits investment.

Sir Ian warned that a failure to keep the £20 uplift in place permanently would "damage living standards, health and opportunities" for those that "need our support most as we emerge from the pandemic".

<https://www.aol.co.uk/news/tory-mp-says-universal-credit-143554828.html>

Week of Action Sponsored by Stop the Arms Fair

Formed in January 2011, Stop the Arms Fair is a network of groups and individuals who help organize resistance to arms fairs in the UK, in particular Defence and Security Equipment International (DSEI). Every two years a massive arms fair is held in London; this year it will take place 14-17 September.

Numerous organisations already support the group's aims and are planning protests against the fair at London Docklands---the world's largest and worst arms fair, according to the group. They note that 'This is where those who profit from war, repression and injustice do business....More than 1,700 arms companies plan to set up shop, marketing their lethal wares to

Bishop Christine Hardman. She will be present at this meeting, as will Joyce McCarty, who is the Cabinet Minister in the NTCA for Inclusive Economy. At this day-long event, representatives from various communities in the region will share their thoughts on those areas that need attention for our local economy to be more inclusive. The areas of special concern are earnings, employment, education, training and skills, and aspiration and ambition. The seminar is expected to take place at the St Vincent Care Centre, next to St Dominic's Church in Newcastle. For more information, please contact Fr. Chris Hughes (0191 2575801) or email chris1707hughes@live.co.uk.

18-26 September: Great Big Green Week. A national week with thousands of events celebrating how communities and groups are taking action to tackle climate change and protect green spaces, and to encourage others to get involved too. Everyone is invited. Can you help plan an event or join others locally? For more information: <https://greatbiggreenweek.com/>

21 September: UN International Day of Peace

10 – 17 October: Week of Prayer for World Peace. A national UK gathering is planned for Sunday 10 October.

<https://weekofprayerforworldpeace.co.uk/>



Every one of you knows that the foundation of our religion is charity. Without it our religion would crumble, because we would not truly be Catholics as long as we did not fulfil, or rather conform our whole being to, the two commandments in which the essence of the Catholic faith lies: to love God with all our strength and to love our neighbour as ourselves. And here is the

an expected over 36,000 attendees from around the world. This year they will be joined by companies selling surveillance equipment, drones and other tools of repression to police and state agencies, as Counter Terror Expo takes place alongside DSEI.'

Sadly, DSEI is an important event for the UK state, which heavily subsidises and promotes the arms industry, and helps organise the arms fair. In 2019, the UK invited delegations to DSEI from 67 countries, including countries involved in military conflicts and at war, and on the UK's own list of human rights abusers.

The anti-arms fair group says, 'We are seeking to build an even larger network of groups and individuals to send out a loud and clear message to the government that **it is not OK** to invite representatives of repressive regimes and their armed forces to hob-nob and do dodgy deals at DSEI and similar arms bazaars with representatives from the UK government and unscrupulous arms companies from around the world.'

Although the fair itself will be held at the ExCel Exhibition Centre in East London on 14-17 September, numerous other events sponsored by Stop the Arms Fair will be held in the preceding days. A Week of Action is planned for 2-8 September. As an example of activities, 'Art the Arms Fair' will be running a two-week art exhibition and programme of creative events provoked by the arms fair on London's doorstep. There are roles in building, driving, sound, photography, workshops, and opportunities for more general help.

<https://www.stopthearmsfair.org.uk/>

Forgiving Reality and Forgiving Ourselves

Dr. Edith Eger, who had been taken to Auschwitz when she was 16 but survived, later became a therapist specializing in posttraumatic stress disorders (PTSD). On reflecting on her choices to forgive Reality by forgiving herself, she wrote, "The choice [is] to accept myself as I am: human, imperfect. And the choice to be responsible for my own happiness. To forgive my flaws and reclaim my innocence. To stop asking why I deserved to survive. To function as well as I can, to commit myself to serve others....To do my best, in my limited capacity, so future generations don't experience what I did. To be useful, to be used up, to survive and to thrive so that I can use every moment to make the world a better place. And to finally, finally stop running from the past. To do everything possible to redeem it, and then let it go. I can make the choice that all of us can make. I can't ever change the past. But there is a life I can save: It is mine. The one I am living right now, this precious moment...."

Richard Rohr's Daily Meditations, 20 May, 2021

Love, Justice, and the Common Good

To desire the *common good* and strive towards it is a *requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of

explicit proof that the Catholic faith is based on real love. With violence, hatred is sown and then its evil fruits are harvested. With charity, peace is sown among men, but not the peace of the world: True peace which only faith in Jesus Christ can give, binding is together in brotherly love.

Blessed Pier Giorgio Frassati (1900-1925), patron of youth, avid outdoorsman, and friend to the poor and needy



Theodore Roosevelt used to say: "If you want peace, prepare for war."

So everybody prepared for war---but war preparations did not bring peace; they brought war.

Since war preparations brought war, why not quit preparing for war?

If nations prepared for peace instead of preparing for war, they might have peace.

Aristide Briand used to say: "The best kind of disarmament is the disarmament of the heart."

Peter Maurin (1877-1949), *Easy Essays*



As we grow old, we regain our likeness to little children, even outwardly. It is in surrendering to this that we make our old age a thing of beauty and peace....To become a child is to know with a child's intuition, to see with a child's vision. To see everything with the amazement of seeing for the first time and with the spontaneous giving of the whole heart that is the unique joy of the human heart. To see human suffering, not with an adult's reasonable despair, but with a child's immediate, unquestioning compassion....

Caryll Houslander, English mystic, poet, and esteemed spiritual teacher (1901-1954)

institutions that give structure to the life of society---juridically, civilly, politically and culturally---making it the *polis*, or "city". The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them. Every Christian is called to practise this charity, in a manner corresponding to his or her vocation and according to the degree of influence he or she wields in the *polis*. This is the institutional path---we might also call it the political path---of charity no less excellent and effective than the kind of charity that encounters the neighbor directly, outside the institutional mediation of the *polis*. When animated by charity, commitment to the common good has greater worth than a merely secular and political stance would have.

Pope Benedict XVI, *Caritas in Veritate*, 7

The Poor Evangelise Us and Show Us the Father

The *poor*, always and everywhere, *evangelize us*, because they enable us to discover in new ways the true face of the Father. "They have much to teach us. Besides participating in the *sensus fidei*, they know the suffering Christ through their own sufferings. It is necessary that we all let ourselves be evangelized by them. The new evangelization is an invitation to recognize the salvific power of their lives and to place them at the centre of the Church's journey. We are called to discover Christ in them, to lend them our voice in their causes, but also to be their friends, to listen to them, to understand them and to welcome the mysterious wisdom that God wants to communicate to us through them. Our commitment does not consist exclusively of activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness that considers the other in a certain sense as one with ourselves. This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good" (*Evangelii Gaudium*, 198-199).

Christ's Gospel summons us to display special concern for the poor and to recognize the varied and excessive forms of moral and social disorder that are generating *ever new forms of poverty*. There seems to be a growing notion that the poor are not only responsible for their condition, but that they represent an intolerable burden for an economic system focused on the interests of a few privileged groups. A market that ignores ethical principles, or picks and chooses from among them, creates inhumane conditions for people already in precarious situations. We are now seeing the creation of new traps of poverty and exclusion, set by unscrupulous economic and financial actors lacking in a humanitarian sense and in social responsibility.

Jesus not only sides with the poor; he also *shares their lot*. This is a powerful lesson for his disciples in every age.

Pope Francis, message for the Fifth World Day of the Poor