Reclaiming housework

Henrietta Cullinan

As a mother and houseworker of thirty years, and now grandmother, I feel I have a lot to say on the subject of housework. My mother barely taught me how to wipe out the bath, presumably in the hope I would concentrate on my education. Since then I have been a working mum, a stay at home mum, a working from home mum, and I look forward to being a retired houseworker, if such a thing is possible.

Wages for Housework was an international movement in the seventies, inspired by feminist theorists and campaigners Selma James, Mariarosa Dalla Costa and Sylvia Federici. These writers took Marxist formulations to look at the role houseworkers play in capital. They saw housework as productive labour, rather than just a use value, the kind of value attributed to transport or tools. They saw sex, bearing children, looking after the home, caring for the sick and elderly as part of this work. This work still largely falls to women.

Asking for a wage was to be able to work less not more. By asking for a wage, they were making this work visible and therefore giving themselves the leverage to demand shorter hours and better conditions.

At the time it was generally felt that liberation for women would be through the workplace, where it would be achieved through women taking up roles traditionally reserved for men. Even now that’s true.

[continued on page 6]
I must have been aware of the Catholic Worker movement since my college days, long years ago. A young and quite active Catholic, I read about the movement and its two founding spirits, Dorothy Day and Peter Maurin. They inspired me: Dorothy - a convert to Catholicism from far-Left non-religious politics; Peter - a poet and ex-religious, who left France and wandered around the United States, talking to whoever would listen.

Thus he met Dorothy in New York and so the seeds of the Catholic Worker movement were sown and the first house of hospitality was opened.

Peter’s poems are well worth reading today. They speak up for a revolution in values: people not money, the unity of the human race more important than national borders. For my young mind this was all wonderful but far away from my actual world and the Church of which I was a member. I did not then know that there had already been efforts to establish Catholic Worker houses here in the UK.

Dorothy I first met in 1967 at the church in Soho where PAX (a forerunner of Pax Christi) held its First Friday meetings. I was talking about nuclear weapons, and the other speaker, Dorothy Day, had just arrived from Sicily where she had visited Danilo Dolci.

I met her again in 1970 when she spoke at a PAX conference in Spode House, a wonderful Dominican conference and retreat centre in Staffordshire. Those were the days when some Dominicans - Fathers Blake, Pepler, and Cheales, just to name a few, were, for me, post-Vatican Two prophets.

Dorothy always impressed me deeply - though she was not one with whom I would ever have spent a jolly evening cracking jokes.

I don’t think I ever met her again but I did, many years later, go out to her very simple grave on Staten Island, a calm place just across the water from hyperactive New York. Her great gift was to be able to offer a model of down-to-earth, hands-on personal and practical spirituality. That is what Catholic Worker communities meant and mean to me.

I saw quite a lot of them in action in 1974. That was the year in which my eight years as London University Catholic Chaplain came to an end. I was at a crossroads. Already chaplain with Pax Christi, I wanted to turn that into a full-time job.

Every CW house seemed to have its own style and organisation. How many such houses there were I never knew. It was a wonderful, round-the-US, coach ride, with several nights spent sleeping on the coach both to save money and to keep moving around that vast country.

What I admired so much was the constant care for the poor given by volunteers of every sort. The spirit of Dorothy and Peter was there in every house, however different the circumstances.
Decades of witness at Mary House, NY

Maya Evans

Historic Mary House Catholic Worker hosted Voices for Creative Non-Violence UK over the New Year as we came together to protest, via an eight day fast, the ongoing bombing of Yemen by the Saudi-led coalition. The building is a five floor converted music school situated on the East side of Manhattan, once a slum area for newly arrived immigrants, but which now hosts expensive rents and trendy coffee houses on every block. Today Mary House is perhaps the envy of the street, being undoubtedly worth millions. The huge venue still hosts and operates to serve the most vulnerable within the community.

My days at Mary House were brief but formative. Surrounded by photos of protests, old banners, books, newspaper clippings and archived newsletters, I couldn’t ignore the building’s own history as a hub for decades of direct action and grassroots community work.

In the mornings we participated in reflections, by noon we were at the UN, just 45 blocks away, protesting the deaths through starvation of 85,000 children and the 14 million facing famine.

I spoke about British support of Saudi-led attacks by way of providing £4.6 billion worth of export licences since March 2015.

In the afternoons we’d return to the house, often helping out with chores such as tidying the clothing bank (which is the size of a small charity shop) or chopping vegetables for the soup kitchen which feeds destitute women every afternoon. Although slightly ramshackle, the building is still a vital centre for people in need, a place of safety, care and laughter, a relic of what the area used to be, and a monument to community activism and social change.

Maya Evans is coordinator of Voices for Creative Non-Violence UK and a Labour councillor in Hastings

The Catholic Worker in the UK and just across the Channel

London Catholic Worker
Giuseppe Conlon House
49, Mattison Road, London N4 1BG
Tel: +44 (0) 20 8348 8212
londoncatholicworker@yahoo.co.uk
www.londoncatholicworker.org
Twitter: @LdnCathWorker
Facebook: London Catholic Worker

Giuseppe Conlon House offers hospitality to destitute refugees. We also run the Urban Table soup kitchen on Sundays 2:30 — 4:30 pm at The Round Chapel, London E5 0PU. We organise acts of nonviolent resistance and produce this newsletter.

The Catholic Worker Farm
Lynsters Farm, Old Uxbridge Road
West Hyde, Herts, WD3 9XJ
Tel: +44 (0) 1923 777 201
thecatholicworkerfarm@yahoo.co.uk
www.thecatholicworkerfarm.org

The Farm offers hospitality to destitute women. We grow organic vegetables and have a poustina and hermitage retreat. Mary House also offers a home to four destitute women with children.

Glasgow Catholic Worker
Email: glw@catholicworker.org.uk
Website: www.catholicworker.org.uk

We offer a place of welcome for asylum seekers and destitute refugees in the centre of Glasgow at the Garnethill Multicultural Centre, open Saturday 9:00—1:00 pm, and a soup kitchen on Friday nights. We keep a regular vigil at Faslane Nuclear Base and hold monthly meetings and prayers.

Maria Skobtsova House
Tel: +33 (0) 6680 433 28
johannaertens@hotmail.com
Website: https://mariaSkobtsova.org

Maria Skobtsova House is a residential community in Calais, France that serves people who have been pushed into the margins of society. We started working with refugees and migrants in the refugee camp, known as ‘the jungle’ in February 2016. As we discover homelessness amongst refugees and migrants we endeavour to provide hospitality and build a community across the divide.
What we do is very little

*Dorothy Day, 1940*

We must practice the presence of God. He said that when two or three are gathered together; there He is in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep. When we have spiritual reading at meals, when we have the rosary at night, when we have study groups, forums, when we go out to distribute literature at meetings, or sell it on street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross.

But unless the seed fall into the earth and die, there is no harvest. And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

*Dorothy Day, 1940*

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**Daughters of the dream**

*Kate Hennessy*

*Dorothy Day: The World Will be Saved by Beauty. An Intimate Portrait of my Grandmother*

*Scribner 2017*

*review by Valerie Flessati*

Among so many books about Dorothy Day this memoir is rather special, and a riveting read for anyone who knows a lot about the Catholic Worker movement. The author, Dorothy Day’s granddaughter, Kate Hennessy, offers us a family perspective ‘up close and personal’ of someone so revered. Will such an intimate portrait harm the progress of canonisation for Dorothy Day? No. In many ways it gives more insight into her heroic struggle to be faithful to the choices she made. Central to her life was her decision to choose God and the Catholic Church so as to provide her baby, Tamar, with faith, moral guidelines and stability. This meant a heart-wrenching rupture from her partner, Forster Batterham, an agnostic whose love for creation had brought her to God, but who would not contemplate marriage. Hennessy says of her grandparents that you could not find two more stubborn people: neither was willing to compromise their principles, even for the sake of their passionate love.

In Day’s autobiography, *The Long Loneliness*, this parting is described in a powerful few paragraphs. Here we learn that the painful process was long drawn out. Dorothy travelled restlessly for several years with Tamar, living in Mexico and then Chicago before returning to New York. Touchingly, Day and Batterham remained in close contact throughout their lives. When his subsequent partner Nanette was dying, Dorothy cancelled all her engagements to nurse her and support him.

Hennessy conveys just how burdensome the nurturing of the Catholic Worker was in its early days. Desperately poor during the Depression, with 1000 hungry men at the door, they sometimes ran out of even the basics for coffee and soup. Dorothy took ultimate responsibility for the city houses of hospitality and the farm at Easton, with their troubled, quarrelsome and occasionally violent dependants. As housing regulations were tightened she withstood summons as a slum landlord, threats of eviction and unexpected taxes.

Remaining faithful to this part of the God-given dream was indeed heroic. She found relief in driving to meetings across the US - she loved cars apparently - despite multiple problems awaiting her return. Her cottage on Staten Island was a haven.

For me the central character in this memoir is Tamar, and it confirms that she had a very difficult life having to take second place to the Catholic Worker project. Two particular issues caused lasting wounds. The first was Dorothy’s obsession with a penitential retreat preached by a Fr. John Hugo. She insisted that Tamar, as well as protesting Catholic Worker volunteers, should attend annually.
When the use of steam was discovered
the middle men
started factories.

The craftsmen
abandoned their craft shops
and went to work
in the factories
and became
factory hands.

Factory owners
produced gadgets
to remove drudgery
from the home.
And then they took
women
out of the home
and brought them
into factories.
And then they took
children
out of the home
and brought them
into factories.

And men had to stay
at home
to look after young
children.

Five forms of capitalism, Easy Essays, Book 6
Reclaiming Housework

Henrietta Cullinan

[continued from front page]

On International Womens Day, the mainstream media was full of stories of women in top positions in business and academia. But for working class women, and indeed for most women, working outside the home means having two jobs, if not three.

Recently I taught English to groups of Latin American women, employed as cleaners and waiters. They told me how they looked after their children during the day and cleaned offices at night. Having no access to formal childcare, they had to rely on various tactics, neighbours, older children, even leaving their children sleeping while they went to work. This story is repeated over and over in precarity Britain.

My interest in this movement comes from hearing these stories, but also from my personal reaction to reading Mariarosa Dalla Costa and Selma James’ pamphlet, ‘The Power of Women and the Subversion of the Community,’ published by Falling Water Press. Finding its fuschia pink cover, carefully preserved between cardboard at the British Library, I thought of my mother. How come she didn’t tell me about this?

Even though these texts are from over forty years ago, and Selma James’ essay is about women in Los Angeles in the nineteen-fifties - we now have many of the rights they were fighting for, such as reproductive rights, for rape within marriage to be recognised as rape, the right to divorce – the idea of wages for housework is a useful tool to consider exploited and unpaid women’s labour. As an educated, white, middle class woman, I had a choice whether to do housework, how much to do, or whether to pay someone else to do it. I have divorce rights, access to abortion if I want it, awareness of good practice in healthcare, better choices at childbirth.

There are elements of housework that still have leverage.

Silvia Federici said in an interview that in Italy after WWII, women refused to produce more children for a State that would send them to slaughter. It is part of the crisis of capitalism, along with climate change, that young women resist having children, children resist going to school, resist being made ‘work ready’. Mariarosa Dalla Costa writes, ‘What has perhaps never emerged, or at least not in its profundity, is precisely what precedes all this [the shaping of the labour force]; and that is the usual desperation of children on their first day of nursery school, when they see themselves dumped into a class and their parents suddenly desert them.’ However it is not possible to resist looking after a child. If you neglect your children you could end up in prison or have them taken away from you. Somewhere in here is the conflict between unpaid work that capital has relied on, calling it ‘natural’, the ‘work of love’ and my own compulsion to look after my family.

A few years ago Giuseppe Conlon House hosted a conference with Global Women’s Strike, called Caring Work and Anti-capitalist strategy. Selma James was the headline speaker. At the time Nora Ziegler saw that the work at Giuseppe Conlon House should be considered care work. Some do it out of love, some out of political resistance, some out of duty, some for wages. For the Catholic Worker this is radical hospitality.

There is a lot of housework in radical hospitality: washing, cleaning, cooking, listening, befriending, caring for each other, both volunteers and residents.

This work, I would argue, is a bit like birth work and care work, in that it has to be done.

We are commanded to do it. Ched Myers’ book, Our God is Undocumented, traces hospitality from Genesis to Revelations. He points us to Judges 19, where not offering hospitality results in a spiral of violence. In Acts (9:10-19) Ananias has to offer hospitality to Saul, even though he is persecuting the early Christians. We are commanded to offer hospitality to the stranger, whether paid or unpaid, volunteering or because we have no choice. I imagine, though, that Sarah had a word or two to say to Abraham when he invited the three strangers to stay under the Oak of Mamre.

In the Catholic Worker, tasks are shared between community members and residents, a flatter structure than a nuclear family. They are providing their hours of housework for the sake of themselves, activists, and the undocumented asylum seekers who cannot work, who have no means of supporting themselves. In this sense their housework is truly radical. And far from invisible. These hours of labour I could argue are resisting the production and reproduction of labour power. They are claiming their hours of labour for something much more powerful, for caring for each other, seeing the face of Christ in the members of the community, as Dorothy Day says ‘in our kitchens, at our tables, on our breadlines’.

To some extent, we are inevitably caught in the cycle of productive and reproductive labour. Our hours of labour are stolen from us as our children faithfully attend school, university, enter the labour market, as our daughters look after their boyfriends, and our mothers after their elderly parents. The question for us is how to reclaim and transform our hours of housework.

Henrietta Cullinan is a peace writer and activist who edits this newsletter.
Is it ever just war?

Tim Gee

Take a read of the New Testament and it becomes rapidly clear that Jesus was uncompromisingly opposed to violence.

The Sermon on the Mount begins with an affirmation of the commandment that, ‘thou shalt not kill’. Jesus builds on this, teaching his followers, ‘if anyone strikes you on the right cheek, turn to him the other also’. At the point of Jesus’ arrest, his disciple Peter seeks to defend him through fighting, but he is ordered to put down his sword. Jesus’ mentor John the Baptist likewise preaches to soldiers, and when doing so advises them against cheating or killing.

From such foundations, it is perhaps unsurprising that one of the first recorded groups to renounce war was the early Christian church. The earliest conscientious objector that we know of was also a Christian – Maximilianus – since canonised as a Catholic saint. Yet for many of Christianity’s critics today, a prime reason given for dismissing the faith is its association with violence and war. How could such a change have happened?

We might trace it back to the year 312, when the Roman Emperor Constantine carried a Christian symbol into a battle which he went on to win. Although a steady stream of smaller, non-conformist groups carried the torch of peace in the centuries that followed, Constantine began a process through which Christianity became the official religion of the empire and, as such, was invoked to help one group of people wage violence against another.

Seeking to reconcile the peaceful inheritance of Jesus and the violence of the wars of the state, the fifth-century theologian Augustine of Hippo, coined a new phrase, ‘just war’. Updated into ‘Just War Theory’ by Thomas Aquinas in the thirteenth century and supplemented by later writers, it forms a set of criteria by which to assess the conditions under which it could be considered justified to go to war and for how a just war should be fought.

In its summarised form: the war must be for a just cause, the war must be lawfully declared by a legitimate authority such as the state, the intention behind the war must be good and not merely in the interests of the country’s rulers, all other ways of resolving the problem should have been tried first, there must be a reasonable chance of success and the means used must be in proportion to the end that the war seeks to achieve.

A second set of criteria were added later which instruct how a just war should be fought, including that innocent people and non-combatants should not be harmed, that only appropriate force should be used and that internationally agreed conventions regulating war must be obeyed.

At face value this would rule out a great many wars. The provision on just cause would rule out all of the wars of conquest and colonialism. The provision on war as the last resort would rule out almost all of the wars of the past three centuries, during which the proportion of civilian deaths has averaged 50% and has often been much higher.

The Second World War – often cited as a just war – deserves a longer examination than there is space for here, especially of what could have been done differently over decades before it. But even on the specifics of the just war case, it falls foul on the point of proportionate means, when taking into account other wars that have not been actively engaged over time in efforts to promote peace and justice. Perhaps most powerfully, the provision against harming civilians would rule out almost all of the wars of the past three centuries, during which the proportion of civilian deaths has averaged 50% and has often been much higher.

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consideration the nuclear bombs on Hiroshima and Nagasaki, the bombing of Dresden and other major cities, as well as the mass rape of women in Berlin at the war's end.

Yet despite the restrictiveness of the doctrine, in practice it has served to justify rather than prevent state violence. Faith leaders have used it to declare the justice only for their country’s sides of international conflicts, especially before hostilities have begun when full facts are obscured and the casualties not yet known. The tragic outcome is that God’s blessing has too often been claimed for both sides of conflicts, resulting in more rather than fewer people being killed.

Now the debate has begun about whether the theory is in need of reform or indeed should at last be laid down. Some aspects have already been adapted into international conventions and the efforts of many peacemakers now focus on those institutions. One result is that the key principles of the theory are now known only to the very interested. Yet at the same time the vague sense that wars can still be just remains widespread and serves to bolster support for future armed conflict.

For my part I believe that even as society becomes more secular and the hold of faith leaders fades, there remains a role for Christians to acknowledge our past, and to work together to replace Just War Theory with a theory and practice of just peace.

Tim Gee’s book ‘Why I am a Pacifist’ will be released in September.

Is it ever just war?

**Harakat’s Journal**

Meow, my name is Harakat and I am the bestest kitty in Giuseppe house!

My being a community cat is a most mutual relationship. The bigbigs give me yums and drinks, the bigbigs give me strokes and tickles, the bigbigs make my stinkies go away. In return I sleep most of the day and do whatever I want when I want. It is totally mutual!

_Sometimes I sleep all day and dream of ostriches!_

To critics who say I am lazy I say this – who scares away the mices, foxlas and rogue invader kitties? It is I. I have to protect Carla because she is a scareded puss. It annoys me to have to look out for my adopted kid sister, but I also get to be boss cat, so it balances out. I also give the bigbigs a nice-nice to play with – and little do they know but I can kind-of understand bigbigs when they meow! So while they are all ‘whoose a fuzzy puss, whose a fwuff bunny’, I am internally rolling my eyes and playing the cute cat for more strokings! Ha.

_When I get olderized I want to be a tiger!_

There are some things about Giuseppe House that makes me confused. For instance, why is it also called London Cattylick Worker? I know it is in London and the people do worker things, but no one to the best of my knowledge has ever done licks to a cat! We have to lick ourselves. Oof – its a hard life!

My fur is so beautiful that all the people are jealous of me!

The bigbigs always talk about things like social injustice, vigils, the abolition of borders and climate catastrophe. These are big people things and I don’t know much about them. For I am Harakat the cat and I just want to make purrs for people, to eat my yums, to drink my drinkings, to sleep for ages and have nice dreams. I wish other bigbigs were more like me, then we could have more fun!

_Its time for my second mid-afternoon cat nap now. Bye bye, thanks for reading and see you soon!_

Yours feline-icitiously,

Harakat
End Deportations blockade the Home Office
On Valentine’s Day the Home Office’s Marsham Street entrances were blocked by direct action migrant solidarity group End Deportations. Campaigners blocked the entrances for three hours, resulting in two arrests, one of which was of Catholic Worker, Richard Barnard. Home Office workers were forced to queue up alongside fountains dyed red to represent the cruel and inhumane violence of deportations, detention centres and the hostile environment.

Richard has been charged with criminal damage after he poured red dye into the fountain. This was part of a week of action aimed to coincide with the sentencing of the ‘Stanstead 15’. The week began with a ‘People’s Trial’ of the Home Office on 11th February that found the Home Office guilty of inhumane treatment of people. Jenny Sherer has also been charged with criminal damage after spraying ‘Home Office Guilty’ and glueing herself to the entrance doors. Both pleaded not guilty.

Richard and Jenny are due to appear on 25 April 9:30am at Hendon Magistrates Court.

Arms fair activists on the way to Supreme Court
Under the umbrella of Stop the Arms Fair, activists and groups have already gathered in preparation for DSEI 2019, the enormous defence and security trade fair that takes place at London’s Royal Docks every other year.

During the set up of the last arms fair, on the No Faith in War day, there were seventeen arrests as activists transformed the access roads into a space for prayer and peace while attempting to block deliveries of weapons. As a result Nora Ziegler, Joanna Frew, Chris Cole and Henrietta Cullinan were acquitted of Obstruction of the Highway at Stratford Magistrate’s Court. The CPS appealed the judge’s decision and after a hearing at the High Court their appeal was upheld. This meant that the acquittals were converted into guilty verdicts and the four activists had to return to court for sentencing in February this year. They were ordered to pay costs and given twelve months conditional discharge.

Meanwhile their lawyers have applied to the Supreme Court to appeal the decision.

Fr Tom Cullinan 1935 - 2019
Fr. Tom Cullinan visited Giuseppe Conlon House and always supported the Catholic Worker, both in London and Liverpool. For forty years Tom lived a life of prayer and meditation at Ince Benet, just north of Liverpool, living in a house he built himself out of recycled materials.

At the funeral, Nicholas Postlethwaite cp, quoted from Tom’s writing on the Eucharist: ‘The Eucharist of Easter resurrection reveals the Son of Man glorified at three o’clock on Good Friday. And his body continues to be broken and his blood poured out to this day’. [Tom] warns us lest we remain fair-weather Christians. As the prophet Isaiah voices the command of God: ‘…the fast that I choose and which pleases me is - loose the chains of injustice - undo the burdensome yoke - let the oppressed go free - share your bread with the hungry - bring the poor into your house….’

Tom writes: ‘We do not need to stand in Auschwitz to cry out: Lord why are you silent? Where are you? From the centre of a contemplative heart, vulnerable to the malignant powers of our world, to our communion with the innocent suffering of people and to our complicity part in injustice and violence, LORD WHY ARE YOU SILENT?’

Below: Supporters and arms trade activists outside the High Court in November 2018, included members of the London Catholic Worker and Put Down the Sword.
Spicy bean and peanut butter stew

Ghazal Tipu

This hearty and satisfying stew will be a winner with vegans and non-vegans alike.

Ingredients (Serves 6 people)
- olive oil
- 2 medium onions
- 4 cloves of garlic
- 4 cans of beans – black eyed, pinto, black, kidney or haricot
- ½ tin of tomatoes
- 2 tablespoons of peanut butter
- ½ tin of coconut milk
- 1 level tablespoon of salt
- 1 level tablespoon of ground cumin seeds
- ½ tablespoon of chilli flakes
- chopped fresh coriander
- 800g rice

Method
1. Add oil to the pan and throw in chilli flakes.
2. Finely dice onions and fry on medium heat.
3. Finely dice garlic and add after 10 minutes.
4. Cook this on a medium heat until onions are soft and slightly caramelised, stirring with a wooden spoon at intervals so that nothing sticks to the pan. Do this for about 20 minutes.
5. Add beans drained from the cans and increase the temperature to high. Stir everything continuously so that nothing sticks to the pan. Do this for about 10 minutes.
6. Add tomatoes, peanut butter and coconut milk and stir. Bash the tomato pieces if they are in chunks.
7. Add salt, cumin powder and chopped coriander.
8. Cook the stew for about 20 minutes, stirring it at intervals.
9. Serve with boiled or steamed rice.

Ghazal Tipu was a live-in volunteer at GCH last year and now helps out at Urban Table.

Special Events

Stations of the Cross of Non-Violent Love
Good Friday, 19 April, gather at St Martin in the Fields, at 11:30 am for a prompt 12:00 start

Catholic Worker Richard Barnard on trial
Hendon Magistrates Court, 25 April 9:30am, see p9 for report

The Catholic Worker Farm Open Day, 1 June

European Catholic Worker Annual Gathering
Cudham Environmental Activity Centre, Cudham, Kent, 7-11 June. Please get in touch for details. All friends of the Catholic Worker welcome!

Refugee Week Vigil
Home Office, 2 Marsham Street, 18 June, 12:30 to 2:30pm. We remember, pray and call for justice for all who have died because of borders and the hostile environment.

International Action Camp at Büchel Nuclear Airbase 8-16 July, with some go-ins and other nonviolent actions, organised by German peace organisations. buechel-atombombenfrei.jimdo.com

The European Christian Anarchist Conference,
The Catholic Worker Farm, 12 - 14 July, Theme: 'The Prophetic Imagination'

Farmfest, 23 - 26 August, 2019
Catholic Worker Farm
www.farmfest.info

No Faith in War
Stop the DSEI arms fair, 2-13 September, EXcel Centre. If you would like to take part contact: nofaithinwar@stopthearmsfair.org.uk or visit www.stopthearmsfair.org.uk

Regular Events

All events at Giuseppe Conlon House, 49 Mattison Road, N4 1BG - unless otherwise stated

Bible Sharing followed by dinner
Second Thursday of the month, 7-8:30pm: We are using Lectio Divina and the book Come Out My People!: God’s Call Out of Empire in the Bible and Beyond by Wes Howard-Brook

Refugee Vigil
Third Tuesday of the Month, 12:30 – 1:30pm at the Home Office, 2 Marsham Street SW1P 4DF. We remember and pray for all who have died because of borders and hostile immigration policies

Reading Group followed by dinner. Fourth Thursday of the month, 7 – 8:30pm: We are reading Our God is Undocumented: Biblical Faith and Immigrant Justice by Ched Myers and Matthew Colwell

All welcome. Call 020 8348 8212 for more details

Unfortunately, our house is not accessible for wheelchair users as there are a lot of steps throughout the building.
Support our work

We are a part of the radical, Christian, pacifist Catholic Worker movement started in 1933 in New York by Dorothy Day and Peter Maurin. There are now over 150 houses and communities in the United States and in other countries. Catholic Worker houses are financially independent. There are no headquarters, nor is there a central organization. More information is available on the U.S website www.catholicworker.com.

At Giuseppe Conlon House we run a house of hospitality for around twenty homeless and destitute asylum seekers who are not allowed to work or claim benefits. In collaboration with two local churches we also serve a meal for up to fifty people in Hackney on Sunday afternoons.

Cash donations

We are not paid for this work. We receive nothing from the government. For reasons to do with our political witness, we are not a registered charity.

We are all volunteers, so we are able to make the best possible use of what we are given, for the benefit of those in need.

Bills! We rely on our readers' donations to pay all utility bills, building repairs, volunteer and guest expenses, printing and household supplies.

If you would like to support our work at the house please consider sending us a donation or setting up a standing order.

- £20 will pay for one day of heating at Giuseppe Conlon House
- £30 covers the costs of one Urban Table meal for 60 guests
- £50 covers one week's housekeeping including items like milk, sugar, margarine, toilet paper and cleaning products
- £150 will pay for a volunteer's monthly expenses including transport

Ways to donate

Cheque: payable to 'London Catholic Worker', to Giuseppe Conlon House, 49 Mattison Road, London N4 1 BG

Online: London Catholic Worker, Triodos Bank, Account No. 20066996 Sort Code: 16 58 10

Paypal: a ‘donate button’ is on the front page of our website www.londoncatholicworker.org

Please consider setting up a regular donation. You can use the Standing Order Form provided below

We would be very grateful for any help you can give us. Our accounts are available on request

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<thead>
<tr>
<th>Standing Order Form</th>
<th>Please use block letters</th>
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<td>I wish to pay the London Catholic Worker £10/£20/£40/other amount per month/other</td>
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<td>Payments to be made monthly/other First Payment to be made on: / / 19 and monthly thereafter</td>
<td></td>
</tr>
<tr>
<td>Name of your bank</td>
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<tr>
<td>Address of your bank</td>
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</tr>
<tr>
<td>Your account name</td>
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<tr>
<td>Your account number</td>
<td></td>
</tr>
<tr>
<td>Your bank sort code</td>
<td></td>
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<tr>
<td>Please pay:</td>
<td></td>
</tr>
<tr>
<td>Triodos Bank</td>
<td></td>
</tr>
<tr>
<td>Deanery Road</td>
<td></td>
</tr>
<tr>
<td>Bristol BS1 5AS</td>
<td></td>
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<tr>
<td>For the Credit of: London Catholic Worker</td>
<td></td>
</tr>
<tr>
<td>Account Number 20066996</td>
<td></td>
</tr>
<tr>
<td>Sort Code: 16 58 10</td>
<td></td>
</tr>
<tr>
<td>Until further notice the sum of the value indicated above</td>
<td></td>
</tr>
<tr>
<td>Signed</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td></td>
</tr>
<tr>
<td>Please return to:</td>
<td></td>
</tr>
<tr>
<td>London Catholic Worker</td>
<td></td>
</tr>
<tr>
<td>49 Mattison Road</td>
<td></td>
</tr>
<tr>
<td>London N4 1BG</td>
<td></td>
</tr>
<tr>
<td>Your Name and Address</td>
<td></td>
</tr>
<tr>
<td>Email</td>
<td></td>
</tr>
</tbody>
</table>
Wish List for our House of Hospitality

Food
Chopped tomatoes
Peanut butter
Cooking oil
Kidney beans
Chickpeas
Canned coconut milk
Easy-cook rice
Basmati & brown rice
Couscous
Lentils
Vinegar
Mayonnaise
Cheese
Spreads

Marmalade, jam.
Tahini
Spices & herbs
Honey
Muesli
Cereal
Fruit juice and squash
Herbal teabags
Chilli sauce
Nuts and seeds

Toiletries
Toilet paper
Toothbrushes

Toilet paper
Toothpaste
Deodorant
Shampoo

Liquid soap
Tissues

Eco-friendly cleaning products:
Anti-bacterial spray
Multi-purpose cleaner
Toilet cleaner
Laundry detergent
Floor cleaner

Miscellaneous
NEW Men’s underwear M-XL
Tea lights
Umbrellas
Eye masks

Find our ethical shopping tips at www.londoncatholicworker.org/ethicalwishlist.pdf

Many of our guests do not eat pork for religious reasons so please do not donate pork products. Also, please do not donate soup, tinned spaghetti and baked beans as we already have enough.