

CATHOLIC  WORKER

ANNUAL APPEAL

God is good! It was May 1st, feast of St Joseph the Worker and International Labour Day. It was also the anniversary of the founding of the Catholic Worker, when Dorothy Day and Peter Maurin and others had gone out on the street to sell the first paper among the workers and the communists and the poor in Union Square, New York City.

We'd had a difficult day. The day before we had written to the Diocese asking for an extension on our free lease at Giuseppe Conlon House. But we got home to find a message: the lease had already been agreed! Praise God!

It's easy to say that, to praise God, when there is good news, when Providence showers you with Her gifts. Its not so easy when you've been raped, tortured, seen family members killed, seen others die crossing the Sahara in search of hope, freedom, a better life away from the military or corporations, often sponsored by or sold military equipment by the UK government or UK based corporations, supposedly on our behalf. Or experienced the desperation of life in 'the jungle', the hidden and illegal camp site of our brothers and sisters waiting and hoping to find a way to cross the channel from Calais to the UK, with the hope of a friendlier reception.

Its not so easy to thank God, when you have been refused asylum, kept in detention, left in limbo for years, left without the legal right to work as well as without any right to even pared down social security benefits or the even more minimal NAS (National Asylum Support) vouchers or housing.

But amazingly, many of our guests still do thank God, despite having been through so much. They teach us the meaning of hope, of perseverance, of resilience, of

generosity. And we can give them in one sense very little; a place to rest their head, food to eat, a welcome, a knowledge of 'the system', some advocacy. Only what a human being, a child of God, a sister or a brother in Christ, should have as a basic minimum. In another sense we give them our lives, our selves, as we try to share their lives and learn their lessons, seeing Christ in them and hearing the word of God come from their lips.

What we hear is not always easy. Of our own complicity in the systems that oppress them, our own complacent hiding behind our position of privilege as 1st World people. A call to resist the injustice and violence of this capitalist system we live in, to be in solidarity with those

who are kept outside underfoot and invisible in our comfortable world. A call to support those others who join the struggle and resist.

But still, *God is Good*. That is our faith, that is their faith. God is with us. Emanuel. So we believe. And so we ask. We are asking you. Support our work. We rely on your generosity to be able to continue, and we are very aware of the generosity of all those who have got us this far.



Loaves and Fishes, by Ade Bethune

None of us are paid a wage, we give our love and work (remembering that 'work is love made visible') freely in a spirit of voluntary poverty. In fact our total costs for the year are less than one professional wage, as we support thirty guests between Dorothy Day and Giuseppe Conlon Houses, in east and north London houses, and the Farmhouse and Mary House support another fifteen, including children. Not to mention Peter's Community Café and Urban Table soup kitchen.

But we do still have bills to pay. We know we are not the only ones, that money is tight, but we trust that we are doing God's work, that God provides for that work, and that each one of us has the hands and feet of Christ. Pray for us too, and our friends who stay with us and visit us and become part of the family, reminded as we are to always welcome strangers and guests, in case we might be welcoming an angel (Hebrews 13:2).

So thank you for your generosity, in advance. See p12, the back page, for details of how to send us donations, and p11, inside the back page, for a standing order form. God bless you.

A copy of our accounts are available on request.

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London Catholic Worker:

We are: Angela Broome, Simon Watson, Henrietta Cullinan, Chris Goodchild, Scott and Maria Albrecht, Martin Newell, Soo Tian Lee, Sean O'Malley, Ciaron O'Reilly, Mirjam Johansson, Liz & John Hamblett

Dorothy Day House

16 De Beauvoir Road,
De Beauvoir Town, London N1 5SU
Tel: 020 7249 0041 Email:
londoncatholicworker@yahoo.co.uk
We are: Liz and John Hamblett

Giuseppe Conlon House

49 Mattison Road, London N4 1BG
Tel: 020 8348 8212 Email:
londoncatholicworker@yahoo.co.uk
Dorothy Day House and Giuseppe Conlon House offer hospitality to destitute refugees, mainly men. We run Peter's Community Café and the Urban Table Soup Kitchen. We organise regular non-violent resistance, and produce this newsletter.

We are: Martin Newell, Sean O'Malley, Ciaron O'Reilly, Soo Tian Lee,

Catholic Worker Farmhouse:

Lynsters Farm, Old Uxbridge Road,
West Hyde, Herts, WD3 9XJ
Tel: 01923 777 201 Email:
thecatholicworkerfarm@yahoo.co.uk
We are: Scott & Maria Albrecht and family, Mirjam Johansen, Angela & Sarah

The Farmhouse offers hospitality to destitute women. We vigil regularly at the nearby Northwood Joint Forces Military HQ. We also grow organic vegetables and have a poustinia.

Maryhouse also offers a home to four destitute women with children.

Peter's Community Café:

Open Mon-Weds **12noon-5.30pm**
The Crypt, St Peter's Church,
Northchurch Terrace, De Beauvoir
Town, N1 5AT Tel: 020 7249 0041

Urban Table Soup Kitchen:

Open Sun. 2.30pm-4.30pm
The Old School Rooms, The Round
Chapel, Powerscroft Road, Hackney,
London E5 0PU

Peter's Cafe and the Urban Table are both attempts to imitate Jesus' practice of sharing his table with all comers. At the Café in particular we also hope to offer a space to build bridges between the disparate groups and individuals in our local community, as well as welcoming activists.

Real Democracy in Burma

Two years ago we received a phone call from Theresa, a friend of Susan Clarkson at the Oxford CW. She had met a Burmese asylum seeker activist at a demo in Manchester, did we have a place for him? We did, and it has been a privilege to host Kyaw at Dorothy Day House, as he dedicated his life, '24/7' as they say, to the campaign to 'Free Burma' from the military dictatorship there, even as his family remain to be harassed in country. Below is his account of one campaign he ran from his room in Dorothy Day House!



Burmese protests against the Irrawaddy Dam

Over one year, I organized more than 30,000 people on Facebook. My group name on Facebook is called Freedom Burma. I monitor it and I am the only administrator. Freedom Burma become the place to share and update news, knowledge, and to leak top secret news. Many citizen journalists involved in the group post news and it is also a place to discuss and debate. From my group, many people organize demonstrations and some social activities. Stopping the building of dams on the main river in Burma is one of our successes.

The river Irrawaddy is the most important river for Burma. It is 2,000 kilometres long throughout the country - from the northern part to the south, entering to the Andaman Sea. In some places the river is more than a kilometre wide. The military government was planning to build and operate seven mega-dams on the Irrawaddy River for China's Hydro Power plan. The electricity would be distributed mainly to China for 50 years, despite limited power supply in Burma.

After conducting an assessment, a group of Chinese and Burmese scientists working for the China Power Investment Corporation (CPI) recommended in an internal report that the company cancel it's Dams on the Irrawaddy River, but CPI continued construction of the dam. The 945 page assessment—which was obtained by Burma Rivers Network, an environmental organization - was (cont p5)

Come Out, My People

By Geoff te Braake

I recently spent twelve weeks with the Catholic Worker at Giuseppe Conlon House. *On Thursday evenings* I took part in a group that met *in the front room of Giuseppe Conlon House* to discuss a section of *Come out, my people* by Wes Howard-Brook and to prayerfully read a related piece of Genesis. In a nutshell his interpretation is that the Bible contains the story of two religions which are both practiced by anyone, Jew or gentile: the religion of Creation and the religion of Empire. He says that they both feature in the Old Testament but that there is a move towards the religion of Creation until Jesus who practises it completely. The book is a commentary on the whole Bible in broad brushstrokes. We looked at the section which covers Genesis from the beginning until Jacob returns from his labours for Laban and meets Esau

Howard-Brook says that Genesis was written by Jewish exiles in Babylon where they were trying to understand how they had gone from being a kingdom and having a Temple that they thought God would protect to being deported to the capital of the then super-power. This experience opened their eyes to understand the nature of empire and in Genesis he sees movement towards the east, towards Babylon, as movement away from the religion of Creation. (cont p6)

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See www.londoncatholicworker.org for Giuseppe Conlon House



Tortured and Murdered by Empire

On Holy Thursday, 27 people associated with the Catholic Worker communities in Harringay, Rickmansworth and Oxford, undertook a five hour contemporary Stations of the Cross procession through downtown Westminster, London. Ciaran O'Reilly, one of the participants and a member of London Catholic Worker, said, "Our life and work with homeless refugees informs our anti-war resistance. The anti-war resistance in turn informs our practice of the "acts of mercy" as another form of non-violent direct action in resistance to the institutions we have visited and named today as purveyors of wholesale crime and terror. In modern warfare, all that is asked of us today at the centre of empire is to avert our gaze as these institutions get on with the killing and our brothers and sisters out of sight and mind get on with the dying! The torture and state murder of Jesus at the extremity of the Roman empire is echoed today in Afghanistan, Iraq, Guantanamo and elsewhere"

Processing behind a banner reading "Tortured and Murdered by Empire", the group carried a cross and images of the crucified Christ. They carried images of victims of the UK wars on Iraq and Afghanistan, such as Jimmy Mubenga who was killed by GS4 (the security firm working on behalf of the UK Border Agency) at Heathrow during his deportation in 2010. They also carried images of Bradley Manning and Julian Assange, founder of Wikileaks, presently in the crosshairs of empire for exposing war crimes. Bradley Manning is a US soldier who has been imprisoned for two years while awaiting a military trial on charges of leaking information to Wikileaks about the USA's war crimes.



*Brendan, Tomas and Scott
outside BAE Systems*

The procession paused for prayer, shared reflections and song outside 15 different places of significance. These included UK government buildings such as Downing Street, the Ministry of Defence, Home Office and MI5, as well as the Arms Export Committee and Defence Export Services Organisation, who

use public money to fund private arms exports. They also visited arms companies, including MBDA, BAe Systems, Qinetiq and Rolls Royce.

By the time the group had left the MI-5 building they had picked up an armed response unit tail. Their return to Downing Street was greeted with a van load of armed officers tumbling out of their van. The government was seeking a 10 year ASBO's banning two Catholic Workers, Chris Cole and Fr. Martin Newell C.P, from Westminster in relation to their nonviolent anti-war activity but that was dismissed recently by a judge at a court hearing.



Catholic Workers and friends outside the MoD

A Christian Anarchist History

Part 3 of Christian Anarchism: A Revolutionary Reading of the Bible

Alexandre J. M. E. Christoyannopoulos

If Christian anarchists are correct, how come their version of Christianity is mostly unheard of today? The short answer is that the church colluded with the state and thereby compromised the essence of Jesus' teaching. For Christian anarchists, the symbolic moment which epitomised the degeneration of Christianity was Emperor Constantine's "conversion," when "Christ, who had turned the Roman empire upside down, was turned into a lap-dog for the Roman emperor." The early church had strived to enact Jesus' teaching. But with Constantine's reforms, what had begun as a voluntary, nonviolent movement, a conscious choice of love, forgiveness and sacrifice eventually became a compulsory and hence meaningless tag synonymous with the status quo. And predictably, scriptural exegesis was thereafter reassessed in order to justify unquestioning obedience to the state.

Tolstoy uses particularly strong language to condemn this corruption of Christianity. Although the following are not his words but Henry George's, he quotes them at length because they eloquently echo his view:

"The Christian revelation was the doctrine stating the equality of men, that God is the Father and that all men are brothers. It struck to the core of the monstrous tyranny which inspired the civilized world; it smashed the slaves' chains and annihilated the enormous injustice whereby a small group of people could live in luxury at the expense of the masses, and ill-treat the so-called working classes. This is why the first Christians were persecuted and why, once it became clear that they could not be suppressed, the privileged classes adopted it and perverted it. It ceased to be the celebration of the true Christianity of the first centuries and to a significant extent became the tool of the privileged classes."

When Constantine converted to Christianity, instead of adapting politics to Jesus' teaching, "they arranged a Christianity for him, [...] they carefully devised a kind of Christianity for him that would let him continue to live his old heathen life unembarrassed." The resulting paradox, for Tolstoy, was most visible in the army. Before Constantine, Origen had justified Christians' refusal of military service by arguing "that Christians fight more than others for the sake of the Emperor, but they do it through good deeds, prayers, and

by setting a good example to others," not through armed combat. But this changed: Under Constantine the cross had already appeared on the standard of the Roman Legions. In 416 a decree was issued forbidding pagans to join the army. All the soldiers became Christians: that is, all the Christians, with only a few exceptions, renounced Christ.



Above: Ade Bethune, 'Subversion'

So for Christian anarchists, Christianity never recovered from this compromise with political power. Emperors, Crusades, the Inquisition, the Wars of Religion – according to Christian anarchists, none of these really have anything to do with the essence of Christianity. Those dark chapters of history were political power-games in which Christianity was hypocritically used as hypnotic cloak to mobilise the masses; and as a result, the real meaning of Jesus' teaching remained hidden under thick layers of lies and stupefying rituals.

Hence the net of true faith, to use Chelčický's phrase, was torn by two great predators: the pope and the emperor. Christian anarchists are therefore very critical of the church's alliance with the state. They accuse the church of disingenuously reinterpreting Jesus' radical commandments to enfeeble them and curb their politically revolutionary importance. They accuse it of further distracting its flock from these commandments by the promotion of obscure dogmas and the enactment of stupefying ritual. And they accuse it of remorselessly supporting any political authority, however violent and repressive, that offers it benefits and protection. Thus for Christian anarchists, the church is really the antichrist, portraying itself as the saviour but in fact confining Jesus' emancipatory teaching to its very opposite.

Taken from: "Christian Anarchism: A Revolutionary Reading of the Bible" in *New Perspectives on Anarchism*, edited by Nathan Jun and Shane Wahl (Lanham, MD: Lexington, 2010), pp. 149-167. With permission.

BURMA (from p2) funded by CPI and conducted between January and May of 2009. The CPI Report said that the dam would threaten bio-diverse ecosystems and impact millions of people that depend on the Irrawaddy River for their livelihoods: "The fragmentation of the Irrawaddy River by a series of dams will have serious social and environmental problems, not only upstream of dams but also very far downstream to the coastal area," the CPI Report said. The CPI report concluded that the Myitsone Dam project should not proceed. "There is no need for such a big dam to be constructed at the confluence of the Irrawaddy River," the CPI report said.



The Irrawaddy River

However, CPI ignored the recommendation by its own assessment team and went ahead with the controversial dam project. Chinese companies are increasing their investments in Burma, yet they are not following their own standards. While CPI is hiding its assessment from the people of Burma, construction of the dam is speeding ahead. Also the Chinese and Burmese governments hide the CPI report and never reveal the assessment. Some people try to acknowledge the assessment but they don't have evidence to explain its findings. One of my group member's sent me the original CPI report in English. I translated the report into a Burmese version for the most important parts (9 pages) and launched it on the facebook group. Many people shared my note and people understood the environmental impacts of building dams and some people started to organize and demonstrate. In September, more than 400 demonstrators demonstrated inside Burma and outside Burma, activists in exile have actively carried

out protests in various countries. The UK-based Kachin National Organization (KNO) protested against construction of the dam in front of the Burmese Embassies in the UK, Japan, Australia and USA.

On 30 September 2011, in an address to the parliament, Burma's president, Thein Sein announced that the Myitsone dam project would be halted during the term of his government.

My effort is the start of people knowing the impacts of building dams, and of demonstrations. The halting of building dams is one of my successful efforts at democratization in Burma by using Facebook technology. I could do many other things for my country's democratization, for example; educating civic educators, practicing debate, discussing, leaking top secret government information, trying to negotiate between central government and ethnic armed forces, leaking some information about corruption. After one year, my group grew to more than 30,000 members, and still more member come to join and some other special small groups also appeared. *By Kyaw Min*

EASY ESSAY by Peter Maurin

No Recourse

1. Politicians used to say:
"We make prosperity through our wise policies."
2. Business men used to say:
"We make prosperity through our private enterprise."
3. The workers did not have anything to say about the matter;

They were either put to work or thrown out of employment

And when unemployment came the workers had no recourse against the professed Makers of prosperity, politicians and business men.



COME OUT MY PEOPLE (from p2)

This can be seen in the story of Abram and his family leaving Ur (Gn.11:27-12:4), moving away from Babylon – Howard-Brook suggests that Abram, too had an insight into empire and was forced to flee because of the threat his neighbours felt when he shared this.

Genesis tells creation myths in light of these insights that have similarities to but also differ significantly from the Babylonian creation myths: life is not based on war; city and empire were not created by gods but were built by people and can rise and fall (Gn.1:1-2:25; 4:17; 10:8-12; 11:1-9). The images of God are also different. God is reasonable and measured, unlike the capricious and despotic Babylonian gods. This can be seen when Abraham argues with God about the destruction of Sodom (Gn.18:16-33), and also when Jacob wrestles with the man in the dark (Gn.32:23-33). People can have a relationship with God (Gn.18:1-15; 28:10-18) and God sometimes makes promises to those in relationship, but it is better to wait for God to fulfil the promises rather than trying to fulfil them for yourself. Howard-Brook asks whether Abraham's purchase of a plot of land was the right way to acquire a piece of the promised land (Gn.23:1-20). He is very critical of Abram's deception in Egypt which results in Sarai being taken by Pharaoh (Gn.12:10-20); here Abram gets away with it and becomes wealthy in the process but the wealth also causes problems (Gn.13:6-7) and lack of trust in God (Gn.13:10-13).

The curses that humanity bears when they are expelled from the garden are patriarchy and agriculture (Gn.3:16-19) and these are bound together. This is a logical conclusion but it profoundly challenges my sense of reality that agriculture might not be the "natural" human lifestyle [of people].

However, I had experiences that perhaps illustrated what he was getting at quite well, that once we start making plans and systems we stop relying on God and recognising that we are not the ultimate source of things. One evening I was collecting vegetables from a grocer when a man asked me why we didn't get bread from the bakery next door. He took me down an alley and spoke to the baker in Turkish and sorted it out – wow! pure gift, gratitude. But we were feeding a house of thirty and they all needed to eat every day. So we organised a rota to collect the bread but that resulted in the stress of finding someone every day. Then they gave us too much, so we got overwhelmed and stopped going each day. Then the bread wasn't so fresh so we froze as much as we could and accumulated it for times when they did not have anything to give us. After all that it is difficult to see the gift and feel the gratitude.

Howard-Brook acknowledged that we cannot turn back the clock, the way back into Eden is blocked by "the great winged creatures and the fiery flashing sword" (NJB Gn.3:24). I don't think we should be trying to go back but I learnt that that doesn't either mean that we have to accept all developments or remain in circumstances that do not promote life – the current situation is not divinely ordained but the result of human decisions.

One Thursday we took a break from Bible study and some of us went to a talk and film show by Guy Smallman, a journalist who was reporting on some aspects of life in Afghanistan that don't usually make it into the news. One of the things that struck me in the film was the comment by several people that what they wanted were factories so that they would have jobs. However, it was also pointed out that prior to 1979 Afghanistan was a major fruit producer. The orchards died off in the wars and they are not being replanted



because it will take seven years to get a crop and people can't survive during that period. In the context of reading *Come out, my people* and a new appreciation of Peter Maurin it seemed to me that having jobs that produce items that are probably already made somewhere else, from raw materials that have to be transported into the region seems to be feeding the consumption system more than the people and exacerbating environmental degradation. What is the Kingdom approach to this situation? Wouldn't the longer term approach of replanting orchards be a better use of resources and be part of a better future?

Reading *Come out, my people*, together with events, conversations and other books made up an important part of the formation I received at the London Catholic Worker and is shaping how I will approach things in the future. I sometimes found it difficult to clearly make out what he considered part of which religion and why. I didn't find Howard-Brook's style easy – he often started with a provocative statement and then unpacked it, but I had to exercise good will (cont p7)

COME OUT MY PEOPLE (from p6)

to stick with him. His apparently completely negative view of technology and settled life, although I see many pitfalls, I don't agree with.

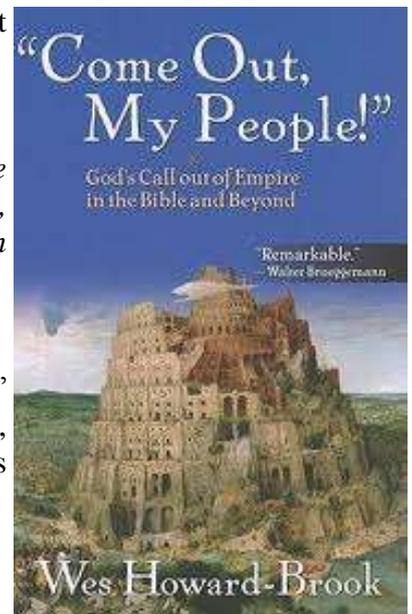
However, it was interesting to read and the meetings always resulted in stimulating discussions and I can recommend the book for that and the challenge it gave me. I am more aware of the 'creation myths' in my environment. I am prompted to recognise that things are in their current state largely because of human choices, not divine decree, and may need transformation. What do my thoughts and behaviour say about my primary image of God? How much trust do I put in that which is not God? What Babylon is God calling me, my community, my order, my country, my world out of and how is God

calling me and us to start that journey?

Geoff Braake is a novice in the Society of Jesus, and is currently based in Birmingham

"Come Out My People" by Wes Howard - Brook, is published by Orbis Books

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Mary House

During the three months I have been living in the Catholic Worker, I had the chance to meet the beautiful Grace (a fictional name). She is living with me at Mary House, the newest house Maria and Scott Albrecht and Mirjam Johansson have opened this year to take care of women and children.

Grace is from Sierra Leone and arrived in London in 2005. She was brought by a man who said he could help her to find a job and study in the UK. But when she arrived, the reality was very different. He took her passport and forced her to be a domestic sex slave. Having a good job in Sierra Leone is not easy she said. "Because of the civil war, where they killed people, they burned people and their businesses, the country was in a very poor situation. If you have 20-30 pounds salary per month you are very lucky". Grace witnessed the war in her own family. She was a child when her father was killed in front of her and her family. She said they escaped from being killed because they agreed to dance around their father's body.

The civil war happened in Sierra Leone during 1991 to 1999. At least 50,000 people died and a further 500,000 people are believed displaced in neighbouring countries. "So if somebody comes up to you and says I will help you, I will help your child, you say Yes. My family was so excited when this man appeared saying he wanted to bring me to the United Kingdom, and would help with my education. But when I came it was very different. So my life was just like a sex slave".

After six months living as a prisoner, she escaped from the man who brought her. However, with no rights to work in the country that colonized and exploited Sierra Leone until 1961, she had no chance to progress and find the better life she was promised. Unfortunately she is not an exception. The UK Home Affairs Committee has reported that there are at least 5,000 trafficked survivors in the UK, and it is estimated that about 700,000 people are trafficked across international borders each year.

This year Grace gave birth to a beautiful baby girl and was introduced to the Catholic Worker Farm. She has been given more than food and shelter, she has been given a place where she can find peace and dignity that all human beings deserve. "Since I came to these people, I can see my life has changed. If I remember when I just gave birth, I was staying with friends and moving from one place to another. But when I came to Mary House, I felt relief. I can sleep comfortably and I can do things peacefully. That is why I will always be grateful to these people who received me. I know helping homeless people is a very difficult job, and I will always remember this".

By Tatiana Polastri

(re-printed from the CW Farm newsletter, Easter 2012)



LCW NEWS...NEWS...NEWS

We have had a lot of coming and going recently. Since our last newsletter we said goodbye to Andrew and Paulo and



Above: Henrietta Cullinan, Katrina Alton and Ray Towey being arrested at the Ministry of Defence on the Monday of Holy Week. They marked the walls with blessed charcoal, as a mark of the needed repentance from the sin of possession of Tirdent nuclear weapons - see below right for their handiwork!

Geoff and Brendan, and hello and then goodbye to Thomas and Jonny, although we may be seeing Jonny again. Tomas came for a visit and went and is now back again till August, and tomorrow we welcome Brett for a couple of months. We are very grateful for all that they have contributed to our life and work here. I'm sure Millwall football club will be relieved Brendan has gone, and stopped cursing them with his presence at their home games!

We have three new female additions to our community here too - chickens! After lots of work by John and Djomol particularly, they finally arrived, and have been happily supplying us with

fresh eggs since then, apart from [ALICE] who reminded us of the fragility of life by getting ill and stopping eating, with its inevitable consequences...

Its been a season of parties recently, what with leaving parties and birthday parties (Soo Tian's 25th and Scott's 50th this week).

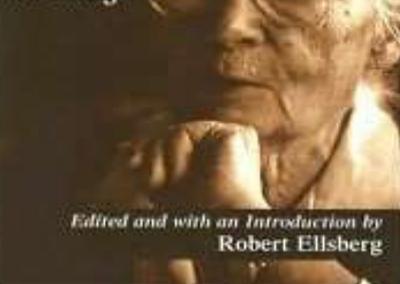
On Saturday our monthly Mass and social will be effectively a farewell for Ciaron as he travels to Australia for three months to visit his Mum. Bradley Manning will be facing Court Martial in September, and the likelihood of the rest of his life in prison, soon after Ciaron is back. Bradley is accused of being the source of the information published by Wikileaks in the 'Iraq War Logs', 'Cablegate' and 'Collateral Murder' video. In the meantime, it will be up to us to maintain our solidarity and support for him support through all his court appearances. Julian Assange's extradition case is still pending the result of his final appeal.

It was a great privilege to be able to host the launch of 'Veterans for Peace' on Easter Monday. The courage of people like Ben Griffin and Michael Lyons, who have paid a price for turning their backs on participation in war, is a challenge to us all.



Dorothy Day

Selected Writings



Edited and with an Introduction by Robert Ellsberg

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-Christian Century

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Veterans for Peace UK Launched at Giuseppe Conlon House

Last year, we met Ben Griffin here at Giuseppe Conlon House when Ciaron invited him to come and speak at an anti-war event. Ben had been in the SAS and his experiences had led him to refuse to go back to Iraq and to leave the army. Meeting Ciaron and the CW was a major turning point for Ben, and after bumping into Barry Ladendorf from the US based Veterans for Peace organization in Housman's bookshop, he started the UK branch of Veterans for Peace in 2011.

I remember a discussion more than five years ago, where we realized that we lacked a VFP type group in this country, and we talked about ways to try to do something about it, and who to contact. It never went anywhere, so its great that Ben has taken this initiative, with Ciaron's encouragement in particular, and that we were able to host the public launch of VFP here at Giuseppe Conlon House. Martin Newell



being a conscientious objector and being jailed for refusing to serve in Afghanistan. Matthew Horne who served in Iraq with the Scots Guards spoke about his experiences at Occupy London and the problem of homelessness among veterans. Scott Albrecht of the CW Farm, who served in the US Air Force during the cold war, spoke about his work with refugees and his history of resistance to war. Danny Martin who served in with the Royal Signals in Iraq read us two of his poems, one of which is already published on the VFP UK website, and John McClean sang us some very powerful songs.

They were also supported by USA VFP members. Barry Ladendorf who served in Vietnam with the US Navy talked about the true costs of war. Gerry Condon who refused to deploy to Vietnam after training as a Special Forces Medic spoke about the work of VFP and the plight of Bradley Manning, and Rob Green a former Royal Navy Commander, who served at Northwood HQ during the Falklands war, spoke about how important it was for veterans to organise themselves for peace. Also present were Adnan Sarwar who served in Iraq with a bomb disposal unit and was also attached to the USMC and John Lyons who was conscripted into the British Army in 1946 and has a long history within the peace movement.



Before the launch, Veterans for Peace UK (VFP UK) held its inaugural meeting on Easter Sunday in Ciaron's room, attended by eleven veterans. The aims of VFP UK are to resist war through non-violent action, to support war resisters and to counter militarism and educate on the true nature of war. Gerry Condon from VFP USA explained that although there are many pacifists within VFP it is not a pacifist organization, and Bruce Kent enlightened us with some lesser known stories of resistance from within the British Army!

About 70 people came to the public launch. We heard from a number of Veterans throughout the afternoon and learnt from their experiences, resistance stories and they different ways they have of expressing their commitment to peace. Veterans who have joined the UK VFP organization spoke to us. Jim Radford who was at D-Day and served in the Royal Navy spoke about his long history within the peace movement and also performed two songs. Mike Lyons, who served as a medic on submarines in the Royal Navy, spoke about

Thanks to Roland, Sue, Alan and Ross for preparing the food, to John McClean for his music and to Jason Gleeson for filming.



End of the Line

From *Dorothy Day: Selected Writings*, (ed) Robert Ellsberg, (2005)

Last night, going downtown on the Third Avenue El, there was a shabby black haired man with a strong impassive face sitting in the corner by the door with his eyes closed. Just before we got to each stop, he called the station: “Next Stop Chatham Square; change here for City hall. This is a South Ferry train ... Next stop Franklin Square. ... Next stop South Ferry. This is the end of the line...”

Other people sitting in the car, respectable, well-dressed people – people with jobs, people with families, people going to see their friends or coming from visits, a regular Sunday crowd – all laughed at this strange man sitting there, with his eyes closed, his face so impassive, calling the stations in a strong, loud voice.

They thought he was drunk. Maybe he was. They thought “Just another bum going down to South Ferry to sleep at the Muni”. Maybe he was.

His clothes were rags. He had no overcoat and it was fifteen above zero. He had on two pairs of trousers; you could see one hanging below the other. He had on a ragged sweater under his too-small coat.

What was the story behind those closed eyes? What were the pictures in that tired brain as the man called out, “South Ferry, last stop ... The end of the line, all out for South Ferry.”

He must have worked on the Elevated once. He must have had the job of opening and closing the gates, calling the stations, going to the end of the line at South Ferry and then back up to the Bronx, down and up all day long. A job that meant a paycheck, a job that was useful; he was serving others, not exploiting them, not making money off their labour.

Perhaps he thought of the home at the end of the last trip, of a warm house, a meal awaiting him, time to read the paper and listen to the radio.

Now he is one of the dispossessed. Now he possesses neither clothing, shelter, food. Now where is his family?

None million out of work throughout the country and plenty of good, constructive work to be done – homes to be built, schools, roads, hospitals. But we’re not talking much about the unemployed now. We are talking about war and armaments.

These are the men on our breadlines. These are the men who come to us for shelter, for clothing. And while we are trying to change the social order, while we are trying to build a new civilisation within the shell of the old, we must perform the Works of Mercy and take care of our brothers in need.

Dorothy Day, February 1940.



Ade Bethune, Bring the Poor, the Feeble, Blind and Lame

DVD FOR SALE:

“Fool for Christ - the story of Dorothy Day”

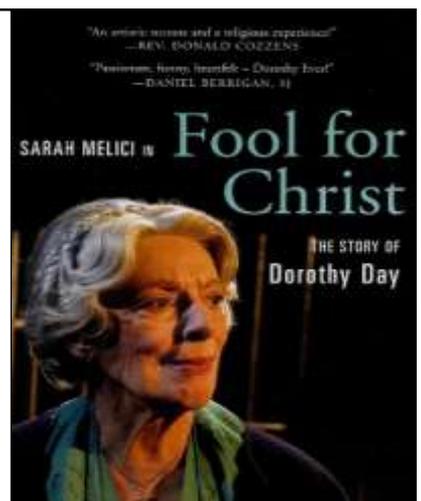
- the best introduction to Dorothy Day on film. 55 minutes.

“Passionate, funny, heartfelt - Dorothy lives!”

- Daniel Berrigan SJ

AVAILABLE from LCW for just £10 inc. p&p

**- write to London Catholic Worker, 49 Mattison Road, London N4 1BG-
make cheques to “London Catholic Worker”**



DATES FOR YOUR DIARY

Regular Events:

Vigil Thursdays 3.30pm
Northwood Town Centre
 Contact CW Farmhouse
 for more details

Mass & Bible study:

Contact Giuseppe Conlon House
 for details

Monthly Mass and Bring & Share Social

6:00pm-9:00pm
 Contact Giuseppe Conlon House
 for details

Saturday morning football: 10.30am

Finsbury Park - corner near Manor House
 Tube station: check with GCH first before
 coming



26-30 July 2012, near Shrewsbury
www.peacenewscamp.info

“Making Nonviolent Revolution”.

Build a radical movement for the future by building a living community today! There will be a whole-day workshop co-facilitated by renowned US activist **George Lakey**.

Plus:

- Eyewitness Afghanistan — Diversity of tactics -
- Chomsky's politics — Occupy and the limits of Consensus — Smash EDO — Inside prison (with Martin Newell) — Cake-makingand much more!

Entrance on a sliding scale from £20-£75, depending on income.

Greenbelt 2012

Fri 24th — Mon 27th Aug

www.greenbelt.org.uk

Ciaron O'Reilly and Ben Griffin (ex SAS) ,
 will be speaking on

***“Faith based Non-violent Resistance
 in an Age of Constant War”***

Also at Greenbelt this year, John Dear sj and Shane Claiborne

Giuseppe Conlon House:

tel:0208 348 8212

E: londoncatholicworker@yahoo.co.uk

Catholic Worker Farmhouse

tel: 01923 777 201

E: thecatholicworkerfarm@yahoo.co.uk

STANDING ORDER MANDATE

Please fill in the form in **BLOCK LETTERS**. Filling out this form enables us to set up a monthly standing order with your bank. It can be stopped at any time by informing your bank.

I wish to pay London Catholic Worker £10 / £20 / £40 / other amount per month / other

Payments to be made monthly / other First payment to be made on: ... / ... / 12 and monthly thereafter.

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CONTACT US

Postal Address:

49 Mattison Road, London N4 1BG

Tel: 020 8348 8212

E: londoncatholicworker@yahoo.co.uk

Website: www.londoncatholicworker.org

I want to receive the London CW Newsletter. [I enclose stamps/
donation / cheque payable to "London Catholic Worker"]

NAME

ADDRESS:.....

.....POST CODE:.....

Dorothy Day House & Guiseppe Conlon House, and Urban Table Needs

FOOD:

- Dry goods, rice
- Instant coffee, fruit juice
- Tuna & corned beef
- Sugar & herbs & spices
- Tinned tomatoes & canned foods
- Cheese and eggs
- Breakfast cereals, porridge oats

OTHER

- Handyman / woman
- Plumber, electrician
- Soap, shampoo & all toiletries.
- Cleaning materials & equipment
- Volunteer drivers with car / van

- **MONEY!** - see p11 for standing order form. *"Prayer - without this, all the rest is useless"*

OFFICE:

- Book keeper
- Help with producing and sending out newsletters

HOUSEHOLD GOODS:

- Bike locks & bike lights
- Single sheets and single duvet covers
- Good quality folding beds & working microwave

- **New full time community members, volunteers and participants in vigils etc!**

Anti-©opywrite For Action

CW FARMHOUSE NEEDS:

- Food, esp. juice, milk, cheese, butter, cooking oil
- Toilet paper, nappies, baby wipes
- New members & help with gardening, cleaning, cooking, DIY
- People to take part in vigils & round table discussions
- Visitors to use our poustinia (for a donation)
- **MONEY! -and of course your prayers.**

SUPPORT OUR WORK

The London CW is part of the radical, pacifist Catholic Worker movement started in 1933 New York & inspired by the Gospel vision and practice of our founders, Dorothy Day and Peter Maurin. There are now over 150 CW houses and communities in the US and about 10 other countries. Check out the US-based CW website www.catholicworker.com, and come visit us!

CW houses and our finances are independent. There is no 'headquarters' or central organisation. We in London are a network, not an organisation.

To donate to Dorothy Day or Giuseppe Conlon House make a cheque to "London Catholic Worker".

To donate to the Farmhouse, make a cheque to "Catholic Worker Farmhouse".

Standing Order form overleaf.

OTHER CATHOLIC WORKERS IN THE UK: OXFORD :

St Francis CW House, 227 Cowley Road, Oxford, OX4
Tel: 01865 248 288 - and see their page on our website.

We are not paid for this work: it is a gift of the heart. We receive nothing from the government. Between us, we now have 4 houses hosting 42 destitute refugees not allowed to work or receive social security benefits - among the most disenfranchised in our society. We run a community café & a drop in soup kitchen as well as continuing our political witness, for which reason among others we are not a registered charity. So we continue to rely on you, our supporters and readers, to pay our rent & other costs. Our voluntary poverty means that we can do all this for £80,000 this year. (London - £44,000: Farmhouse - £36,000) Please make out a Standing Order and give generously to support our work with the crucified of today's world. You will have your reward.