The climate emergency, green revolution, and Extinction Rebellion

Martin Newell

I spent three nights, in April, camping at Marble Arch, listening to music, speeches and conversations. I prayed at the camp site as well as in the chapel of the Tyburn Nuns, just along the road from the site of the Tyburn martyrs. Other nights, I slept on the floor of the hall at Giuseppe Conlon House with other members of Christian Climate Action, grateful for the hospitality, the food and the Wi-Fi. The essentials of modern life!

Actually, I’m not really into camping, or live music for that matter. I only go camping for ‘work’. In this case, ‘work’ meant joining Extinction Rebellion in the ‘International Rebellion’ fortnight of action; we occupied four road junctions in central London, Marble Arch, Parliament Square, Waterloo Bridge and, with the now famous pink boat, Oxford Circus.

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We were determined to declare not only a ‘climate emergency’, but also an ecological emergency. The news had recently been full of the latest UN Biodiversity Report which stated that a million species are under serious threat of extinction. The human footprint is just too big. We humans, God’s children, are taking far more than our fair or sustainable share of the life that bursts forth on this earth, that is sustained not only by the Holy Spirit but also by the warmth and light provided by the sun.

In some ways, the whole experience was a bit like the best of being (in) church: repeated statements of the highest ideals and values of service, love, duty, sacrifice, humility, non-violence, mixed with silence (no traffic!) and music, as well as prayer and worship, which were also present, of many faiths and none. It was also an experience of a manifestation of the vision of God’s reign in Isaiah, ‘the lion will lie down with the lamb’ (cf Is 11) as police on the whole stood peacefully by, and ‘if you have no money come and eat, drink… without cost’ (Is 55) as food and drink was distributed for donation only. There was something Eucharistic about this, ‘bread, broken and shared’. A vision of a new world, of peace and justice and plenty for all, with no one having more than enough. Like manna from heaven, some of the free food at least could not be hoarded – it would go off too quickly.

The Jewish proverb however states that, ‘the lion will lie down with the lamb, but the lamb will keep one eye open’. And for good reason. The police still arrested about 1,200 people and were seen to be checking bystanders’ immigration status. I was (only) arrested once this time. I was not actually doing anything at the time, but they decided I was breaking their Section 14 order to clear the area. My Maundy Thursday and Good Friday consisted of an austere retreat in a police cell at West End Central. I had my prayer and liturgy books for the Mass of the Last Supper and the Passion, as well as Erik Varden’s ‘The Shattering the Loneliness’. There was plenty to ponder.

Peter Maurin, co-founder of the Catholic Worker movement, talked about the ‘Green Revolution’ nearly 100 years ago, about going ‘back to the land’, about (re)founding family and communal farms. Peter’s farming ideas did not really take off during his lifetime. But now there are plenty of young catholic workers who have been trying to live ‘off the grid’, starting small farms, learning organic farming and permaculture, and trying to find opportunities for at least partial self sufficiency. Even at Giuseppe Conlon House, the community grow herbs, rocket and spinach, in the postage stamp sized garden.

Many of these small farmers and crafters are trying to relearn the skills of living without an industrial society. If we fail to avert the existential threat to our ‘civilisation’, the climate and environmental emergency, as stated by Pope Francis and David Attenborough among others, it may be people like them who are left to rebuild our societies, just as the monks did after the collapse of the Roman Empire.

We pray that things will not go that far. But we must act collectively, too. And that is what Extinction Rebellion is calling for. An emergency response to an emergency situation. We cannot go on with ‘business as usual’, with the unlimited economic growth that our current capitalist system is based on, which dominates our politics. We are called to conversion, to repentance. We are called to find our joy and our ultimate meaning somewhere else, in Someone else.
The urgency and depth of the necessary change requires nothing less than a revolution. A nonviolent, peaceful one, of course, one that starts, as Dorothy said, with ‘a revolution of the heart’, but must change structures and politics and businesses too. And soon. We must pray for a miracle, and act like we believe it can happen.

Extinction Rebellion (XR) have a strategy to achieve this (which does not include XR taking over). It may not work, but it seems to me the best chance we have, and has made a massive difference already. It is the product of serious thought and research on the effectiveness of nonviolent civil uprisings in the last century, as contained in books like ‘Why Civil Resistance Works’ by Erica Chenoweth and Maria Stephan, and ‘This is an Uprising’ by Mark and Paul Engler. And it contains within it essential Christian values such as the redemptive power of voluntary suffering, which is after all the power of the Cross.

A song at XR events goes,

‘People gonna rise like water,
we’re gonna turn this system round.
In the words of my great grand daughter,
climate justice now’.

We need climate justice now because it is the poorest and most vulnerable who will suffer most if we fail. It was the stories of our guests at Giuseppe Conlon House and Austin Smith House, that brought the realities of climate change home to me first: of people dying in temperatures of 50 degrees plus, in Iraq; of families struggling for food as the rains continue to fail in Eritrea and Ethiopia; of people leaving the expanding borders of the Sahara for the cities because crops fail, and from there crossing desert and sea to reach Europe. We need to stop the ‘carbon bombs with long fuses’ that explode years later in countries that have done nothing to create them.

No wonder climate refugees, not yet a category in asylum law, are already among us. This revolution will only happen if it is based on creating a fairer world; the poor will keep seeking what the rich, most of us in the UK, have, even if they have to keep burning fossil fuels to get it.

The Industrial Revolution, which began in the UK, was based on burning coal, and we have among the highest historic emissions per person on earth. We have a responsibility to be among the first to start another kind of revolution. Please God, give us the courage, imagination, creativity, energy and love we need.

Peter Maurin, pray for us.

Fr. Martin Nevell cp is a founder of the London Catholic Worker. He lives in a house of hospitality for refugees in Birmingham.

...“Those who cannot see Christ in the poor are atheists indeed”...Dorothy Day
A pilgrim of the XR spring uprising
Rachie Ross

I needed the Extinction Rebellion (XR) spring uprising like someone drowning needs a lifejacket, someone choking needs oxygen and someone dying of thirst needs a long, cool draw from a well.

I had been waiting for this for over ten years; ten years of frustration, sorrow, self-sacrifice and prayer; ten years of lifestyle change in order to do whatever I could, with my family, to try and slow climate change down. We’d stopped flying fifteen years ago, we’d gathered a few like-minders and started questioning and sharing. The times when CCA (Christian Climate Action) were standing shoulder to shoulder with those of all faiths and none, all pulling in the same direction, the way of XR’s three demands: Tell the Truth about climate breakdown, zero carbon by 2025 and citizens assemblies to take the decisions for sustainability back to local level and away from big corporations and political parties with vested interests. It was the first time in more years than I care to count, that I felt outwardly proud and internally integrated as a Christian. I followed the rebel Jesus. His voice of justice for the poor and the hungry was at last being heard by the powerful, in part because of the collective voice of CCA.

The two weeks of NVDA involved multiple actions and arrests from CCA members (over 1000 arrests for XR including CCA), continual prayer, serving, foot washing, leading times of worship and lament and endless WhatsApp posts pinging backwards and forward to try and make sure we all knew where we were meant to be!

The days flew by. The nights, either camping out at Marble Arch or back at Giuseppe Conlon House, were booming with new members, hungry for a Christian home in this space. What has continued is the grassroots commitment to nonviolence, the never-ending variety of creative events, the carnival feel, the constantly supportive media coverage of CCA and XR in general. The planning continues, the pressure on the political table dramatically, when Climate Breakdown made the political table for the first time in years, when air quality in these four places of protest improved dramatically, when Climate Breakdown made the political table despite Brexit, when Parliament declared a Climate Emergency, when individual CCA members were arrested for courageous acts of symbolic significance.

The two weeks came and went. What has continued is the grassroots nature of XR. CCA membership is booming with new members, hungry for a Christian home in this space around climate care.

The planning continues, the pressure must be kept up, the demands of XR have not yet been met in anything concrete and we must stand our ground. We have no choice because the earth is sick and we are running out of time.

The two weeks of CCA activism truly was a ‘Holy Week’.

Rachie Ross is a self confessed eco-theologian. She is a member of Christian Climate Action and stayed at GCH during the XR spring uprising.
Plenty for everyone  

On the third Sunday of Easter Jesus shows himself to the disciples, for the third time after His Resurrection.  

‘Come and have breakfast,’ he invites. Just like with the five thousand - bread and grilled fish, and with the overflowing, heavy abundance, there are baskets full of leftovers, nets left unbroken. The I AM - the Bread of Life is blessed, broken and shared once again today. Having experienced the feast, the breakfast, the feeding of the multitudes, the stiffing low gear of functioning from a place of scarcity must switch to a higher one - the living from a place of abundance. My seams will not burst, no matter how much I receive and whatever I stash away in my pockets will go mouldy if not shared. I lack in generosity and desire to share. I do not want to cast the nets again. I am weak and selfish. To live in Easter today, if I can accept the challenge, means hearing these words again.  

‘Do you love me?’ Jesus asks. He will ask until, purged and redeemed, I answer, ‘You know everything, Lord. Despite all my failings and slowness to convert, You know I love you.’  

Creation of this miniature, Ethiopian style icon [right] was inspired by living amongst the refugees in Calais, France. It is now part of a small chapel in Maria Skobtsova House, as a reminder and promise that there will always be plenty to go around.  

This is most evident at dinner time. Sometimes the family gathered for the evening meal is small, a group of ten, at other times much larger, over thirty perhaps, when the table and the ingredients stretch and nobody ever goes away hungry.  

Arta Skuja is an icon painter and artist who volunteers at Maria Skobtsova House.

Heathrow song: Sacred Grove  

Sacred Grove was written in the woods of Grow Heathrow, the land protest and community garden at Sipson, West London, in 2016.  

It is a song for the elder and the earth protector, a short narrative of the bravery and tragedy of our struggle. It does not always end well, yet we do not give up. To give up would be to give up on life itself. It is about endurance. This song does not belong to any single religious tradition. It is a universalist song, a coming-together around something we might all agree is essential, awe-inspiring, teeming with life and mystery. Something that preceded us and yet still remains very real before us.  

Sel Nyteshade is a ‘wandering bard’ who cooks once a week at Giuseppe Conlon House.

Directions for playing the song above: Played in 6/8 time, this is a ‘strummer’ and calls on the musician for power and gusto. We play it through once with power, then softly, then do an instrumental solo, once more with power and finally key change up to Am for a final lift! But of course, as a folk song there is no right or wrong if it is in the spirit and you are invited put your heart into it.
Subsequently the conditions were lifted somewhat, allowing him out of Haringey and able to volunteer again at the Urban Table soup kitchen in Hackney – much to the delight of guests. He’s still not allowed on public transport, but it seems he prefers to run everywhere so he’s not too fussed.

On Good Friday, we took part in the Stations of the Cross of Nonviolent Love, praying for victims of injustice at sites of suffering around London.

In May, the electrical works were completed in our house, ticking one more thing off our list of building maintenance tasks. Step by step we are improving our home to make it safer and more welcoming for our guests. The slow progress does not diminish our joy and gratitude when things finally get done.

Many thanks to everyone who has donated money to us over the years to help make this happen.

Also in May, we attended the protests outside Westminster Abbey during the service of thanksgiving for the UK nuclear weapons system. We joined many people from Christian CND and other groups in pointing out the outrage of holding a service of thanksgiving for weapons designed to indiscriminately annihilate life on a terrifying, barely-comprehensible scale.

In June our community joined the annual European Catholic Worker gathering, which took place in Cudham, Kent. Catholic Workers and friends of the movement joined us for a stimulating weekend of talks, workshops, prayer, socialising around the campfire, and torrential rain. We learned about the canonisation process for Dorothy Day – a controversial issue amongst European Catholic Workers, it seems! – from Jeff Korgen from the US, and debated different approaches to the environmental crisis, amongst other things. A good time was had by all!

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Leaving Calais

Br. Johannes Maertens

Three and a half years ago, Juanjo Peris and I arrived at the Calais refugee camp – known as the Jungle. I remember that day so clearly; the refugees, despite all their needs and troubles in that camp, made us feel so welcome! They had that gift of hospitality that they shared with us and that would become so much part of our own work.

When the camp was demolished in October 2017, our house of hospitality, Maria Skobtsova House, the community that had formed around it, and the Association decided to stay in Calais and to continue our work. As the situation in the new, little camps changed over the last two years, the house had to adapt repeatedly to the reality of the refugees and the suffering and injustice inflicted on them.

In the house and camps we shared moments of friendship and community with many refugees and volunteers, but we didn’t forget the reason why we were there: because of the injustice being done to people, to refugees. We saw it as our mission to be there, to be prayerfully present and to build a community of hospitality with the refugees.

It has been three and a half inspiring years. During this time I sometimes feel the refugees gave me more than I gave, but there were often hard and difficult moments of real suffering.

For me the time has come to take a break from Calais and move on to where God leads me. The experience of Calais will always be part of my life and the many lessons I learned I take with me.

The work and the mission of the house continues.

Early this month (June) the management team appointed a new president for the Association: Ewan Douglas Reid, who has years of experience in education and working with young people with special needs, and the Rev. Kirrelee Reid who is now responsible for the Prayer Bus project.

New contact details!

for Maria Skobtsova House

All general enquiries to:
Ewan Reid
ewandouglasreid@gmail.com
+ 44 (0) 7565706573

Volunteer enquiries and the Prayer Bus project:
Rev. Kirrelee Reid
kirrilee.reid@gmail.com
+ 33 (0) 766883484

Financial donations:
Rev. Simon Jones
simon@jonesfamily.org.uk
+ 44 (0) 7789035364
Silence - a universal need?

Richard Barnard

I have come to love silence and the peace that it brings. So one of my fears, moving to Giuseppe Conlon House was the lack of space and opportunity for silence. Sharing a room with another volunteer, and living quarters with twenty others, was quite daunting, especially as silence is pivotal to my wellbeing and my ability to be more gregarious at other times.

But is this not the experience of most people? Living in cramped conditions, the next door neighbour blaring out music or loud sounds from the city streets? I am more than slightly worried that the invitation to silence is less universal than we might think. Come to think of it, so many of our contemporary spiritual practices such as spiritual direction, going on retreats, high art or pilgrimages appear to be only for the middle class contemplative with enough time, money and pleasant surroundings to be able to indulge in them. What then has silence got to say (I know that sounds like an oxymoron) to the guests at Giuseppe Conlon House, or the single parent with screaming kids and unruly neighbours?

Silence, and waiting on God in the silence, must be for everyone right? Surely silence, like death, is the great leveller since it needs no fancy instruments, no ornate ancient building and not even any priests or gurus to announce it. But silence is and can be tough. It’s not easy. It’s certainly not just a nice area in which to enjoy ‘peace and quiet’. Many of the people we work with at Giuseppe Conlon House have been forced to keep silent. The experience of being silenced is something shared by many disadvantaged groups such as those seeking asylum and those experiencing homelessness. For instance rough sleepers often resort to putting up signs next to them rather than begging aloud. So the notion of silence is a complicated one.

However in my life, silence has been a key spiritual practice that helps me to listen to God and overcome my demons. And I believe that similar benefits can be found by many homeless, disadvantaged or addicted people.

Often well-meaning people try to fix other people’s problems (and sometimes their own!) by giving them lots of things to do. Although there can be value in this, people can also end up living a rhythm of doing, doing, doing. We all need a reminder that we are beloved children of God and that we are ‘human beings’ not ‘human doings’. When we remember this we start to see transformation and acceptance starts to occur.

So how do you introduce silence to those whose environment is not peaceful and for whom being silenced represents a part of their lives they would prefer not to revisit? Well, like any area of the spiritual life you tread cautiously. You go at their pace and not yours. You allow more and more space for God to bring the silence and not you. You also help as much on the practical side as you can, giving the same opportunities to disadvantaged folk as others have.

So how is that done here? Well during morning prayer we share fifteen minutes of silence. Often to maintain silent contemplation with a group is easier than by yourself. It is easier to establish as a practice when there is a community around you doing the same. Also before eating, and respecting the different faith traditions of all who come to Giuseppe Conlon House, we don’t say a formal grace but keep a moment’s silence. This is manageable and again lets God do the work and doesn’t give us the opportunity to get in God’s way.

I feel this is enough for some folk and provides that space that’s key to being a ‘human being’ not a ‘human doing’.

So for me and my fears about the lack of space and silence in a community house are being answered by some of our practices. It turns out that opportunities for spiritual growth—even contemplation—can occur almost anywhere, at any time. St. Ignatius of Loyola speaks about finding God in all things. The 17th-century spiritual writer, Brother Lawrence, found the ‘presence of God’ even as he ordered provisions for his monastery. I was surprised to find such an opportunity in the simple tasks at Giuseppe Conlon House. For me, doing the dishes or cleaning the toilets or sweeping the floors, or collecting then sorting the nightly food donations has become—in Ignatius’ words—a spiritual practice.

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The Catholic Church needs its own Extinction Rebellion

Adam O’Boyle

‘And we say: “No one knows for sure. But we have to stop burning fossil fuels and restore nature and many other things that we may not have quite figured out yet.” Then you say: “That’s not an answer!” So we say: “We have to start treating the crisis like a crisis – and act even if we don’t have all the solutions.” “That’s still not an answer,” you say… Sometimes we just simply have to find a way. The moment we decide… we can do anything… But the opportunity to do so will not last for long. We must start today. We have no more excuses.’

Greta Thunberg, speech to MPs at Houses of Parliament, April 2019

‘35. Let us ask the Lord to free the Church from those who would make her grow old.

‘39. This means humbly acknowledg-
ing that some things concretely need to change.

‘299. Dear young people … The Church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us.’

Pope Francis, Christus Vivit, April 2019

Divided in age by nearly seven decades but both overflowing with youthfulness, Greta Thunberg and Pope Francis call for urgent action in separate spheres, but united by a common sense that the institutions of government, in both the Catholic Church and nation states, are failing. Terribly.

And while much has been written recently about climate change and Extinction Rebellion, could those who follow the trends, trials and restructuring plans of Catholic Dioceses in England and Wales be in any doubt that the Church also faces its own existential crisis?

Many dioceses continue to see Mass attendance fall rapidly, are cutting the number of parishes dramatically to cope with an ever-declining number of priests, and seem continually unable to pull themselves out of a death-dive. Might now be the time for new and more direct tactics to bring about change? Might the Catholic Worker’s traditions and heritage now be needed to ensure that there is both a planet to inhabit in 10 years’ time but also some recognisable form of the Catholic Church in our own isles? Our ultimate hope might leave us no cause for concern - Christ’s Church continues despite our brokenness - but that does not leave us with nothing to do.

Roger Hallam, who is considered the intellectual figure behind Extinction Rebellion, outlines the movement’s thinking: ‘Societies will not change with the necessary speed without rebellions and a revolutionary transformation of our politics’. Could not such an analysis work for the Church? Hallam dismisses a reformist agenda, which hasn’t done much to avert looming climate catastrophe for nearly half a century. Again, could not such an analysis apply to the Church?

Following the pattern of Extinction Rebellion, what could three radical asks of Church ‘government’ be?

1. Tell the Truth: Bishops and Church leaders must tell the truth by declaring a pastoral emergency.
2. Act Now: With the retiring of the pre-Vatican II generation of priests and religious, Church leaders must act now to halt losses in pastoral provision by 2025.
3. Beyond Politics: Church leaders must create and be led by the decisions of a national People’s Synod on just pastoral practice.

Going further, Extinction Rebellion’s analysis is also that change will not happen if you just call for it, with petitions and letters to the Bishop, books and pamphlets. Protesting by leaving the Church has perhaps been the commonest response in recent years, but soon there will be nobody left. And so, what might nonviolent direct action look like within the Church to demand change?

Three proposals for action, again mirrored on Extinction Rebellion, which could be undertaken by all in the Church - lay, ordained and religious - and which do not blame any one individual for inaction:

1. Turning over the tables in our cathedrals
2. Simple, solitary, blockading prayer vigils outside diocesan offices
3. (Holy) Mass die-ins

Lest such ideas be summarily dismissed, one need not see any of this as challenging the hierarchical nature of the church, properly understood. And, as Yves Congar argues when writing about tradition, we would most of all want to avoid further schism in an already broken and divided Church - Protestantism after all has the most direct etymological link to the idea of protesting. Practical proposals too would await a people’s synod.

But can we really wait any longer before asking that more voices be heard and change realised? The Church must urgently arrest its current trajectory, and for that a true rebellion may be needed from its remaining members. Our future is not yet set. If nobody will act for us, we must take things into our own hands. So, rebels, as they say, perhaps it is time for us to be getting started?

We must rebel for life. With love. And rage.

Adam O’Boyle is part of a group exploring the establishment of a Catholic Worker in the north east. adam.oboyle@goolemail.com
Christian Climate Action

Christian Climate Action is one of the core affinity groups of the Extinction Rebellion and played a vital role in the London protests in April. The group were involved in securing the Marble Arch protest site - bringing a solar polared stage to the area. They also made headlines around the world, when they held a prayer vigil on top of a train at Canary Wharf DLR station, in order to highlight the role of the financial district in the extraction and burning of fossil fuels.

There are nonviolent direct action training days planned in August and September and regional groups opening around the country.

To find out more visit:
christianclimateaction.wordpress.com
christianclimateaction[at]gmail.com

“...So many in these days have taken violent steps to gain the things of this world — war to achieve peace; coercion to achieve freedom; striving to gain what slips through the fingers. We might as well give up our great desires, at least our hopes of doing great things toward achieving them, right at the beginning. In a way it is like the paradox of the Gospel, of giving up one’s life in order to save it...” Dorothy Day

Silence - a universal need?
Richard Barnard

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Additionally there is solitude to be found in the community life too as long as you allow yourself to take space when you need it.

As Dorothy Day wrote:
‘I remember one day realising that the best, the very best, I could do for everyone in the community including our guests at lunch, was to stay away, not to fight staying away, which I might have done successfully.’

Finding space for ourselves individually and communally is important. As well as finding God in the everyday tasks and in our own ways, we are also discussing possibly having some community contemplative prayer time. Watch (and listen!) to this space.

In peace and silence, Richard.

Richard is a live-in volunteer at Giuseppe Conlon House and a trained spiritual director. He is happy to see people for spiritual direction in London.

Special Events

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

For further upcoming events please visit our facebook page. Or why not sign up to our monthly bulletin: email: londoncatholicworker@yahoo.co.uk.

Regular Events

Starting from September. Please note earlier start time

All events at
Giuseppe Conlon House, 49, Mattison Road, N4 1BG

-unless otherwise stated

Bible Sharing followed by dinner. Second Thursday of the month, 6-7:30pm: 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 all who have died because of borders and hostile immigration policies

Reading Group followed by dinner. Fourth Thursday of the month, 6 –7:30pm: Our God is Undocumented: Biblical Faith and Immigrant Justice by Ched Myers and Matthew Colwell

All welcome. Call 020 8348 8212 for more details

Un fortunately, our house is not accessible for wheelchair users

Write in

We warmly invite you to comment on what is written here. We will include interesting letters in our next issue.
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 organisation. 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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Standing Order Form Please use block letters

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Please return to: Your Name and Address

London Catholic Worker
49 Mattison Road
London N4 1BG

Email
JOIN OUR DIVERSE COMMUNITY OF DEDICATED VOLUNTEERS!

There are currently several opportunities to get involved:

- **Help prepare our daily communal evening meal for about 15 people**
- **Urban Table - twice monthly we serve a Sunday Lunch for about 60 people in Hackney**
- **Be the evening host, welcoming our cooks, setting the table and doing food pick-ups.**
- **Various DIY around the property**
- **Join as a full time live-in volunteer for a period of 2+ months.**
- **Join our monthly vigils outside the Home Office Tuesday lunch time.**
- **Help with the making and mailing out of our quarterly newsletter.**

If you are interested please get in touch to arrange a visit.

www.londoncatholicworker.com  Contact:+44(0)2083488212. LONDONCATHOLICWORKER@YAHOO.CO.UK

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**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
- Noodles
- Vinegar
- Mayonnaise
- Cheese
- Marmalade, jam.
- Tahini
- Soy sauce
- Spices & herbs
- Honey
- Muesli
- Cereal
- Fruit juice and squash
- Herbal teabags
- Chilli sauce
- Nuts and seeds

**Toiletries**
- Shampoo
- Liquid soap
- Tissues
- Toilet paper
- Toothbrushes
- Toilet paper
- Toothpaste
- Deodorant

**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.