

CATHOLIC WORKER



Cardinal and Archbishop of Canterbury Visit Giuseppe Conlon House



The Archbishop of Canterbury Justin Welby and Cardinal Vincent Nichols at Giuseppe Conlon House. Photo: © Mazur/catholicnews.org.uk

“Something like this is doing what we should be doing”

- The Archbishop of Canterbury Justin Welby

Sunday the 6th April we at the London Catholic Worker had the honour of welcoming Cardinal Vincent Nichols and the Archbishop of Canterbury Justin Welby to Giuseppe Conlon House. Here follows Henrietta's account of the visit and the preparations leading up to it.

said he intended to visit Giuseppe Conlon House, our house of hospitality, to talk to the guests and hear their stories. A bit later the news came that he was to bring Justin Welby, the Archbishop of Canterbury with him. This was to be the launch of an ecumenical Lent campaign, ‘Listen to God, Hear the Poor’.

A great deal of cleaning and turning the place upside down. The community had that week decided to make some major changes, turning the main hall into a huge sitting and dining room. The whole week guests, volunteers and community members pulled together in a mammoth endeavor, moving the furniture around, washing upholstery and linen,

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Catholic Worker Movement in the UK:

London Catholic Worker:

Giuseppe Conlon House

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londoncatholicworker@yahoo.co.uk
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Giuseppe Conlon House offers hospitality to destitute refugees. We also run the Urban Table Soup Kitchen. We organise regular non-violent resistance, and produce this newsletter.

Catholic Worker Farmhouse:

Lynsters Farm,
Old Uxbridge Road,
West Hyde,
Herts, WD3 9XJ
Tel: 01923 777 201

Email:
thecatholicworkerfarm@yahoo.co.uk
Web:
www.thecatholicworkerfarm.org

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.

Urban Table Soup Kitchen:

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

The Urban Table is an attempt to imitate Jesus' practice of sharing his table with all comers.

Oxford Catholic Worker:

St Francis CW House
227 Cowley Road,
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www.londoncatholicworker.org/
oxford

Glasgow Catholic Worker

Email: glw@catholicworker.org.uk
Web: catholicworker.org.uk
A new group just started. They do not have a house, but have begun to meet, pray and study, and have just published their first newsletter. To find out more, or join them, see www.catholicworker.org.uk

*When you have finished with
this newsletter, please pass it
on for others to read!*



Broeder Johannes handing over gifts to the Archbishop and the Cardinal.

Photo: © Mazur/catholicnews.org.uk

“Cardinal and Archbishop of Canterbury Visit Giuseppe Conlon House” (cont. from p1)

scraping off loose paint and wallpaper, hauling out rubbish, fixing up lights. They even scrubbed the outside walls and steps.

When the day came, the first to arrive was the Archbishop of Canterbury with his wife. He entered the house through the side passage, just as our guests would do, and was greeted by community members, volunteers, guests, local clergy and Catholic Worker friends. A bit later on the Cardinal arrived with his entourage. The volunteers served the traditional Catholic Worker meal, soup made from donated vegetables, sandwiches, cake and lots of tea and coffee.

They then went to speak to asylum seekers and refugees in small groups, to hear their stories and of the difficulties they face. They listened to our own guests, who are mainly destitute asylum seekers, and heard some success stories from ex-guests who have recently obtained their ‘status’ from the Home Office. They visited the bicycle workshop, run by Baisekel, a project that trains refugees and asylum seekers to restore secondhand bikes. The project then donates bikes to refugees and asylum seekers so they can move

around without having to use expensive London Transport. The refugees and asylum seekers in the bike project talked to the bishops about cycle safety and courses they could go on. One had been a professional cycle builder in his own country.

They had a long private talk with two women, one with her child, from the Phoenix Women’s Group, Justin Welby speaking to one woman in French about the hardships of being a black woman asylum seeker in London and the difficulties she faces.

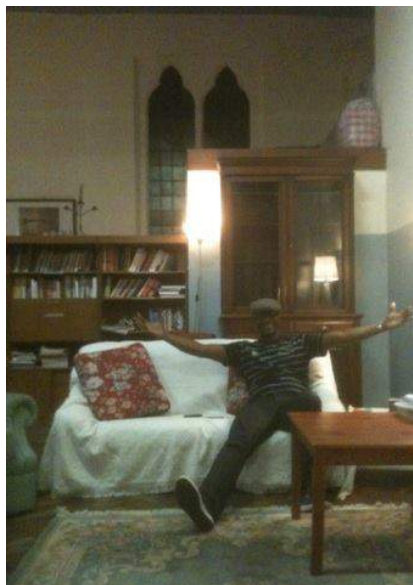
We all went into our chapel for prayers and reflections.

Cardinal Vincent Nichols said of the London Catholic Worker that it was a double dedication: to the poor and to the presence of God. He quoted Dorothy Day several times, ‘The sounds of the kitchen speak of God’s mercy. Be quiet and sit still and listen to the sounds of the kitchen’,

And Pope Francis, ‘If you listen to God you will hear the cry of the poor.’ He said after talking to some of our guests how lovely it was to see the church being used in this important work.

(Continued on page 9)

LCW NEWS...NEWS...NEWS



Charles enjoying himself in our new common space

Just before this newsletter was printed we had a week of intense work as we have implemented a change in how we do hospitality at the house. Instead of having all of our 20 guests sleep in the hall we're now able to let them sleep in groups of three to six in smaller rooms. This change was made to offer them more privacy and hopefully a better nights sleep, while it is also an expression of our wish to move closer to the CW ethos of living with the poor and sharing their struggle. So now our big hall has been turned into part dining area part common room with TV and pool table while the guests now sleep in what used to be the storage room, the two upstairs bedrooms and their living room. Basically all of our guests helped out in one way or another in the process of rearranging, cleaning, mending and generally improving our House of Hospitality. We're very thankful for their help and both Catholic Workers and guests seem very pleased with this change

Since November last year we've been doing a monthly prayer in our chapel. This has been a moment for us to come together as a community and join Christians around the world in prayer on different issues, such as women in conflicts, racism and modern day slavery.

It has become a high point of the month for us, as we get to meet both old and new friends and are led in very beautiful and delicate liturgies by our own Br. Johannes. We invite each and everyone to these prayers, and hope that they will be seeds of peace and resistance sown in our souls and our society.



Picture from our last monthly prayer

From January until the end of March this year, we have had the pleasure to have three students from the Our Lady's Convent Catholic High School come and volunteer with us daytime on Fridays. Eden, Caroline and Jessica have done a great job in reorganising our storage room and cooking delicious food for the guests of our night shelter. We are very grateful for their help and wish them all the best with exams, college and the rest of their future. And we are confident that this will not be the last time we collaborate with Our Lady's Convent School but that this is just the beginning of a fruitful friendship and partnership.

This year we are also very happy to have several new volunteers helping out with cooking and cleaning. We are most grateful to all of them. It's great to see some new faces around the house and to have more hands sharing the work. Here we would like to say a special thank you to all of the volunteers who helped out with preparing and carrying out the visit of the Cardinal and the Archbishop.



Pedro, one of our new volunteers, serves food at Giuseppe Conlon House

The 15th March our own Martin Newell was sentenced to 28 days in prison for non-payment of fines arising from numerous nonviolent peace protests against war and war preparations. We arranged two vigils outside of Wandsworth prison, where he was imprisoned, in support of Martin who was released after only 14 days thanks to good behaviour. To everyone who supported him, Martin says: 'Thanks for all the cards, letters, messages of support and prayers. My prayer is that we will all deepen our commitment to work for peace and justice in God's world.'

We thank all our friends who made it to the two movie nights we've had here at house in the last months. They've provided moments of great joy and friendship and we look forward to similar events in the future.

Lastly, we welcome Jonny Mallam back to our community. Jonny stayed with us during lent 2012 and is now back as a live-in volunteer for 3-4 months. He's a lovely fellow and has already brought lots of laughter and cleanliness to the house.

Thy Kingdom Come

Some thoughts on “Messianic” justice

I was raised in a Christian family but after I moved away from home my church attendance became sporadic and uncommitted. However, since I moved to London I feel a stronger need to attend church and I hardly ever miss a Sunday service. I have thought a great deal about why this may be and I suppose it is somehow connected to the glaring contradiction between a superficial and brainless popular culture and the visible social injustices of the city. Every Sunday morning I step out of a world that worships the desires of the rich while mocking the needs of the poor, into a little chapel of penance and gratitude. I sit down and pray with the humble, I stand up and sing with the faithful. I can be quiet but not in that awkward suffocating way. The silence is filled with hope and compassion and fear and regret and longing. And then we pray together: “Thy kingdom come, thy will be done, on earth as it is heaven”.

These are powerful words. We pray for God’s kingdom to become reality here on earth. The kingdom that Jesus promised to “those who are persecuted”, to “the meek” and “the poor in spirit” (Matthew 5), where “the last will be first and the first will be last” (Matthew 20:16). In our chapel, a group of people from different countries, of different ages, speaking different languages, from different levels of society, come together and pray for a world that is just. Sometimes we also pray for more justice, more peace, less violence and inequality. But when we say “thy kingdom come” we pray for God’s justice which is absolute. This is how Jesus taught us to pray. He did not teach us to pray for things to get better, he told us to pray for the realization of God’s justice here on earth. Not only that, he told us to be prepared: “therefore keep watch, because you do not know the day or the hour” (Matthew 25:13). This awaiting the Messiah, being prepared for the arrival of God’s justice is an idea that I find empowering within a time and a generation marked by cynicism.

The Jewish philosopher Walter Benjamin wrote about the concept of the Messiah and how it influences a particular understanding of history. The kingdom of God is a certain conception of what Benjamin calls the “ultimate condition”, the ideal world of peace and justice we dream and theorize about, we fight and we pray for. This ultimate condition is also an important assumption of liberal thought: this assumption that we are progressing towards something better forms the basis of development, economic

growth, liberation movements and scientific endeavour. And of course there is the assumption that democracy is a perfect idea *not yet* perfectly implemented. However, unlike this liberal conception, a “Messianic” understanding of history does not suppose the ultimate condition to be brought about as a result of gradual progress. Instead, Benjamin talks of the “actualization” of the ultimate condition. This is an entirely different imagination of the “ultimate condition” as a sudden manifestation, at any moment, without warning.

For Benjamin the idea of actualization was the basis for a powerful political critique. He believed that it was the memory of past injustices and not a vision of a better future that would spark a social revolution. This revolution would also *not* be a step moving toward something better. It would be time standing still, justice done for the victims of the past, a moment taken to pick up the pieces of past sufferings. This means that the revolution would not be carried by heroes and visionaries. It would be brought into being by the enraged outcries and mournful tears of those who look back, look around, and see the mess we are in. Therefore, the concept of the Messiah is a powerful motivating force. It challenges us to see the injustices of our world and to protest. Not in order to achieve a certain goal or to “make a difference”. We protest because we cannot bear to be on the side of the oppressors. Because we want God’s kingdom to come and to want it means that we cannot be part of the injustices it will overcome.

Awaiting the Messiah is an active waiting, a willing of an ideal social condition, as opposed to a passive faith in progress. Both involve a belief in and a desire for an ideal “ultimate condition”, a world of peace and justice. However, the difference is that while liberal philosophy is based on the assumption that we as humans can ourselves achieve this justice, Messianic philosophy assumes that true justice is beyond humanity. Liberal thought is founded on the assumption of progress towards a better humanity but the idea of the Messiah constitutes an overcoming of humanity. Awaiting the Messiah therefore means to will, to desire, the overcoming of human justice and the establishment of a divine justice. This is crucial for at least one reason: because it allows us to say that our human attempts to deliver justice are failed. Human justice is unjust. Not imperfect, not



Alice Hägg

universal and thereby veil the injustices of our world. Human justice is a jealous justice in that it is based on the idea of deservedness. Yet the truth is we deserve nothing from this earth or from God. Everything has been given to us. Therefore, Jesus taught his disciples not to seek their rightful place in the world but to lower themselves before others because they are no greater than their neighbour: *“all those who exalt themselves will be humbled, and those who humble themselves will be exalted”* (Luke 14:11). Jesus did not teach his followers to create a just world but to prepare the world for the arrival of God’s true justice. This preparation means the overcoming of human justice.

We must make ourselves

good enough, not the lesser of many evils but unjust!

The problem is that justice is a divine concept that our institutions and laws cannot ever live up to. We talk of rights to which all humans are entitled to but who can grant us these rights? We say that these rights are universal and yet in reality they are enjoyed by the very few. So then where does this idea of universality come from? Perhaps it comes from the remnants of a faith in God’s universal love. These universal ideals are inherited from a belief that God loves all people equally and will depart true justice to all. However when we try to act as God and pursue justice, we fail miserably. Our bureaucracies perpetuate inequalities, our courts punish the innocent, our governments protect the strong, and our nation states rage war.

The idea of justice assumes there is an actor who grants justice, an entity that is itself just and perfect. Therefore, by pursuing justice and legitimizing our actions through the concept of justice we assume a stance of moral superiority and of self-entitlement. That is the fundamental injustice of human justice. We believe we are entitled to certain privileges and in claiming these we take part in the subordination of others. Yet at the same time we pretend that these privileges are

aware of how we ourselves contribute to injustice in this world. We benefit from racial, gender, class and consumer privileges. By assuming these privileges and not recognizing the injustices we are thereby perpetuating, we wrong others. However, by lowering ourselves instead of demanding our rights, by refusing to commit wrong to others, we overcome human injustice. To love our neighbour, to care for those poorer than us, to stand in solidarity with those who are less privileged than us, is to lower ourselves and put the needs of others before our own feelings of entitlement. And I guess that is why I long to go to Church on Sundays. I need those moments where I may learn to humble myself. I try to overcome the pride and the jealousy that lives in me and contributes to all the wrong in the world. I want to cry in outrage and mourn for the violence of the world. I want to kneel down and pray: thy kingdom come.

By Nora Ziegler

Fasting: Solidarity & Protest

"When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist."

- Dom Hélder Pessoa Câmara, Archbishop in Brazil

Last year half a million people in the UK used food-banks. 5,500 people were admitted to hospital for malnutrition, according to End Hunger Fast. Lent this year demands a dramatic change of heart. At the Catholic Worker our work in hospitality means that we meet many people who are hungry, who ask for food, who cannot feed themselves.

At Urban Table we provide organic vegetable soup, followed by sandwiches and cake. Tea and coffee are in constant supply. One indication of hunger for me is when a guest stirs huge amounts of sugar into their coffee, sometimes the whole bowl. 'We are hungry oh yes we are hungry' says one of our guests, sounding angry. 'I was just given soup in a little baby bowl. It's not enough.' Students come to college with no money for food, and instead pour ten sugars into their tea. Sugar, being only countable in spoons, lumps, packets, is now rationed in the canteen.

It is a terrible injustice, that in London where left over food is plentiful, the bakery donates carloads of bread, the health food shop boxes of curly kale, the poor are unable to feed themselves. Our guests tell us they are hungry for various reasons. The most common reason is that they have had punitive sanctions imposed for not fulfilling requirements of the benefit office. If someone fails to turn up for an appointment they can have their benefits cut for six weeks. One man, a builder, who suffers from complex drug and alcohol problems, has been sanctioned. He needs to apply for between 3 and 5 jobs a week, using the JCP website, when most building work is advertised by word of mouth. Another of our guests has a severe mental illness and has been banned from all local soup kitchens except Urban Table. His paranoia prevents him from going into shops and it's not certain whether he even has a cooker. In a different scenario, a group of Iranian men living rough in Finsbury Park come to the Catholic Worker looking for food. They have been refused asylum, are recently out of prison, undocumented migrants. They are now homeless and addicted to heroin. Children of asylum seekers have no access to free school meals

As part of the End Hunger Fast campaign, Catholic Worker Scott Albrecht has pledged to fast completely from Ash Wednesday to Palm Sunday. As I write he is on day 30. He takes only a small glass of

fruit juice in the morning and the water vegetables have been cooked in at night, as well as water. He tells me it is hard for him to publicize his act of solidarity with the poor, as he has very little energy and often feels very cold. When I met him last symptoms of mild starvation were setting in.

Jesus tells us, 'When you fast, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret.' (Matthew 6:17-18). The poor and hungry are in secret. Unless we work in a soup kitchen or a food bank, it is hard to see the signs of hunger or malnutrition. We shrink from the sight of pain. The starving become powerless. By fasting in secret we are in solidarity with the poor. Fasting could also be a protest. Withdrawal of food can be a weapon. It is as if the government is waging war on those claiming benefits. MI5 says the highest threat to national security is terrorism, but lack of food should be high on their list.

The only measure for Urban Table, without sophisticated methods of data analysis is to count the number of people sitting at the tables. The quantity of soup hardly varies. The numbers stay roughly the same. The regulars share in the responsibility to keep things calm and intimate. Some are gracious, accepting one bowl of soup and refusing the offer of cake. Others appear greedy, take as many handouts as they can. Mostly guests come to Urban Table with a different kind of hunger, the need for company and to be treated with respect. The real task is about building community out of the delicate balance between the needs of the volunteers and the guests.

At Giuseppe Conlon House we have a lot of doughnuts and pastries, which makes fasting doubly hard. Catholic Worker Johannes reminds us that in the rule of St. Benedict, hospitality comes before fasting, 'Let all guests who arrive be received like Christ, for he is going to say, 'I came as a guest, and you receive Me' And to all let due honour be shown[.....]The Superior shall break his fast for the sake of a guest.'

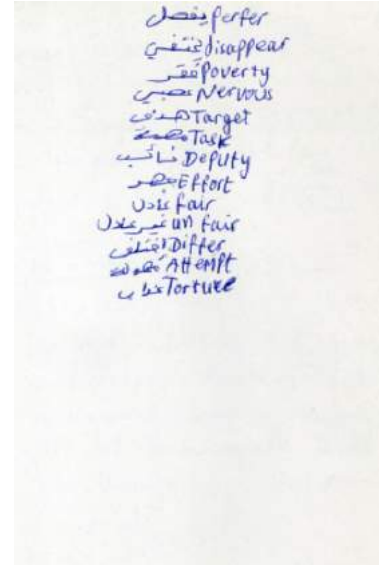
Keith Hebden, one of the 40 day fasters reminds us we must care for each other, the lonely and the isolated and protest against food inequality.

By Henrietta Cullinan

For further information:
www.trusselltrust.org/lent
www.endhungerfast.co.uk

Nothing is Impossible Under the Sun

by Alice Myers



Alice Myers is one of our cooking volunteers. She is also a photographer. We asked her if we could publish some of her work in our newsletter and she approved. Here follows Alice's own words about her project "Nothing is Impossible Under the Sun", which you above can see excerpts from:

Calais is the French port closest to the United Kingdom. It is not known how many people attempt to cross the border here without documents.

I travel easily and often across this border, getting to know those who hide in trucks, those who smuggle them across, those who are homeless while claiming asylum in France and those with no legal status and no plans to leave.

In Calais photography is sometimes used to oppress, to expose or to typecast people as either victims or criminals. Conversely, refugees reassure themselves of their own continued existence and remember happier times through their personal photographs. Within this context I sought to use a camera in ways that felt respectful, open and generative.

The resulting fragmented narratives evoke the parallel existence to which people without papers are consigned. Here the presence of the human body itself is disallowed. Here is repetitive, futile effort, occasional farcical comedy and the impossibility of rest.

For more of Alice's work, visit her website www.alicemyers.net

Some Photos of What We've Been Up To



On December 10th, Human Rights Day, we took part in a Peace Pilgrimage for Syria visiting different embassies demanding a peaceful and just solution to the conflict

Photo: Syria Peace & Justice



On Ash Wednesday, together with Pax Christi, we did a Liturgy for repentance outside of the Ministry of Defence

Photo: Pax Christi



Scott from the CW farm marked the word "Repent" inside of the entrance to the Old War Office as a part of our Ash Wednesday witness

Photo: Mirjam Johansson



On Friday March 14th Martin marked the wall of the Ministry of Defence with the words "Choose life no Trident says God" and "God is peace"

Photo: Henrietta Cullinan



Susan from Oxford CW flying a kite for the "Fly Kites Not Drones"-campaign.

Photo: Voices for Creative Nonviolence UK



In March, Martin was on the cover of catholic newspaper The Tablet.

Photo: Dan Viesnik



Vigil in support of Martin outside of Wandsworth prison.

Photo: Dan Viesnik



Martin was in prison for 14 days in total for non-payment of fines arising from numerous nonviolent peace protests against war and war preparations .

Photo: Henrietta Cullinan



Some of us greeted Martin outside the prison when he was released

Photo: Voices for Creative Nonviolence UK

“Cardinal and Archbishop of Canterbury Visit Giuseppe Conlon House” (cont. from p2)

Justin Welby, the Archbishop in his reflection, read from the passage of the Last Judgement, ‘For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me’ ”In so far as you neglected to do this to one of the least of these you neglected to do it to me” Matthew 25:31 – 46



The archbishop with some of our former guests
Photo: © Mazur/catholicnews.org.uk

He said, ‘This is one of those passages that I find terrifying.. You realize you are on the edge of cliff and God is asking you to step off the edge and to identify totally with Him and most of us take a few steps back most of the time because it is so frightening. But it is the only safe place to be. The only safe place to be with God is to be with those he loves the most and the one he loves the most are the poor. [...] The risk of ignoring the poor is a very high risk indeed because you ignore God.

I come here and I feel convicted of how much I need to listen more carefully and hear the voice of the poor. Something like this is doing what we should be doing. It’s taking the risk. This afternoon I’ve found myself brought face to face with Jesus Christ again. And for that I thank you and I praise God.”

At the end of the service, Brother Johannes presented the two visitors each with a copy of Dorothy Day’s *Selected Writings*, candles from the volunteers and with one of the packs that



The Cardinal enjoying some CW soup
Photo: © Mazur/catholicnews.org.uk

we give homeless when they come to the shelter and we have no room for them. It contains a blanket, an emergency foil blanket, gloves and socks. Archbishop Justin said he would put the pack in the chapel at Lambeth Palace.

For us volunteers and ‘living out’ members it was a great occasion to catch up as we don’t normally bump into each other, coming in on different days of the week, sharing experiences. It as fantastic to meet the guests indifferent circumstances, smartly dressed, enjoying the opportunity to be listened to.

By Henrietta Cullinan

The Changing of the Eras: And New Beginnings

In December 2000, the London Catholic Worker was born. In May 2001, I was released from prison after serving 6 months for the Jubilee Ploughshares 2000 action. Myself and Susan van der Hijden of the Amsterdam CW had enacted the prophecy of Isaiah and Micah, “they shall hammer swords into ploughshares”, by hammering on a nuclear weapons convoy vehicle at RAF Wittering and symbolically decommissioning it. In September 2001 – well, you know what happened then in New York. Soon after that, the US ‘war on terror’ started with the attack on Afghanistan, followed in 2003 by the invasion of Iraq. Both those eras are coming to an end, though not happily. In the meantime, secret ‘rendition’ flights had been taking victims for torture at ‘black sites’ and at Guantanamo quite publicly. Pope Benedict XVI was elected in 2005 and resigned in 2013, leaving space for Pope Francis to come on the scene. In 2006, we started first Dorothy Day House, then Scott and Maria started the CW Farmhouse. In 2007 the latest financial crash started, then the Occupy movement brought national and global inequalities into public consciousness, alerting us to the astounding riches of the 1% and the price the 99% pay for it. We’ve been hosting refused asylum seekers and feeding destitute people from eastern Europe among others for eight years now, while immigration has become the political hot-button issue of the moment. Climate change grinds on like background noise, occasionally crashing through into the foreground. But hope, like faith, springs eternal.

The reason I’m telling you all this is because this seems like the big picture, this is the context we’ve been living through, all of us in these years, but it seems especially relevant to those of us here at the London CW. Perhaps it seems especially relevant to me, as I am about to move on to new pastures. I’m moving to Birmingham soon to start ‘Austin Smith House’, a Passionist House of Hospitality. I don’t feel like I’m leaving the CW, more like I’m taking it with me. Twenty five years after I first heard of the CW and found the newspaper from New York in the back of St Dominic’s Church, Haverstock Hill, north London, it’s in my blood stream. But I am after all a Passionist too, so it makes sense to be starting a new Passionist house in Sparkhill, inner city Birmingham, just up the road from Sparkbrook where I first met a Christianity radically committed to the poor, to justice, to peace and planet.

So often over these years, we’ve found God providentially intervening. Of course we only realised it was Divine Intervention afterwards, like the disciples on the road to Emmaus. At the time it

seemed mostly frustrating, failure or worse. It seems that while we’d got the general idea of what God was asking of us, offering us, we hadn’t grasped the details right. We were like someone who speaks English as a (just about) second language, who can only catch one in every three words, who can get the general sense of the conversation, but without knowing exactly what’s going on. We were being asked a question and kept saying ‘yes’, without really knowing what the question was. And so we needed correcting, sometimes painfully.

I mention this because it seems to me that we’ve been in the right place at the right time. The signs of the time drew us on, drew us together, impelled us to act. In some ways we’ve been struggling in the wilderness, hoping we’re going the right way to find the promised land. But in other ways we’ve been aware that the bigger picture is that if we are the people of God and living in Egypt, we have more in common with the Egyptians than the Hebrews, and like Moses we are called by God to abandon our adopted place among the privileged global elite and seek out the poor and oppressed, so that we might learn what justice and love really demand of us.

It’s been a learning curve, and a steep and demanding one. Our vigils and acts of witness, the marches and demos, the arrests and prison times, including my most recent two weeks in HMP Wandsworth, have educated me in the art of non-violence, and in a firm and persistent critique of the ‘powers and principalities’ who speak so often with an authority that seems God-like, but is in fact demonic. Keeping the peace, or just preventing disaster, in our houses and works of hospitality has also taught me the power of non-violence, leaving me inspired as well as shaken.

The final thing to say is that I thank God that in a time when the power of religion to shape the world seems to have re-emerged, and is often associated with violence and hatred, that we have, by the grace of God and in our own small way, been able to offer a different voice and witness to the beauty of truth and love in the name of the God of Jesus Christ, who hears the cry of the poor, suffers with them for justice and life, blesses the peacemakers, and overcomes all death and despair. A new era is beginning here at the London Catholic Worker, and I thank God for it. May those who take up this work continue to inspire and challenge our readers and friends, as well as to benefit from your prayers, generosity and practical support.

CALENDAR

30 April Scrap Trident No Faith in Trident
Talk by peace activist and friend of the CW
Bruce Kent at the St John Vianney parish
hall in Haringey

5 May Annual Mass for Migrants
11.00am at Westminster Cathedral

15 May International Conscientious Objectors Day
Annual commemoration 12.00noon in Tavistock
Square

15 May Monthly prayer
Theme: For people who refuse the logic of
war, for conscientious objectors and mili-
tary personnel who now work for peace.

17 May Celebrating the life of Howard
Clark
Howard Clark, nonviolent activist and
writer, died suddenly on 28 November 2013.
There will be a meeting in central London on
the afternoon of Saturday 17 May to cele-
brate his life.

19 June Monthly prayer

Theme: For the human rights
of refugees worldwide (World
Refugee Day 20/6)

22 June The Anniversary
of Milton Keynes Peace
Pagoda

The programme will run from
10.30am to 3.30pm and will
include a Buddhist ceremony,
multi-faith peace prayers,
speakers on anti nuclear and
non-violent actions, and an
afternoon multi-cultural
celebration. Lunch will be
provided



**For our regular activities, see the back
of the newsletter.**

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.**

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: ... / ... / 14 and monthly thereafter.

Your Bank Name.....

Your Bank Address.....POST CODE.....

Your account name:.....

Your account number:.....

Your sort code:.....

Please pay: Triodos Bank **Credit of:**
 Brunel House, London Catholic Worker
 11 The Promenade Sort Code: 16 58 10
 BS8 3NN A/C No: 20066996

Until further notice, the sum of the value indicated above.

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..... POSTCODE:.....

TEL:.....

CONTACT US

NOTE: 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:.....

OUR REGULAR ACTIVITIES

The **third Wednesday** of every month: **CW Study Group** at Giuseppe Conlon House

The **third Thursday** of every month: **Monthly Prayer** at GCH

The **21st** of every month: **Drones vigil** outside of RAF Waddington, Lincolnshire

The **last Friday** of every month: **Rosary for the Oppressed** at GCH

Don't be afraid to contact us about how you can get involved!

Giuseppe Conlon House and Urban Table Needs

FOOD:

- Instant coffee, fruit juice and tea bags
- Rice
- Sugar & herbs & spices
- Tinned tomatoes & canned foods
- Milk, cheese & eggs
- Breakfast cereals, peanut butter, jam, honey

OTHER

- Handyman / woman with DIY skills
- Plumber, electrician
- Shampoo, deodorants, shaving gel/foam & razors
- Cleaning materials & equipment
- Volunteer drivers with or without car / van.

OFFICE:

- IT help & printing

HOUSEHOLD GOODS:

- Bike locks, bike lights & bike pumps
- Single sheets and single duvet covers

MONEY! - see p11 for standing order form

- **New full time community members, volunteers and participants in vigils etc!**
- **A new kitchen for our guests!**

"Prayer - without this, all the rest is useless"

SUPPORT OUR WORK

The **London CW** is part of the radical, pacifist Catholic Worker movement started in 1933 in 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".

We are not paid for this work: it is a gift of the heart. We receive nothing from the government. For reasons including our political witness, we are not a registered charity. Between us in London, we now have 3 houses hosting 35 destitute refugees not allowed to work or receive social security benefits - among the most disenfranchised in our society. We also run a drop-in soup kitchen. So we continue to rely on our supporters and readers donations, to pay our rent on houses and other costs. Our accounts are available on request. Please make out a Standing Order and give generously to support our work with the crucified of today's world.

Standing Order form overleaf.