

# CATHOLIC WORKER



## Bradley Manning is on Trial for Us!

We're on the loose for him!

Read

Bradley Manning's court  
statement at

[www.tinyurl.com/bmp8mk](http://www.tinyurl.com/bmp8mk)

Court Martial Starts June  
Till July or August



Speak & Act Up for  
Bradley Now!

See p11 for more info

[www.bradleymanning.org](http://www.bradleymanning.org)

[www.wiseupaction.info](http://www.wiseupaction.info)

## ANNUAL APPEAL

We've been at it for a few years now, here at the London Catholic Worker. It's seven years now since we started our first house and took in our first guests, Obi, Sunny and Marie Claude. Its been a steep and at times painful learning curve, opening our homes to 'the least of these' (Jesus - Matthew 25). Of course, the truth is that it is usually me or us who are the ones who are deaf or just obtuse, with no idea and not really, deep down, wanting to know what it is our guests need or want, and what Jesus is trying to tell us. Because it would be too difficult, too challenging, ask too much. May be one reason why I'm doing this is that I have somehow to learn to practice this fundamental Christian virtue of hospitality!

At the same time as trying to 'comfort the afflicted', we have of course been trying to 'afflict the comfortable', for the sake of justice, for peace, for the sake of the poor and oppressed. And live in and build community. We are convinced that all this work is a vital Gospel witness.

## WE NEED YOUR SUPPORT!

All this of course costs money. Not much really, it must be said: In 2011 and 2012 in came to about £2,000 per person per year living in our houses, coming to a total now of about £65,000 a year. To those who have supported us before, or who are already doing so - **THANK YOU!**

But this year we have to make a special appeal. We started with a founding donation, and our income has built up gradually. But, that founding donation has gone now. We're on our own. And the surrounding economic hardship seems to be biting home. Our income, totally reliant on donations as we are, has for the first time gone down. We have sadly had to close Dorothy Day House, not initially for reasons of money, but we would have needed to look at it at some point soon. Peter's Café is also no more, although once again money was not the first concern, but we would have had to look at it eventually. Of course like everyone else, we have to see if there are other ways we can cut down. But of course, that can only go so far.

So, if you have supported our work before, please consider supporting us again, and if you already have a Standing Order, please consider increasing it. To those who have yet to send us a donation - please help us and our guests. We are sending a special Appeal Letter out as well to all our supporters, all the Catholic Parishes in London, and Religious Orders. We do need your practical, financial and spiritual support if we are, please God, to be able to continue this work.

In the end, we can only trust in God. **DEO GRATIAS!**  
See back page and p11 for details of how to donate.

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# Catholic Worker Movement in the UK:

## London Catholic Worker:

### Guiseppe Conlon House

49 Mattison Road,  
London N4 1BG  
Tel: 020 8348 8212  
Email:  
londoncatholicworker@yahoo.co.uk  
Web: www.londoncatholicworker.org

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 0PU

**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,  
Oxford OX4  
tel: 01865 248 288  
Web:  
www.londoncatholicworker.org/oxford

### Glasgow Catholic Worker

Email:  
glw@catholicworker.org.uk  
Web: catholicworker.org.uk

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

# A GLIMPSE OF GOD'S KINGDOM

By Jo Frew

As we lay there in the sun in the middle of the lush green countryside, listening to the birds, it was hard to keep in mind that behind us, the work of final assembly of some of the deadliest weapons in the world was taking place. Myself and 12 others had got up at 5.30am and jumped out of our van at 7.30 to begin our obstruction of the construction gate (Burnthouse Lane gate) of Atomic Weapons Establishment Burghfield, one of two of the UK's nuclear weapons facilities in Berkshire. This was part of the Action AWE campaign.

Before the renewal of Trident had been finally agreed at the Main Gate phase (an agreement to be made in Parliament in 2015 much construction work is underway at the AWE sites. The government says that this is because the sites need upgraded anyway. That seems pretty convenient, when the hope is to renew it. Not to mention, that any renewal based on the current system (on loan from the US) is illegal under the 1970 Non-Proliferation Treaty. We wanted to highlight that we are completely against the renewal of this most illegal and immoral weapons system by getting in the way of the work that supports its renewal. We went there to pray for an end to these deadly weapons and use our own bodies as a prayer.

Our action was only the second for our fledgling affinity group, and the first time several members had risked arrest. We weren't sure what to expect at Burghfield and so the night before was a bit of a nervous affair. But we stayed together in the same house and that time together was really important. To practice, discuss logistics, and to pray and eat together. In amongst the nerves and busyness regaining our focus together was crucial.

As it turned out, the base didn't have much security presence at the construction gate. After seeing the fence appear out of nowhere, we were suddenly at the gate, and then what felt like even more suddenly, out of the van, on the floor with 8 of us superglued to each other inside our lock-ons. After stretching out we reached almost right across the entrance. Not enough to stop one van driver from nearly going over one of the girls arms. The others hung banners and started taking pictures, and were, throughout the day, amazing support. Applying sun cream and stopping us from



Above: A Christian group blockading AWE (Atomic Weapons Establishment) Burghfield. Jo Frew is at the top of the blockade line.

getting too dehydrated seemed to be the most important needs in the end, rather than anything legal.

At first we were told by the MoD police inside the base we'd be arrested and moved in no time at all. They even started washing our hands to get the glue off. But no sooner had they started than Thames Valley police came along and said that we were technically in their jurisdiction and that they had no intention of arresting us. They recognized our right to peaceful protest. Now, we are not sure why they did this. Was it true? Or is there a policy on keeping the Trident renewal issue out of court? Or did they just prefer an easy day? Who knows, but anyway, it was 7.30am and the sun was shining. We had a good 5 hours on the road, and eventually had to end our obstruction ourselves – the one thing we hadn't prepared for!

When we had got up we held silence for a few minutes. Finally turning to face the base, I was struck by how quiet it was. That's when I realized how much traffic we had stopped from coming in. On our way back to the main road, we even saw the queue of construction traffic waiting to get in through the only other entrance. To just have made this construction process slow down a little and be able to tell friends who would never naturally pick up a copy of Peace News or the Catholic Worker, to me seems like a success. But more importantly than that, to participate in active peace-making, in to which Jesus leads us by example, and to do that in an attitude of joy with a group of like-minded brothers and sisters (although no doubt the weather had something to do with it!) felt like a glimpse of the kingdom.

# Leaving My Comfort Zone

Last October I spent one month at the London Catholic Worker. I got to know the movement in the United States where I spent some time in one of their houses in San Francisco many years ago; and since this movement is in many ways exactly what I think Christian life and following Christ should be, I wanted to experience living in a Catholic Worker house again. During my stay I worked a lot at Peter's Community Café, spent some time at the shelter at Giuseppe Conlon house, picked up food donations and went to vigils for Julian Assange, Bradley Manning, against the drone wars or the war in Afghanistan.

In one of the first days I found a book in the living room with the following quote from Søren Kierkegaard:

**“If Jesus had said: ‘Follow me and you will have comfort, wealth and possessions beyond the dreams of avarice’, then we would have no need for commentaries by learned professors. We would say ‘I understand full well what that means - I'll follow, and where do I collect the money?’ But because Jesus actually says, ‘Take up your cross and follow me’, we suddenly find that we need commentaries and professors of biblical studies to tell us that Jesus didn't really mean, or even say, ‘take up your cross’ and, if he did, he didn't mean me!”**

This statement touched me deeply and stayed in my mind for the whole month and beyond; because especially in the beginning I was struggling a lot. I found the accommodation really lousy (and I was not expecting any luxury), the heating wasn't on yet and I was freezing. I also found out that the relationship between the people living in the house was far from ideal. And at least for me London is NOT the greatest city on earth. So here I was: having looked forward to London and the Catholic Worker community because I thought here I really could live life in a way that is consistent with my values, following Jesus, helping the poor, doing resistance work – and all I was feeling was dissatisfaction. This really told me much about mind games and the human psyche (always wanting something else than what is here in the present moment). Could it be that I am so spoiled that I cannot have a good day if I don't have access to a nice shower and a warm room? Then I remembered

Kierkegaard's saying. Following Jesus is not easy - especially if you are coming from a very nice middleclass background like me. Here back in Austria, where I am coming from and living right now, I have everything: an apartment in Vienna, very nice family, a good social life, enough money etc.

Gradually, though, I came to appreciate life within the community more and more. Starting each morning with the readings of the day and a common half an hour of meditation is great and keeps you more centered for the rest of the day. Of course I also can do that alone at home; but too often I find reasons why I don't have time for it. Going to vigils and

protests in order to raise consciousness about the horrifying impact of the US and UK foreign policy and the fate of such brave men as Julian Assange and Bradley Manning is so important; here in London I could do that often and get to know people who have been involved in this movement for many years. Listening to stories e.g. from Martin and Ciaran about nonviolent resistance actions in the past were very inspiring for me.

Leaving the comfort zone of my middle class life seems difficult to me because I DO like all the amenities it brings to me and that I have gotten used to. But I also keep think-

ing of what I would gain if I came back and joined the London Catholic Worker for a more extended period of time: getting more involved in resistance work, experiencing what it means to live on the edge of society (as a gay man I kind of live on the edge anyway, but thank God this is not connected to too many inconveniences anymore), getting the feeling that I am doing exactly what I have wanted to do for a long time. Doing the works of mercy – feeding the hungry, sheltering the homeless - I would be able to work on reducing the suffering that is so abundant in our society and working on stopping the crimes our countries produce in other part of this world (“war on terror”, etc). This also makes me humble because when I look at these people I know that I cannot even start comparing their suffering with my “suffering” because I do not always get what I want. So, as Kierkegaard states, following Jesus is not easy. It is definitely not a series of blissful events.

By Christoph Fahrngruber 3



Above: Last Supper,  
by Frits Eichenberg

# ARRESTED DURING STATIONS OF THE CROSS

It was unexpected. I know Jesus was arrested in the Garden of Gethsemane, taken to Caiaphas' house, then Pilate's, where he was finally condemned to be executed, but I didn't expect to be arrested so soon. We'd just read Fr Emanuel Charles McCarthy's reflections on that condemnation by Pilate, when I heard police sirens and saw blue flashing lights and very soon the words, "Mr Newell, you are breaking your bail conditions. You are being arrested."

All very biblical I know, but my thoughts at the time were those of injustice, powerlessness, stupidity. I didn't believe I was breaking my bail conditions: I should've checked: I was letting the others down who were expecting me to be walking with them around central London, witnessing and praying at government and corporate offices, places where Christ's crucifixion continues to be ordered and organized in our world today.

I was arrested on the morning of Maundy Thursday, taken not to Caiaphas' or Pilate's house but to Charing Cross Police station and thrown into a dungeon (sorry, police station cell), brought up to a special court on Easter Saturday morning (a few hours early for the resurrection), given a ticking off by the District Judge, and released to continue celebrating Easter in a more conventional way.

Forty eight hours in a police cell. Silence. Solitude. Prayer. A minimum of food, passed through the hatch in the door along with water. I was given a Bible, and I had my copy of the 'Stations of the Cross of Non-Violent Love'. The Catholic former altar server who was attending to the needs of those of us detained in the custody suite also brought me a novel. Not a bad way to spend Easter, really. "In the tomb with Jesus", as Passionists say. When we visit the prisoner, we are visiting Christ Himself, is what Jesus taught us. Dorothy Day said the best way to visit the prisoner is to be locked up yourself. Well, Christ comes in distressing guises we are also taught, and the screaming, shouting and banging betrayed a fair amount of distress around me. I realized I had to pray for my fellow prisoners, as well as pray to keep a level head and not get depressed in my isolation.

What brought me here? I wished I had been as clear sighted as Jesus was when he went back to Jerusalem, and to Gethsemane, after the cleansing of the Temple, fully aware that his provocative act of revolutionary, non-violent disobedience would bring the full weight of the Temple and Roman authorities down on him.

In Matthew, Mark and Luke, the cleansing of the Temple is the day after Palm Sunday. And on the Monday of Holy Week, the day after Palm Sunday, I had gone to the Ministry of Defence (MoD). I'd written on the wall in charcoal, twenty five feet long and four feet high (as the police later said) "God Says Disarm Trident Nuclear Bombs", "Trident = Death Machine", "God is Peace and Love". This was a continuation of our Lenten witness of Ash Wednesday, when five of us (Catholic Workers Henrietta Cullinan, Mirjam and Scott from the CW Farm, and our friend John Lynes and myself) had written on the MoD walls with blessed charcoal messages peace, and of repentance from participation in the threat of nuclear war. No one was arrested on Ash Wednesday, possibly because of the presence of over 100 Christians, praying, holding placards, banners and leaflets, engaged in liturgical witness on the streets of London. Of which our charcoal marking of the MoD walls was a part.

On "Cleansing of the Temple Monday" I'd been arrested (not entirely unexpectedly) and bailed to stay away from an area around the MoD, thinking at that point only of getting home, having been held in the police station for eight hours that day. Not thinking about our plans for Thursday, for going back to Whitehall, to Downing Street, to the MoD. It was only when I got there on the Thursday that the penny dropped. I was very close to my bail area, I'd have to miss a couple of the 'stations' to avoid the risk of arrest. Little did I know that the MoD cops had already spotted me on their CCTV (I was wearing the same jacket I'd been wearing on Monday) and were on their way that minute.

So, was it my fault I got arrested on Maundy Thursday? Was it Jesus' fault he was arrested that same day, only later, in that Garden on the edge of Jerusalem? Shouldn't He have stayed away, out of Judea where He knew the authorities were after Him? Wasn't Jesus right to challenge the authorities of His times, to turn over the tables of the traders and the bankers in the Temple? Wasn't I right to challenge the authorities of our times, to do penance for my complicity in the sin of our times, to give witness to the Christian imperative to preserve life from every threat against it, at every stage of life from womb to tomb?

It was, in the end, a good way to spend Easter. Forty eight hours of silence, prayer, reflection, bible study, rest, simplicity. Among those who are regarded as being virtually dead, where life is thought to have

no meaning. Right at the very edge of the main flow and rush of our world, even so near its heart in central, imperial, London, is so often a place to find the Crucified God, away from the busyness and superficiality of so much of modern life, where Easter could so easily have passed me by.

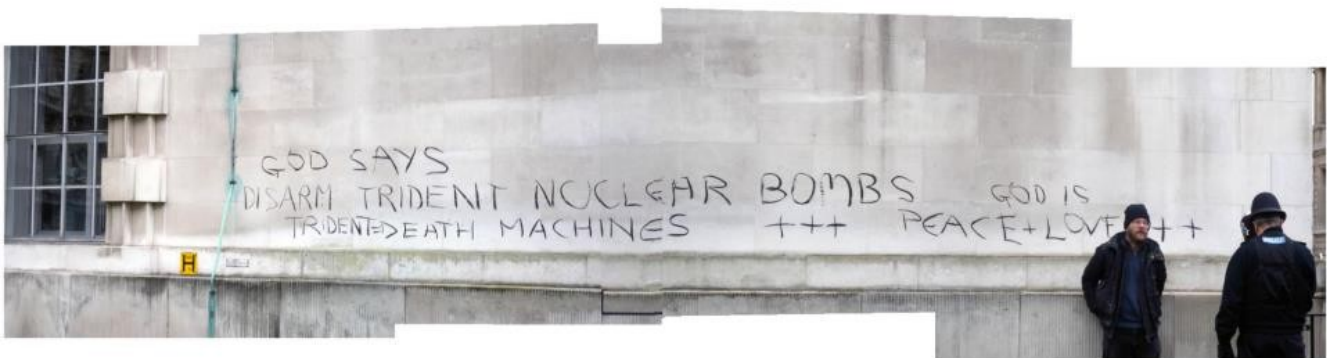
I won't forget this Easter, 2013, and that I have reflected is in itself a blessing, a sign of hope, a resurrection. Thanks be to God.

( UPDATE: I went to Westminster Magistrates Court on Wednesday April 10<sup>th</sup>, for a plea hearing. I pleaded 'not guilty', while agreeing that I had written on the MoD walls as described. On agreeing the evidence, and due to the District Judge's reading of English legal precedent (the case of Jones), interpreted to mean that he had no legal defence, the case was heard that day. The Judge gave me plenty of time to speak. So I was able to

say that despite this reading of the law, I did not believe I had done anything wrong. I was trying to prevent a nuclear war, and the best way to do that was nuclear disarmament. And, that since 'mass destruction' was the worst thing that could possibly happen, if it was the case that preparation for such an act (and such preparation is on-going at the MoD) was not a crime, then the word 'crime' has been emptied of meaning. I urged the court to act on conscience and find me 'not guilty', but was found guilty and given a conditional discharge, and costs and compensation of £205 to pay, which I am not intending to pay. )

*By Martin Newell*

BELOW: Photo of Martin Newell being arrested. The words say "God Says Disarm Trident Nuclear Bombs – Trident = Death Machine – God is Peace and Love"



## **MAKING THE VOICE OF JESUS HEARD:**

**Above all we want to make the voice of Jesus heard. He was a man of peace. It could be expected that, when God came to earth, he would be a man of great power, destroying the opposing forces; that he would be a man of powerful violence as an instrument of peace. Not at all! He came in weakness. He came with only the strength of love, totally without violence, even to the point of going to the cross. This is what shows us the true face of God: that violence never comes from God, never helps bring anything good, but is a destructive means and not the path to escape difficulties. He is thus a strong voice against every type of violence. He strongly invites all sides to renounce violence, even if they feel they are right...this is Jesus' true message: seek peace with the means of peace and leave violence aside.**

*- Pope Benedict XVI -*

*- A Good Friday meditation, St. Peter's Basilica, April 22, 2011*

# LCW NEWS...NEWS...NEWS

The last couple of months have been a time of big changes for us. The biggest have been the closure of Dorothy Day House, so that we are all now based at Giuseppe Conlon House. Also, we are no longer opening our Community Café each week, although it is continuing in a different incarnation, run by members of St Peter's Church where it is based, even if only one day a week at the moment.

Both of these decisions were painful to take, and tough to do, but looking at them now seem providential in the way they have worked out. All our guests from Dorothy Day House were able to move on positively in their lives, given enough time. And although the café will be different, we were able to keep it open long enough until others were ready to take over the work. We planted a seed that, despite a sense of loss both for us and for many of the friends we made through the cafe over the years, will continue to grow and give nourishment. This after all is how God's reign grows among us. Liz and John who were running both house and café are now living at Giuseppe Conlon House.

This seems definitely to be a time of transition. Perhaps from a time of beginnings, to a more sustainable long-term life, work and witness. Keeping all our hospitality work going was very tough. Hopefully life will be that bit steadier now. As mentioned in the Appeal article on the front page, money is also an issue. We are eternally (really!) grateful for all the support we have received over the years, to enable us to do this work. However, we were kept in the black last year by a legacy from one of our friends and supporters. We need your help now to sustain our work financially. Please help us out!

Here at Giuseppe Conlon House, another significant change is that we are now opening at 7.30pm in the evening, rather than 9pm, which was always late. We now have a living space in a separate room from the sleeping area, so our guests can relax, play pool, watch a film or just chat quietly. It has helped an increasingly relaxed atmosphere to grow, which is a great blessing.



Above (Left to Right): Sr Ana, Freddie, Dan and Barry at Peter's Community Café, Christmas 2011. Barry died, after a struggle with cancer, in 2012. May he rest in peace.

## PETER MAURIN'S EASY ESSAYS PROPER PROPERTY

**We have lost  
The right concept  
Of property.  
The use of property  
To acquire more property  
Is not the proper use  
of property.  
The right use of property  
Is to enable the worker  
To do his work  
More effectively.  
The right use of property  
Is not to compel the worker,  
Under the threat of unemployment  
To be a cog in the wheel  
Of mass production.**



# The march that shook Blair: An oral history of 15 February 2003

By Ian Sinclair

Review by Henrietta Cullinan

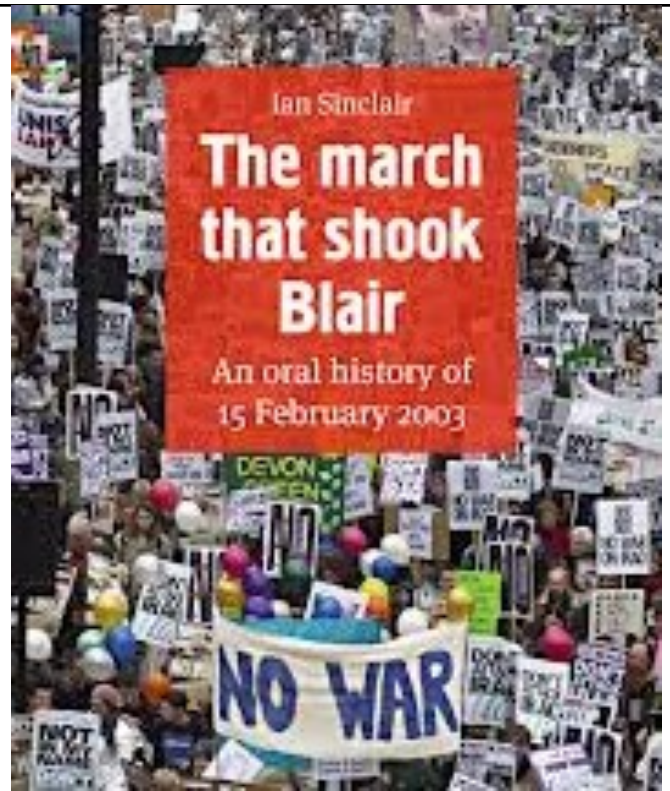
Ian Sinclair wrote this book for people like me, who went on the Stop the War march in February 2003 and then puzzled over what happened next. The cheery evidence that if Tony Blair had followed public opinion he would have had to resign is to give us encouragement on page one.

The march itself seems a long time ago: my children were barely in secondary school. My eldest got told off for wearing a Stop the War badge. Even my youngest college students told me anti-war sentiments were unpatriotic. I have my own memories of being at a standstill outside the School of Hygiene and Tropical Medicine, catching my breath when I realised the extent of the crowd at Piccadilly Circus. Then there was the exuberance of being thrown together with all your friends on a Saturday morning, chatting excitedly. It seemed as if everyone was there. As Maya Evans comments the atmosphere was a 'little too light hearted', out of keeping with the seriousness of the occasion.

Since then I have met many peace activists and taken part in non-violent direct action. For instance on a blockade at AWE Aldermaston, while we consider the brooding presence of nuclear weapons behind, we become aware of the irritation of the motorists stuck in a traffic jam. Or on a vigil the passers by peer and then laugh at our little home-made signs. 'Get a job!' they cry. A vigil or a blockade becomes transformational in a way that the march didn't seem to. Deep inside the ranks of a huge march there is no tension. If any passers by are grumbling you can't hear. It is easy to believe that everyone agrees with you.

Sinclair introduces the text as an 'elite oral history'. Contributions and reports come from journalists, celebrities, politicians who have records of being there or campaigners whose occupation it was, paid or not, to make sure the march took place. He even includes Ian McEwan who decided to use the march as a backdrop for his novel. I wonder if he could have found people who just turned up because their friends were going. The narrative build up gives lengthy accounts of how excited Stop the War were to get so many celebrities, Jesse Jackson, Tim Robbins, Alexander McQueen, Kate Moss, Miss Dynamite while important bits of the story are missing: what the dynamics within the STW coalition were like is alluded to by contributors who are reluctant to say what they really are. As several reports explain, there wasn't much of a story, people turn up to walk from A – B and go home. Huge numbers or celebrities are needed for a march to be reported by Sky and ITV.

The most interesting analysis is in the third section, where the arguments from different parties interweave. Many contributors ask why the momentum of the demonstration wasn't capitalised upon to carry out more direct action. Some, with Andrew Burgin, argue that bringing central London to a stand still was enough, others that direct action would have alienated people, all the people who had to get home and make the tea, meaning the critical mass would have been lost. Some blame is directed at the 'Stop the War' coalition who saw themselves as the whole anti-war movement not just part of it, to the detriment of other groups.



Many claim to identify the influence of the Stop the War demonstration in other campaigns, such as UK Uncut and Occupy London, Critical Mass and the Green movement. Salma Yaqoob recognises it as a time when the Muslim community, especially women, gained confidence politically. The way the voices are edited seemed to be saying the legacy of the march now lies more in the birth of other campaigns than in the anti war movement. The result is it's possible to link the march's success with almost anything but preventing a war.

Today daily reminders of the War on Terror continue to reach us from Yemen, Pakistan, Afghanistan, in the daily airstrikes, from Guantanamo where prisoners are on hunger strike, from the broken countries, from Fort Meade and Quantico where Bradley Manning has done a thousand days, of which eleven months were in solitary confinement. Only 72,000 'likers' like the Bradley Manning support network on Facebook. What's happened to the 2 million?

The US is still fighting the War on Terror. The difference is now it would fight its wars in secret. A panel of lawyers justifies the use of so called targeted killings. The reams of data that thunder through the cyber sphere make this kind of war possible, one that is fought behind our backs. Peace making requires knowledge of modern warfare, requires us to demand information and raise awareness of modern war crimes. In contrast a march is localised, reminiscent of the infantry itself, all boots, feet, numbers. The title of this book claims that the marchers nearly caused Blair to resign. That would have been a political result; it wouldn't have saved many lives. The US would have still invaded Iraq. It is very necessary for us now to bring the discussion back to original intention of the campaign, which was to prevent an unjust war, save lives, to deliver a brave shout out for peace. We need to listen to the words of Dorothy Day, "The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us?"

# MEDITATIONS

by Dorothy Day

Taken from Dorothy Day's column in the original "Catholic Worker" paper published in New York,

## POVERTY FREES

It is voluntary poverty which needs to be preached to the comfortable congregations, so that a man [sic] will not be afraid of losing his job if he speaks out on these issues. So that pastors or congregations will not be afraid of losing the support of rich benefactors. A readiness for poverty, a disposition to accept it, is enough to begin with. We will always get what we need. "Take no thought for what you shall eat or drink - the Lord knows you have need of these things."

July 1964

## CLASS WAR & WORKS OF MERCY

What very strange encounters come about through the works of mercy. What strange lessons we learn through this hard way, of loving our enemy, in the class war which is basic to the world today, very much a part of all the cold war which is going on between the rich and the poor."

January 1959

# FOR SALE

## LONDON CATHOLIC WORKER T - SHIRTS

Front: Giuseppe Conlon image (see picture)

Back: "Our problems stem from our acceptance of this filthy rotten system - Dorothy Day"

Sizes: medium, large, XL, XXL (male and female)

PRICE: £10 + £2 p&p COLOUR: Black

Make cheques payable to: "London Catholic Worker", 49 Mattison Road, London N4 1BG



Dorothy Day

Selected Writings

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-Christian Century

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# COMFORTING THE AFFLICTED, AFFLICTING THE COMFORTABLE

“Whatever you do to the least of these, you do to me” (Jesus – Matthew 25). It is on these words that the Catholic Worker (CW) movement is based. Whether we are feeding the hungry, sheltering the homeless, or visiting the prisoner, or whether we are saying – don’t invade, bomb, oppress, torture or execute our brothers and sisters – for when we do these things too, to the ‘least of these’, we do them to Christ.

Here at Giuseppe Conlon CW House, in Haringay, north London, we see the face of Christ in those who seek refuge in the UK, those who flee persecution, poverty, war and violence – often as a result of the policies and actions of our own governments and military. So we have come to know Ali from Afghanistan, Mohammed from Iraq, Grace from Zimbabwe. Those who, like Jesus, like the Holy Family, have become refugees, asylum seekers. But unlike the Holy Family, our guests in our house of hospitality have been refused asylum. At least they have not been deported, but they have been left homeless and destitute, not allowed to work and unable to claim benefits, in one of the wealthiest cities in the world.

Such injustice cries out to heaven! So, in a spirit of repentance, we have been to the DSEi arms fair, to Northwood military HQ and to the gates of Downing Street, and poured out red paint to symbolise the blood of the innocent that is poured out in so many places, on our behalf – whether we like it or not. Arrested and accused in courts of law for our acts of witness, we have spent days in police cells and weeks in prisons, saying to ourselves that a freedom that is bought at the price of the lives of the innocent is a freedom not worth having. We have too stood outside Embassies and offices, seeking to on the one hand offer solidarity and on the other to hold to account those who carry out the blasphemous desecration of the face of Christ in His poor and powerless – all in the course of a days work. Some days the weather is sunny and the people we encounter encouraging, other days its freezing, wet and dark and feels pointless, and the abuse leaves us struggling to remember to bear wrongs patiently.

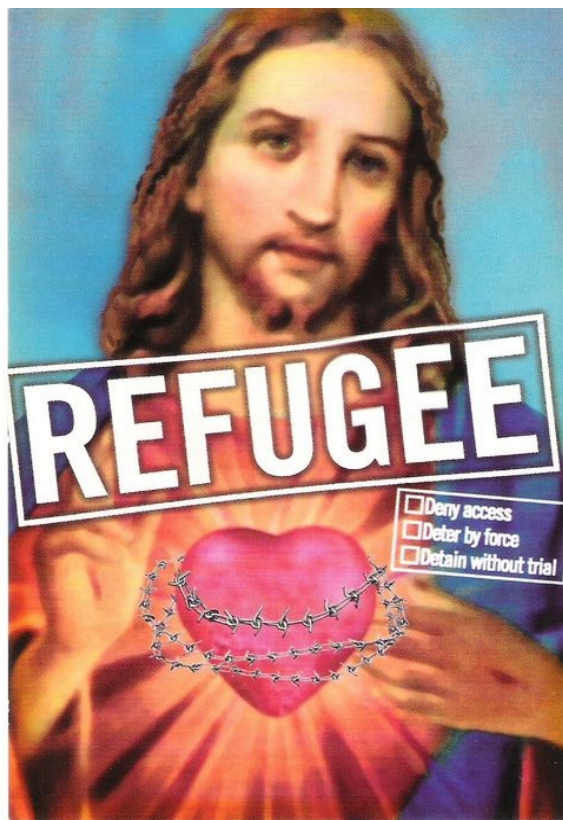
aches, joys and trauma. Amidst pain, paranoia, and solidarity. This is the very stuff of life – and our faith in love, our faith at all, is tried through fire. It has been a rocky road, these last seven years of living and working full time in the London CW. But it has also been a time of miracles, healing and growth. When we need bread – bread is provided. One morning last year I said “we could do with some free porridge.” The next day we had four large boxes of it which lasted a year. We live by what Dorothy Day called precarity – trusting in God to provide what we need, often in the form of what is unwanted by others - and pay the bills too. Other miracles

have included meeting friends like ex-SAS Ben Griffin, who has since become both the founder of ‘Veterans for Peace UK’ – and a Catholic too, just two weeks ago. Here at the London CW, at Giuseppe Conlon House (GCH) in Haringey, we host 20 male asylum seekers in very basic accommodation, and we also run a Sunday afternoon drop-in soup kitchen in Hackney. The Catholic Worker Farm host women, and children too, while attempting to practice Peter Maurin’s ‘green revolution’ by growing vegetables and fruit. At GCH, we have chickens.

This is how simple it is, and yet revolutionary too. We are trying to bring about a ‘revolution of the heart’, ‘changing the world one heart at a time, starting with our own’. It is a living faith we are trying to express. We are planting seeds. This particular seed has grown. From a group that met once a fortnight, to three houses of hospitality, currently 12 live in members and a network of well over a hundred people. We are part of a growing, radical, Catholic movement that now has about 200 hundred houses and communities in the USA and currently 4 houses in the UK, plus a new group recently started in Glasgow. There is no HQ, every group and community is autonomous. Come and visit, join our life and work, or just do it yourself. It is inspiring, challenging, life-changing, practical, Gospel focused. We need your help, and material support. And pray for us too.

*By Martin Newell*

Originally published in ‘JustPeace’  
the Pax Christi newsletter, Spring 2013.



## Letters Page

Hello all!

I've been willing to send you guys a message, but never got to do it. Well, here it comes!

First, I want to thank you for sending me the newsletters! I've received two of them already. It was very nice to hear a little about what is going on these days. It gave me a very nostalgic sensation! I have to confess: it was a bit strange getting back to my place after that atypical year. Things and people kind of look the same, but I got back quite changed.

One year has passed since I left Giuseppe Conlon House, but sometimes all those memories come to my mind and, in a second, I feel quite close to you guys, the guests, football, soup kitchen, community cafe... it is so alive!

I've said it in my last Community Day, but it is good to reaffirm: you all were wonderful to me! Not in a romantic sense, but in a real and human way: being there, arguing, encouraging, working, praying, laughing, tackling, protesting, cooking, cleaning, moving things around... During those days, we managed several tricky situations. And it all went on quite well. Or almost!

Living full time in a community environment was such a dense experience for me. Mainly because I was far away from my country, family, friends, language, culture... Pilgrimage in the way of Santiago was very good as well! I suppose Brendan told you guys already about it... After 33 days, we made it! Incredible sensation! The time we spent at Taizé was great. It was before starting the pilgrimage. Nice monks! Brendan came to Brazil afterwards to visit! At this point, he certainly has seen more than me around here. You all are quite welcome to come and stay in my house whenever you have the opportunity!

I hope the vegetables are growing well, the hens still laying fresh and tasty eggs and you are all living in unity (as hard as it can be)! Please, send my best regards to all the guys!

God Bless!  
Miss you all!

Paulo Oliveira



Dear Catholic Workers,

On 22<sup>nd</sup> May 2013 two attackers killed a British soldier Drummer Lee Rigby in Woolwich, London. After they killed him in a daylight they didn't run away, didn't kill neither themselves nor any of the civilians. Both simply waited for the police. One of the attackers who is identified as Michael Adebolajo made a public speech after the attack where he refers to himself as a good man who likes to help people and apologizes that the women had to see the killing and the dead body on the street. He points out that in his country people have to face violence like this every day. At the end of this speech he says that if we want to live in peace we should pull out from the Middle East and other Muslim regions we have invaded. He might have done a similar proposition many times before as a street preacher but nobody would pay attention. Using brutal ends he finally got the attentions he was seeking.

As we condemn this brutal murder, we also have to condemn the serial murders committed by us, the UK, and our American allies in Iraq, Iran, Afghanistan and other parts of the world. As we put these men on trial, if we want to call it justice we also must put on trial the war criminals, among them the most prominent one is Tony Blair who lied to the entire nation about the reason for the invasion of Iraq. If we want to call

these men terrorists we have to admit that we are terrorists also.

Ten years ago 2 million people protested peacefully on the streets of London against the invasion of Iraq. The politicians didn't listen to them and invaded the country anyway. Since then a decade passed away while we have killed hundreds of thousands innocent civilians and displaced at least 1 million Iraqis all across the region.

The cure to the brutal murder in Woolwich is not to "go about our normal lives" as David Cameron suggests. The cure certainly isn't the Communication Data Bill carving off even larger chunks of our civil liberties. The cure is to listen to the grievance of Mr Adebolajo and others and pull our troops out from the Middle East. The truth behind this tragedy is that Mr Adebolajo is responding to what he believes are terrorists attacks on his country. He identifies himself with the people of Iraq based on his religion. I identify myself with those people on the basis that we are all human beings.

Had we not waged crusade like terror on the Muslim countries all over the world Mr Rigby would be still alive so would be the hundreds of thousands of Iraqis.

- Andrej - London, 28<sup>th</sup> May 2013

## DATES FOR YOUR DIARY

**Regular Events:**

**During Bradley Manning's Court Martial:**

Vigils Mon, Weds and Fri 4-6pm  
In Camden Town. Call GCH on  
02083488212 for more info.

**Vigil in solidarity with Wikileaks & Julian Assange:**

every day 2pm-5pm  
Ecuadorian Embassy: Behind Harrods:  
Hans Crescent, London SW1X 0LS.

**Drones Vigil**

Every two weeks, Fridays, 4.30-6.00pm  
(next: June 28th, July 12th, etc  
- but check first)  
Outside Tower 42 (the old NatWest tower)  
25 Old Broad Street City of London,  
Greater London EC2N 1HQ

**Peace Vigil Thurs 3.30pm**

Northwood Town Centre  
For Northwood Military HQ  
Contact CW Farmhouse for more details

**DSEi Arms Fair 2013**

**10th - 13th September**

See: [www.stopthearmsfair.org.uk](http://www.stopthearmsfair.org.uk)

for more information about the protests.

**Anarchist Bookfair 2013:**

Sat, October 19th, 10am-7pm.  
Queen Mary College, London University,  
Mile End Road, London E1 4NS  
See: [www.anarchistbookfair.org.uk](http://www.anarchistbookfair.org.uk)

**Trident Ploughshares Summer Camp:**

Aug 26th - Sept 7th  
At AWE Burghfield  
See:  
[tridentploughshares.org](http://tridentploughshares.org)

**Contact**

**Giuseppe**

**Conlon House**

for details of  
all these  
dates, events  
etc. See back  
page or p2 for  
contact info.

Left (p10) and Right:  
Both by Ade Bethune



## 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: ... / ... / 13 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.

PLEASE RETURN TO "London Catholic Worker"  
at: 49 Mattison Road, London N4 1BG

YOUR NAME & ADDRESS:.....

.....

..... 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:.....

## Giuseppe Conlon House, and Urban Table Needs

**FOOD:**

- 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 with DIY skills
- Plumber, electrician
- Shampoo & razors.
- Cleaning materials & equipment
- Volunteer drivers with 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!**

*“Prayer - without this, all the rest is useless”*

### 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.**

### 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.

**GLASGOW:** A new group just started. They do not have a house, but have been to meet, pray and study. To find out more, or join them, see [www.catholicworker.org.uk](http://www.catholicworker.org.uk)

### 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](http://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 Giuseppe Conlon House** make a cheque to "London Catholic Worker".

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

### CATHOLIC WORKER IN YOUR AREA?

**START YOUR OWN!** We can offer some help and advice, and / or see the main Catholic Worker website, [www.catholicworker.org](http://www.catholicworker.org), for more information.

**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 send a cheque or make out a Standing Order and give generously to support our work with the crucified of today's world. You will have your reward. (Luke 16:39)**

**Standing Order** form overleaf.