



*Marriage of St Francis of Assisi and Lady Poverty, Print, c. 1930*

## Poverty and Riches

*Martin Newell on the virtues  
of voluntary poverty*

The first time I ever picked up a copy of “The Catholic Worker” newspaper from New York, it was two of Peter Maurin’s Easy Essays that struck me. One of them contained the words:

*“Everybody would be rich  
if nobody tried  
to be richer.*

*And nobody would be poor  
if everybody tried  
to be the poorest.”*

The Catholic Worker commitment to the practice of voluntary poverty was one of the first things that jumped out at me, that drew me to this movement. Not many people understand it. Voluntary poverty seems one of the least understood of the Christian virtues.

Peter’s words seem to me to sum up what Dorothy Day was trying to say when she wrote, “Poverty is a strange and elusive

thing. ... I condemn poverty and I advocate it... We need always to be thinking and writing about it, for if we are not among its victims its reality fades from us. We must talk about poverty because people insulated by their own comfort lose sight of it” (from “Loaves and Fishes”).

There is a lot said about poverty, and rightly so. Most of it is about poverty as a problem, something to be condemned or eradicated. On the other hand, Peter Maurin also wrote:

*“For a Christian,  
voluntary poverty is the ideal  
as exemplified by Saint Francis of Assisi.”*

Jesus after all “became poor... so that we might become rich” (2 Corinthians 8:9). St Paul exhorts us to “have the mindset of Christ... who made himself nothing by taking the very nature of a servant” (Phillipians 2). That is to say, we are called to follow the example of Jesus, for the good of others. And St Francis spoke of “Lady Poverty”.

*Continued on p. 2*

On the other hand, it seems to me that Jesus spoke more about the problem of riches. He said “How hard it is for the rich to enter the kingdom of heaven!” (Matthew 19: 23) Jesus worried about the rich. He said “alas for the rich, for they have had their reward” (Luke 6:24). He spoke of “the rich fool” who stored up his wealth and lost sight of eternal truths of justice and love (Luke 12:13-21). And he talked of how the rich are separated from God by a chasm, while the God is close to the poor (Luke 16:19-31).

It is clear that Jesus viewed riches as a problem. In this age of climate and environmental emergency, we are re-learning that riches are not only a spiritual problem, but also a practical problem. It is the rich nations, and the richest people, who have caused and are causing a vastly greater part of the climate emissions and other environmental problems. They – we – have literally been consuming the life of God’s Earth, on which we depend for our own life.

There was a time – very recently – when it could be thought (and Alastair Campbell more or less said) “why worry about how much the rich have got as long as the poor (and the rest of us) get better off”. But the limits to growth are reasserting themselves. We are re-learning that for the rich to have more, the poor must have less. Only now the poorer countries have the power to assert themselves.



If Europe and the USA and others are not prepared to make sacrifices to protect our Common Home, then China, India and others will not either. They are prepared to play a global game of environmental chicken and see who, if anyone, blinks first. It is a high stakes game. The poor are waiting for the rich to act first. The rich includes most of us in industrialised countries like the UK, but the responsibility of the super-mega-rich multibillionaires is as outsized as their asset base. We need to speak more of the problem of riches. It is a spiritual problem, a human problem, a justice problem, an environmental problem. It is no good being “detached” from riches. The Second Letter of St Peter says “if anyone has the enough of the world's goods and sees his brother or sister in need, yet closes his heart against him, how does God's love abide in him?”

And globalisation has reminded us that we are all brothers and sisters in the one family of God, the human

family. In relation to some of these questions of poverty and riches, Austin Smith, my brother Passionist, said “there is a world of a difference between being detached from your Rolls Royce and not having a car at all.” In the world as it is with so much need, if we love our neighbour – including all the creatures of God’s crucified Creation – and are detached from our money or possessions or pleasures – then we will actively give them away. When we fail to do so, we are falling into sin. And the evil consequences are plain for all to see. We need to live by this truth. As much as we participate in this sin, we need to do penance, seek repentance, trust in God’s mercy, and call others to do likewise. We need to speak and write this truth, and communicate it by all means possible. Including protest and direct action. This is the path our Christian faith calls us to at this point in salvation history, the history of God’s Creation and of the human family.

# It still makes me cry...

*By Johannes Maertens and his co-workers report on their time in Calais and Dunkirk*



*Calais Border, Art Refuge, 2023*

**T**hursday afternoon I was in the Eritrean Refugee tent camp in Calais. The camp is situated alongside the busy motorway that brings cars and trucks into the Port of Calais. Three young teenagers came up to me with a question: “Why the English people didn't come with a ferry to take them to England?”

The young teenagers live in a noisy tent camp along adult men and woman and at least six other children under nine years old. I saw that one of the young boys (I guess 7 years old) had a broken cross around his neck. So, I gave him a new wooden cross from the Holy Land. He was so happy with it. Very soon other youngsters came and ask me for a new cross. I had only five with me.

And the children they played on like other children do, they put aside for a short while the worrying and dangerous world around them.

Here follows a short report from our monthly Art Refuge work in the camps of Calais and Dunkirk.

## Dunkirk and Calais, October 4-5, 2023

**O**n Wednesday the weather couldn't make up its mind - sunny one minute, cold, windy or raining the next. Today was more settled; while this morning there was what appeared to be an unusually low tide making visual distances confusing.

There have been several tragic deaths on the border over the past couple of weeks, while heading into Winter is challenging for everyone in this border context.

We worked outside on both days. Yesterday we joined the @medecinsdumonde team of doctors, nurses and interpreters on the edge of Dunkirk, close to the main living site. We occupied the mobile psychosocial activities van and were joined by both adults and children from Afghanistan, Pakistan, India, Eritrea and Sudan.

On Thursday we worked alongside our colleagues from Calais organisations next to one of the Eritrean camps, taking tea, coffee, maps, postcards. We noted the heightened responsibility of some children and the chaotic presentation of others, all making sense in different ways of the challenging edge of town context.

Above all in both settings we were moved by the capacity of men, women and children for politeness, patience and respect towards each other and ourselves. Men sat and threaded necklaces in their flag's colours, really making use of the space offered within the cosy confines of the activities van, and today postcards from around the world proved a helpful catalyst for ideas, knowledge and imagination.

Back in the UK, the Home Secretary spoke this week about a hurricane of mass migration coming to the UK.

**Johannes Maertens, Miriam Usiskin, Bobby Lloyd, Jonny Craig**

# Faithful Non-violent Resistance in the Holy Land

*An open letter from Palestinian Christians in response to the current Israel-Hamas conflict*



Greek Orthodox Saint Porphyrius Church in Gaza after it was bombed on 20th October 2023

*We want to share with you the powerful statement from Palestinian Christians to western churches, having heard the truth and love it expresses. We lament with them the ongoing unfolding tragedy in the Holy Land. We pray that our faith may be as strong and clear as theirs. We recognise the terrible history of European Christian anti-semitism and the catastrophe of the Holocaust which mean Europeans can never self-righteously stand in judgement on the Jewish people, but only hang our heads in shame and penance and pray for the wisdom, perception and courage to do everything we can to stop such things from ever happening again to anyone. The letter has been edited for reasons of space. For the full version see: <https://www.indcatholicnews.com/news/48298>*

## Open letter from Palestinian Christians to Western Christians

**W**e, the undersigned Palestinian Christian institutions and grassroots movements, grieve and lament the renewed cycle of violence in our land... some of us [have] lost dear friends and family members.

Words fail to express our shock and horror with regard to the on-going war in our land. We deeply mourn the death and suffering of all people because it is our firm conviction that all humans are made in God's image. We are also profoundly troubled when the name of God is invoked to promote violence and religious national ideologies.

Further, we watch with horror the way many western Christians are

offering unwavering support to Israel's war against the people of Palestine. While we recognize the... voices that have spoken... for the cause of truth and justice in our land, we write to challenge western theologians and church leaders who have voiced uncritical support for Israel and to call them to repent and change.

We come alongside fellow Christians in condemning all attacks on civilians, especially defenceless families and children. Yet, we are disturbed by the silence of many [Christians] when... Palestinian civilians... are killed. We are horrified by the refusal of some western Christians to condemn the ongoing Israeli occupation of Palestine, and [their] justification of and support for the occupation. Further, we are appalled by how some Christians have legitimized Israel's... indiscriminate attacks on Gaza... These attacks have resulted in

the wholesale destruction of entire neighbourhoods and the forced displacement of over one million Palestinians. The Israeli military has target[ed] civilians [by] the use of white phosphorus, the cutting off of water, fuel, and electricity, and the bombardment of schools, hospitals, and places of worship.

We categorically reject the... distorted Christian responses that ignore the wider context and the root causes of this war: Israel's systemic oppression of the Palestinians... since the Nakba, the ongoing ethnic cleansing of Palestine, and the oppressive and racist military occupation that constitutes... apartheid.

Moreover, Israel's cruel blockade of Gaza [for] 17 years has turned the ... Strip into an open-air prison for more than two million Palestinians—70% of whom belong to families displaced during the Nakba... The brutal and hopeless living conditions... under Israel's iron fist have regrettably emboldened extreme voices of some Palestinian groups to resort to militancy and violence as a response to oppression and despair. Sadly, Palestinian non-violent resistance, which we remain wholeheartedly committed to, is... reject[ed], with some western Christian leaders even prohibiting discussion of Israeli apartheid as reported by Human Rights Watch, Amnesty International, and B'Tselem, and as long asserted by both Palestinians and South Africans.

Time and again, we are reminded that western attitudes...

suffer from a glaring double standard that humanizes Israeli Jews while insisting on dehumanizing Palestinians and whitewashing their suffering. This is evident in general attitudes towards the... Israeli attack on the Gaza Strip that [has] killed thousands of Palestinians... and the killing of more than 300 Palestinians including 38 children in the West Bank [earlier] this year.

Although many Christians in the West [continue] the theological legitimization of war, the vast majority of Palestinian Christians do not condone violence—not even by the powerless and occupied. Instead, [we] are fully committed to the way of Jesus in creative nonviolent resistance (Kairos Palestine, §4.2.3)... We reject all theologies and interpretations that legitimize the wars of the powerful. We strongly urge western Christians to come alongside us in this... God is the God of the downtrodden and the oppressed... Jesus rebuked the powerful and lifted up the marginalized.

Finally... with a broken heart, we hold western [Christians] who rally behind Israel's wars accountable for their... complicity in the Israeli crimes against the Palestinians... remembering that God “will judge the world in justice” (Acts 17:31). Our... steadfastness is anchored in our just cause and our historical rootedness in this land. We... continue to find our courage and consolation in the God who dwells with those of a contrite

and humble spirit (Isa 57:15) [and] in the solidarity [of] the crucified Christ... We find hope in the empty tomb. We are... encouraged and empowered by the costly solidarity and support of many [Christians] around the world... We refuse to give in... steadfast in our hope [we] continue to be committed to the Gospel of faith, hope, and love, in the face of tyranny and darkness. “In the absence of all hope, we cry out our cry of hope. We believe in God, good and just. We believe that God's goodness will finally triumph over the evil of hate and of death that... persist in our land. We will see here ‘a new land’ and ‘a new human being’, capable of rising up in the spirit to love each one of his or her brothers and sisters” (Kairos Palestine, §10).  
Your Kingdom come!

**List of signatories:**

*Kairos Palestine*  
*Christ at the Checkpoint*  
*Bethlehem Bible College*  
*Sabeel Ecumenical Center for Liberation Theology*  
*Dar al-Kalima University*  
*Al-Liqa Center for Religious, Heritage and Cultural Studies in the Holy Land*  
*The East Jerusalem YMCA*  
*The YWCA of Palestine*  
*Arab Orthodox Society, Jerusalem*  
*Arab Orthodox Club, Jerusalem*  
*The Department of Service to Palestinian Refugees of the Middle East Council of Churches*  
*Arab Education Institute Pax Christi, Bethlehem*

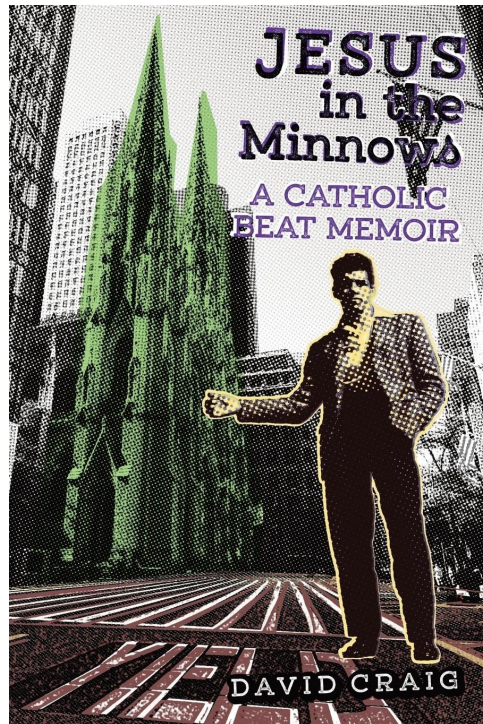
## Fare forward, voyagers!

*Henrietta Cullinan reviews 'Jesus in the Minnows' by David Craig*

In this book, David Craig, real life poetry professor, becomes James, self-styled beatnik and narrator, in order to tell the story of his young adulthood. The book opens with the narrator walking out of his job and driving through the night, his girlfriend barely conscious in the back of the truck, across Ohio to Cleveland, where they plan to set up new lives. The ensuing tale reads as a life of drifting, of spontaneously taken journeys, by pick up, greyhound bus and hitch hiking.

For me, it reads as an account of poustinia, in the sense of setting out on a journey “with just a loaf of bread and a small sack of salt” to search for a place to settle, a community to serve.

A bit like Thoreau in ‘Walden’, James doesn’t spend much time in the actual poustinia, in this case at Madonna House, a religious community in Canada. All the same his time there, framed before and after by road trips, low paid jobs, spartan accommodation, tentative relationships, weed and mushrooms, carries the weight of the narrative. We anticipate it beforehand and wonder about its legacy



afterwards. The process that led him there is shadowy but soon enough we find James alighting a bus in a small town, snow still piled up by the road, without a proper coat or hat, not sure what to do next. Having arrived, he is not sure how to behave. He maintains his diffidence and humour, but his jokes are received with blank stares. There are not many chances to meet girls; male residents are bused out every evening to a house away from the main compound. He wonders why people look so happy with so little on offer in the way of entertainment.

Ekaterina, nicknamed “Bee”, the founder of Madonna House, appears as “a large woman, of peasant stock it looked like in her loose-fitting cream-coloured shift.” Despite

his misgivings, he joins the whole community to hear her lectures, “the least he could do” in return for their hospitality. She says, “Become poorer because you are beggars at the door of God.” And “I look around here and all I see are rich people in borrowed clothes”. He feels as if the words are directed at him, “The nerve”.

James spends his days sorting rubbish and donations and chopping wood, “frozen with boredom” until he eventually receives permission to spend a few days in one of the community’s poustinias.

Wanting to understand more, I turned to Catherine de Huek Doherty, the Ekaterina of this account, to read her own words on bringing the Russian concept of poustinia to the West, similar to the ones she visited in Russia with her mother. Poustinia literally means desert, a search for solitude, devotion to the people of a village community, a simple dwelling, with allusions to the desert fathers. A poustinik is someone who has been given permission to live in search of God, usually a man in their 30s or 40s, sometimes an older woman. Some spend a short time, a few weeks or a year, others their whole life in poustinia.



Catherine de Hueck Doherty, 1896-1985

Finding an abandoned farmhouse nearby she sets it up as a poustinia for the Madonna House community, writing a wonderful, inspiring letter of explanation to her supporters. She is very specific: bread and water or tea and coffee for westerners, simple furniture, no books except a bible. The idea turns out to be very popular.

She later responds to some unease within the community and decides to found a poustinia in an urban setting. This poustinia, “not for amateurs” is now in the heart. The modern day poustiniks will go about their business, just as a pregnant woman goes about her duties, with new life growing inside her. “You are pregnant with Christ” she says.

James experiences conversion, then disappointment. Ekaterina says to him, “So you’re ready to

change the world now, hey, honeymooner” then prophetically “But now you must climb the cross...”

James leaves Madonna House, and hitches to Denver. On the way he punches a fellow hitch hiker who asks him, “Are you saved?” When work in the construction industry dries up, he becomes a taxi driver. He describes his fares, his boss and his landlord, quoting Ginsberg, “my wagon full of sunflowers”. A strong feature of this book is his devotion to the large cast of assembled all sorts, the “minnows” of the title: workmates, bosses, landlords, friends of friends, fellow hitchhikers, ones who offer hospitality, who appear in chance encounters, who often turn out to be poets. Helping the prose along is the narrator’s education in poetry. Indirect quotations from

T.S. Eliot (Fare forward, voyagers!), Johnny Cash, Jack Kerouac, Kavanagh, Berrigan, Thich Nhat Hanh give the story its place within the Beat generation, coupled with deep appreciation for humanity. Thanks to the author’s determination not to be pious or judgemental, I found this a gentle, consoling, easy-going text, despite the tough subject matter, including drug taking and patronising attitudes to women.

In the final chapter, decades have passed. We learn some new things about James, that he still drives a cab, that he is half Choctaw Indian, that both he and his partner have suffered from childhood trauma which has effected their whole family. Although he recounts personal struggles with an evil spirit, a desire for fame for instance, he implies but does not recount the struggles of family, children, marriage, professional disappointment, that follow this tale, instead ending with the single word “Mercy”.

According to de Hueck Doherty, there’s a demand, in the life of the poustinik, to give up his solitary search for God and help the villagers with the haymaking or harvest whenever it’s needed. As Ekaterina tells “James”, “Don’t worry... you’ll find the words.”

*Jesus in the Minnows* by David Craig, 2023, Angelico Press

*Poustinia* by Catherine de Hueck Doherty, Fountain 1975, Ave Maria Press

**Henrietta Cullinan**

# Hospitalities

*Thomas Frost reflects on what we can offer each other*

I grew up in an inn with three guest rooms and a pub attached; my parents are the owners and the only staff. My everyday life has always been shaped by the provision of hospitality, partly in the direct experience of sharing a roof with guests, and partly through the mediation of my parents' experience of the work. Guests didn't usually stay longer than one or two nights, driving, cycling or walking around the north of Scotland; the work was to welcome them, feed them, and send them on their way, and then to prepare their room for new guests the same evening. Nonetheless, the guests were never anonymous, and those who were happy gave my parents a real joy. The worst came from those who, used to dealing with the impersonality of large businesses with no interests except profit, treated them as adversaries in a transaction in which one party or the other would come out best. But the transaction was always there, even in the friendliest of cases. Every stay ended with a payment for services determined by market rates; the room was then cleaned, and new guests welcomed the same evening. This is the hospitality of the hospitality industry, with its foundation in the transaction.

Since June I have lived in Giuseppe Conlon House, another house shaped by the provision of hospitality. Our guests don't pay us, and we only accept as guests those who wouldn't be able to. We do so in keeping with a tradition of Christian hospitality which extends back to those who welcomed Jesus and his apostles into their own houses, and the diocesan houses of hospitality Peter Maurin read about in the Catholic Encyclopedia. It isn't difficult to believe that what we do – both those of us who work here, and those who keep the house running with their donations – is the fulfilment of a Christian duty to hospitality. The initial difficulty for me was to understand how this work, which is of such a different character from that of my parents, could share



the same name. How am I to understand the good I can plainly see in my parents' work in light of its great difference from the form of hospitality here? How is it that their hospitality survives the transaction? About five hundred years ago, Desiderius Erasmus wrote about inns in "Diversoria", one of his Colloquies – short, light-hearted dialogues for the use of schoolchildren learning Latin. Bertrand and William compare the good inns in Lyons with the bad inns in Germany, providing us today with an idea of what people in a pre-capitalist Christian country ordinarily thought a good inn was like. Most of the points are remarkably similar to what you'd find, in rougher prose, on TripAdvisor – in Lyons the portions are large and the prices low, in Germany the food is overpriced and the dining rooms are cramped and overheated. The most striking praise Bertrand gives the French innkeepers is that "they don't talk to you as if you were perfect Strangers, but as those they have been a long Time acquainted with, and familiar Friends". He recalls that, at Lyons, "I seemed to be at my own House, and not in a strange Place". This is exactly the sort of thing that guests at my parents' inn would say when they were praising it most highly, five hundred years later. The good it identifies is not just that of feeling at home, but of feeling at home where you would not expect to. Hospitality survives the transaction because it is not really involved with the transaction – hospitality is what goes beyond it. It is what you receive over and above your role in the contract. Necessarily it always comes as a surprise.



The Good Samaritan is one who gives more than he is obliged to. He has no more obligation to the wounded man than do the priest or the Levite - less, in fact, according to the understanding of the time, being a foreigner. It would be very easy for him to walk past and, if challenged on it, say correctly that he was no more than following the precedent set by respectable people with more obligation than himself. His decision to give more than he needed to is itself imposed on Christians by Jesus as a special obligation - "Go, and do thou likewise" (Lk 10:37). Pope Francis in *Fratelli Tutti* considers the political implications of such an obligation - "the decision to include or exclude those lying wounded along the roadside can serve as a criterion for judging every economic, political, social and religious project".

In our times we have become more and more directly in contact with all the rest of humanity as migration and communication have increased – in response we have created and reinforced more and more means of absolving ourselves of our obligations to our fellow humans, by means of national borders and a dehumanising racism. It is ordinary and respectable in our country to believe and say that we have no obligations to those who live outside it, or to those who arrive in Britain despite the violent and arbitrary barriers we have created to keep them out. This is what hospitality must overcome in the political sphere. If our country were to adopt such a radical policy it would be doing no more than did the ancient Israelites at such times as they obeyed that beautiful command: "the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt" (Lev 19:34).

The command is to practice solidarity on the basis of a shared experience of suffering, but to believe that the experience is really shared depends on a basic belief in a common humanity. Hospitality asserts the humanity of the other where it would be easier to deny it.

For Simone Weil, this is "to desire the existence of the other", and consequently always involves a renunciation of our ordinary desire to assert ourselves wherever we have power – it takes a mental sacrifice to accept the other as an end as much as oneself. There is therefore no hospitality in the sort of sanctimonious charity which is only an assertion of our own power to raise up the one who suffers, any more than is in the mere fulfilment of a transaction. As Weil says, "It is not surprising that a man who has bread should give a piece to someone who is starving. What is surprising is that he should be capable of doing so with so different a gesture from that with which we buy an object". To look at another person in such a way is to look at them like God looks at them. Of course we're ordinarily incapable of such purity of intention, but we must believe that to perform hospitality to any extent, as a response to the humanity of another, is to participate to some degree in the self-giving love of Jesus on the cross.



Simone Weil, 1909-1943

What a privilege! And what a wonderful thing for the innkeeper to whom the Good Samaritan brought the wounded man, to be able to participate in his hospitality. Even if he only gave his wounded guest more than usual care, he played a small part in that love which moves the sun and the other stars. It is the same opportunity as we have at Giuseppe Conlon House, and my parents have at their inn, and that all people have in all walks of life whenever they meet another person. It is one of the greatest gifts that God has given us.

**Thomas Frost**

# Pacifism

*A reprint of Dorothy Day's 1936 Catholic Worker editorial on pacifism*

**T**he Catholic Worker is sincerely a pacifist paper.

We oppose class war and class hatred, even while we stand opposed to injustice and greed. Our fight is not "with flesh and blood but principalities and powers."

We oppose also imperialist war.

We oppose, moreover, preparedness for war, a preparedness which is going on now on an unprecedented scale and which will undoubtedly lead to war. The Holy Father Pope Pius XI said, in a pastoral letter in 1929:

"And since the unbridled race for armaments is on the one hand the effect of the rivalry among nations and on the other cause of the withdrawal of enormous sums from the public wealth and hence not the smallest of contributors to the current extraordinary crisis. We cannot refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been heard.

"We exhort you all, Venerable Brethren, that by all the means' at your disposal, both by preaching and by the press, you seek to illumine minds and open hearts on this matter, according to the solid dictates of right reason and of the Christian law."



*Christ breaks the rifle, Otto Pankok, 1950*

"Why not prepare for peace?"

1. Let us think now what it means to be neutral in fact as well as in name.
2. American bankers must not lend money to nations at war.
3. We must renounce neutral rights at sea.

These three points are made by Herbert Agar in "Land of the Free." Neutrality "in fact," he says, could be practiced only by either saint or cynic.

In fact it would mean that either we must not pass judgments (upholding a positive stand for peace instead) or else in condemning Italy, also to condemn Ethiopia for resisting. To do this one would indeed have to be either saint or cynic.

The cynic would say, "it is none of my business."

The Saint would say, and perhaps he would be a very wise man in saying it, "The conquered conquers in the end. Christ was overcome and He overcame. There was His ostensible failure on the Cross, yet He rose triumphant and Christianity spread over the world." The Christian thing to do would be not to resist, but when anyone asked for one's coat, to give up one's cloak besides. As Peter Maurin pointed out in the last issue, Australia could be given up to Japanese expansion for instance, if England objected on "noble" grounds for Japan's aggression in Manchuria. But recognizing that the majority of people are not Saints; that they are swift to wrath, to resist aggression (when they are not the aggressors), then we can only insist ceaselessly that even when the people are taking sides mentally they must keep out, they must not participate in "a War to end War."

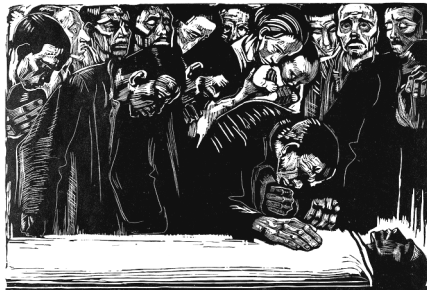
In the last war we helped to impose an unjust peace, even if we grant that we sincerely thought we were engaged in a noble crusade and were throwing our support on the right side in the conflict. We were influenced to this way of thinking not only by deliberate propaganda but also by the muddle-headedness of pacifists who were not truly "peace-lovers."

## Example Again

If we are calling upon nations to disarm, we must be brave enough and courageous enough to set the example.

Nations can live at home. That is the title of a recent book, and many surveys are being made at present to find out how many nations can do without trade and “live at home.”

If we abandoned our neutral rights at sea, we would still have a surplus of food and material goods with which to help feed nations which had been made



Karl Liebknecht, Käthe Kollwitz, 1920

gaunt by war. We are not suggesting this as a business note but as a reminder of Christian Charity. Do we believe we help any country by participating in an evil in which they are engaged? We rather help them by maintaining our own peace. It takes a man of heroic stature to be a pacifist and we urge our readers to

consider and study pacifism and disarmament in this light.

A pacifist who is willing to endure the scorn of the unthinking mob, the ignominy of jail, the pain of stripes and the threat of death, cannot be lightly dismissed as a coward afraid of physical pain.

A pacifist even now must be prepared for the opposition of the mob who thinks violence is bravery. The pacifist in the next war must be ready for martyrdom. We call upon youth to prepare!

Dorothy Day, 1st May 1936

## GCH House Update

After nearly a year of work, Giuseppe Conlon House, as distinct from the London Catholic Worker, has finally been given Registered Charity status. The difficulties of bank accounts and fundraising without charitable status, and the need for significant building and maintenance works here, eventually led us to decide that we need to formally register as a charity in order to best support our guests. We hope that this will help us begin a new and exciting new chapter in the work of the house! We will be in touch with our supporters when we are ready.

## The Catholic Worker in the UK

London CW: Giuseppe Conlon House, 49 Mattison Road, London N4 1 BG ; Tel: 020 8348 8212; E: londoncatholicworker@yahoo.co.uk ; Web: www.londoncatholicworker.org ; Twitter: @LndnCathWorker ; Facebook: London Catholic Worker

*At Giuseppe Conlon House we run a house of hospitality for homeless and destitute asylum seekers who are not allowed to work or claim benefits, and organize acts of prayer, witness and nonviolent resistance.*

The Catholic Worker Farm: Lynsters Farm, Old Uxbridge Road, West Hyde, Herts, WD3 9XJ ; Tel: 0923 777 201 ; E: thecatholicworkerfarm@yahoo.co.uk ; Web: www.thecatholicworkerfarm.org

*The Farmhouse offers hospitality, accommodation and support to destitute women and children, and have a poustinia and hermitage retreat.*

Glasgow Catholic Worker: email: glw@catholicworker.org.uk; website: www.catholicworker.org.uk

*The Glasgow Catholic Worker offers a place of welcome for asylum seekers and destitute refugees in the centre of Glasgow at the Garnethill Multicultural Centre, open Sat 9:00 – 1:00. and a soup kitchen on Friday nights. They keep a regular vigil at Faslane Nuclear Base as well as having monthly meetings and prayers.*

When you have finished with this newsletter, please pass it to others!

# Giuseppe Conlon House Wishlist

## FOOD

Instant coffee  
 Tinned tomatoes  
 Cooking oil  
 Kidney beans  
 Lentils  
 Chickpeas  
 Rice  
 Noodles  
 Herbal tea  
 Fruit Juice and squash  
 Peanut butter  
 Honey  
 Sugar  
 Chilli sauce  
 Soy sauce  
 Breakfast cereals  
 Porridge oats



## TOILETRIES

Toilet paper  
 Disposable razors  
 Bars of soap  
 Toothbrushes  
 Toothpaste  
 Shampoo



## CLEANING

Eco-friendly products  
 Washing Powder  
 Bicarbonate of soda  
 Multi-purpose cleaner  
 Cream cleaner  
 Toilet cleaner  
 Floor cleaner



## MISCELLANEOUS

Umbrellas

## SUPPORT OUR WORK

At Giuseppe Conlon House we run a house of hospitality for destitute asylum seekers unable to work or claim benefits.

We are a part of the radical, Christian, pacifist Catholic Worker movement started in 1933 in New York by Dorothy Day and Peter Maurin. For more information visit:

[www.catholicworker.com](http://www.catholicworker.com).

## DONATIONS WELCOME!

We are not paid for this work. We receive nothing from the government. We rely on our readers' donations to pay bills, volunteer and guest expenses, building repairs, printing, and household supplies.

## WAYS TO DONATE

**Cheque:** send cheques payable to 'London Catholic Worker', to 49 Mattison Road, London N4 1BG

**Online banking:** London Catholic Worker, Triodos Bank, Account No: 20066996  
 Sort Code: 16 58 10  
 IBAN:GB98NWBK60000410  
 018573

**Paypal:** visit our home page [www.londoncatholicworker.org](http://www.londoncatholicworker.org)

**Standing Order:** to arrange a standing order use the adjacent form on the left.

Please do not donate pork products! Many of our guests do not eat pork for religious reasons. Also, please do not donate pasta as we already have enough.

Standing Order Form <small>Please use block letters</small>	
I wish to pay the London Catholic Worker £10/ £20/£40/other amount <input type="text"/> per month/ other	
Payments to be made monthly/ other First Payment to be made on: / / 14 and monthly thereafter	
Name of your bank	<input type="text"/>
Address of your bank	<input type="text"/>
Your account name	<input type="text"/>
Your account number	<input type="text"/>
Your bank sort code	<input type="text"/>
Please pay:	For the Credit of: London Catholic Worker
Triodos Bank	Account Number 20066996
Deanery Road	Sort Code: 16 58 10
Bristol BS1 5AS	Until further notice the sum of the value indicated above
Signed	Date
Your email address:	Your Name and Address
<input type="text"/>	<input type="text"/>
<b>Please return to :</b>	
<b>London Catholic Worker</b>	
<b>49 Mattison Road</b>	
<b>London N4 1BG</b>	