

CATHOLIC WORKER

GIUSEPPE CONLON HOUSE

by Ciaron O'Reilly

We decided we would like to honour the memory of Giuseppe Conlon by naming our new hospitality house in after him. Giuseppe (named after the man who ran the local ice cream store) came to London from Belfast where he lived in 1974 as an act of mercy. He came to visit, and organise legal representation for, his son Gerry who had been arrested, tortured and framed as one of the 'Guildford 4'. Anne Maguire, Giuseppe's sister-in-law, offered Giuseppe hospitality and a bed for his stay. The night he arrived, the front (cont p2)



Above: Gareth Pierce speaking at Giuseppe Conlon House., with a picture of Giuseppe on the shelf behind.

Bankers, Budgets and Beggars

By Martin Newell

The 'Beggars my neighbour' policies of the 1930's Great Depression have returned in a new form, as has social unrest and tension between rich and poor in the UK, as the lifestyles and wealth of the super rich make Rockefeller look like a pauper. The Catholic Worker vision calls us all to a life of 'voluntary poverty', to a satisfied 'enough' well below current Western expectations materially, fully humanly and environmentally sustainable. But even by a more mainstream (cont p8)

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DOING WHAT JESUS DID

(Article based on homily by Martin Newell cp at the Catholic Mass at Greenbelt in August. Readings: Ecclesiasticus 3:17-20, 28-29 Psalm:67:4-7.10-11 2nd: Heb 12:18-19, 22-24: Luke 14:1,7-14)

Karen Armstrong in 'A History of God' said that religious people "do what God does". That is, that we are inspired to re-create our founding stories in our religious rituals and actions. In the Christian case, this is the story of salvation. And the founding story for us is the life, words and action of Jesus. That is why we as Catholics are here now, because we take seriously the words of Jesus the night before He died for us: "this is my body, this is my blood – do this in memory of Me." And so we "do this in memory of Him". We do what Jesus did. We come together as a people of faith on our Holy Day, the Day of the Resurrection – to pray, to worship, to hear God's Word read and broken out among us, to challenge and inspire us – we eat and drink together this Body and Blood that feeds and nourishes us. We do what Jesus did and does – in memory of Him. But this is not all Jesus asked us to do, it is not all Jesus did. The Mass is not the only place Jesus is present among us. (cont. p4)

Wikileaks, Manning, and Assange - A Story of Solidarity

by Ciaron O'Reilly

Tips on organising solidarity with imprisoned activists

Among the recent mass of US Embassy cables made public by Wikileaks, some concerned myself and four co-defendants in the Pitstop Ploughshares case. In 2003 we had hammered on a US military plane due to take military equipment and ammunition to Iraq as the invasion was about to start. I saw an opportunity for a media intervention to raise the profile of imprisoned 22 year old U.S. soldier and war resister Bradley Manning. I was also expecting that both Wikileaks and their founder Julian Assange would soon find themselves under attack from US aligned forces.

I put out a press release indicating, as someone referred to in this wiki-leaked secret U.S. cable, I was open for interview or comment. This effort resulted in no response from the highly centralised, self censoring, housebroken and cowardly Irish media. (cont p6)

London Catholic Worker:

We are: Angela Broome, Simon Watson, Henrietta Cullinan, Chris Goodchild, Scott and Maria Albrecht, Zelda Jeffers, Martin Newell, Papa Mao Fall Ndiaye, Soo Tian, Michael Omari, Sean O'Malley, Ciaron O'Reilly, Chris Knowles, Miriam and Herman

Dorothy Day House

16 De Beauvoir Road,
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londoncatholicworker@yahoo.co.uk

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Michael Omari,

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Both Dorothy Day House and our new Mattison Road House offer hospitality to destitute refugees, mainly men. We run Peter's Community Café and the Urban Table Soup Kitchen. We organise regular non-violent resistance, and produce this newsletter.

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

Catholic Worker Farmhouse:

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

thecatholicworkerfarm@yahoo.co.uk

We are: Scott & Maria Albrecht and family, Miriam and Herman

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

Peter's Community Café:

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

Urban Table Soup Kitchen:

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

Peter's Cafe and the Urban Table

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

Anti-©opywrite For Action

GIUSEPPE CONLON HOUSE

(from p1)
door was smashed in by the police. Anne Maguire, her husband Pat, their sons Vincent (17), Patrick (14), the boys Uncle Sean Smythe, family friend Patrick O'Neill and Giuseppe were all arrested tortured

and framed. Giuseppe was not to return home alive to Belfast. He was to die in prison in England in 1980. The remaining "Maguire 7" would not be together at liberty "on the outside" for another 11 years.

The "Guilford 4" convictions were reversed on appeal in 1989. The Maguire 7 convictions were quashed in 1991. Gareth Peirce, lawyer in the Guilford 4 case, also represented CWer Martin Newell in the Jubilee Ploughshares trial and other ploughshares groups at trial in England.

The themes of hospitality, imprisonment, visiting the imprisoned, miscarriages of justice and struggling to live a life of non-violence in a world of institutionalised violence are common in the life of Giuseppe Conlon and in the experiences of both CWs and guests at Giuseppe Conlon House. The life and struggles of Giuseppe Conlon are an inspiration to us all. His story, and the story of the Guilford 4 and others, are told in the film "In the Name of the Father" and books: "Proved Innocent" by Gerry Conlon (1990) and "Dispatches from the Darkside" by Gareth Peirce.

CELEBRATION AND REMEMBRANCE

November 21st saw the formal opening of Giuseppe Conlon Catholic Worker House. In keeping with 75 years of CW tradition our house offers hospitality to destitute refugees and acts a hub for nonviolent resistance to the war machine.

Gerry Conlon, who served 16 years in prison after being framed, called from Belfast to say "My sister and I feel honoured that the London Catholic Worker are naming their new hospitality house after our father. We feel sure our parents would have supported the good work of the Catholic Worker".



Above: Jimmy Mubenga, who was killed in a plane at a UK airport during a deportation attempt. His wife and children have the right to remain in the UK.

Keynote speaker at the opening was human rights and "Guilford 4" lawyer Gareth Peirce. The story of the treatment of Giuseppe Conlon's corpse (who had died an innocent man five years into a twelve year sentence), when staff at Belfast Airport refused to handle the coffin, is told on the final page of Peirce's recent book "Dispatches from the Darkside: On Torture and the Death of Justice": Giuseppe's body was flown back to England three times. A British Army officer, after Conlon's body was flown to Belfast a fourth time, informed the undertaker. "It's on that plane but it is not coming off. The problem is that the press have been notified and we can't be seen to be handling it." (The Guardian)

In the same Guardian article Gerry Conlon says of Gareth Peirce, "Within 20 minutes of meeting her in Long Lartin Prison, I felt this is the person who is going to get me out of prison. She was so convincing in her belief that the system had the ability to own up to huge errors and mistakes. She spoke in a calm, intelligent way that gave me hope for the first time. She was so believable when she said: 'My job is to get you out and I'm going to get you out.'"

As the crowd of 200 gathered, we were entertained by the seven piece "Bow Street Ramblers Old Time String Band". In the venue space sound equipment had been set up and the stage decorated with prominent photos of Giuseppe Conlon and Jimmy Mubenga (killed in custody a month ago on a crowded plane at Heathrow while being deported to Angola).

Below pictures of Giuseppe and Jimmy were more, of CW founders Peter Maurin and Dorothy Day, Vietnam War draft board raider, Plowshares

movement founder, Phil Berrigan, assassinated Salvadoran Bishop Romero, St. Francis and Martin Luther King.

Ciaron O'Reilly MC'd and formal proceedings began with Joe Black, singing "The Welcome", which refers to the "Maguire 7", "Guilford 4" and "Birmingham 6" miscarriages of justice and broadens into a general anti-racist theme, calling for hospitality for all. People of various ethnicities then came from the audience to identify themselves, the communities they originated from and say "welcome" in their first language.

MUSLIMS AS THE NEW IRISH

Gareth Peirce spoke eloquently to the appropriateness of a house of hospitality bearing the Conlon name, reflecting on the struggles Giuseppe's wife Sarah endured visiting her husband in English jails through the five years before he died in custody. Gareth made the connections between what happened to the Irish community then and what is happening to the Muslim community now in the context of President Bush's never ending "War on Terror", as she does in her new book.

Rosario Miranda, an Angolan friend of Jimmy Mubenga, took the stage and described Jimmy's death

in GS4/ UK Border Control custody at Heathrow a month ago. Rosario spoke of the family's ongoing grief and thirst for justice. He called for solidarity with the Mubenga family and for those involved to be held accountable. Jimmy's body was released the previous day from state custody. His funeral was on December 4th.

Performers included Hackney based Australians "Lovers Electric", Ploughshares activist/ Oxford based poet Stephen Hancock, Tottenham's own Raz who recited a poem that will soon rock the youtube world, all filmed by a professional Australian film maker. It is hoped we can youtube Joe Blackclips, the multilingual welcome ritual and Raz's concluding poem. The filming and editing, like this event and Catholic Worker projects generally, are carried out on a voluntary basis with the hat passed for donations to cover costs. People bring what skills, talents and time they have to the party. Seems to be working! So far so good.

At the conclusion of formalities, folks moved back into the hall for another 3 hours of self catered "BYO drink & food to share" partying and networking with music by Raz, Barbara and the "Bow Street Ramblers Old Time Swing Band".

Solidarity in Manor House, Blockade in Devon

Devonport Dockyard in Plymouth was blockaded on the morning of 1 November in an action called by the Plymouth-based Trident Ploughshares (TP) local group, The Tamarians. Devonport Dockyard refits, maintains, and upgrades the submarines which carry Britain's Trident nuclear weapon system, which has been declared illegal under international law. The yard is also increasingly becoming the dumping ground for old and out of service nuclear submarines, posing a further radioactive contamination hazard to the quarter of a million people who live nearby. The aim of the blockade was to close all gates to the shipyard from 6am. Fourteen people were arrested during the action.

We at Giuseppe Conlon House decided we could only afford to send one of us to along (two other London Catholic Workers Zelda and Angela were heading down as part of the Muriel Lester affinity group). As Martin headed off to the blockade - we thought it shouldn't be a choice between going to Devonport or nothing in terms of opposing Trident.... and we hadn't been out in the streets against nukes for awhile.

I've got this hunch there isn't much resistance in our times because there's not much solidarity in the modern culture. The more solidarity the resister gets, the easier it is for the resister. So it was good to be in text contact from the vigil at Manor House with Martin as he and others blockaded down in Devonport.

Initially we thought we should head into Downing St. at the time of the blockade but time and energy were



Above: Soo Tian outside Manor House tube station.

in short supply. So we thought we'll head to the local tube station and put out the word pretty late in the piece, by text and email. Two of us were joined by J who had been squatting the police station in Leyton. We had dug up some old CND posters, made some amendments to make it more relevant to the blockade and off we set.

It's interesting to be politically active in your own neighbourhood as you're bound to bump into people we know, or at least look familiar - a guy from Fit-watch stopped on his cycle, a Catholic woman from a local church helping with us with our homeless work stopped by and a few interesting conversations with folks we didn't know. We're involved with the local Harringey Solidarity group who are activists who prioritise local activism.

By Ciaron O'Reilly email: ciaronx@yahoo.com

DOING WHAT JESUS DID (cont. from p1)

When Catholic Workers (CWers) read the Gospels, so often we recognise our lives reflected back to us. Today's Gospel says "When you have a party, invite the poor and the lame, the blind and the maimed..." and this reminds CWers of our houses of hospitality, our soup kitchen, our community café, shown symbolically in the CW pictures of the Last Supper, of Jesus with the poor and the homeless in a hospitality house, breaking bread and eating soup, just as we do at our "Urban Table drop in each Sunday. In our work of hospitality we try to imitate what Jesus is speaking about today: His willingness to share His table with all comers, rich and poor, black and white, lawyer and criminal, minister of religion and prostitute, righteous and sinner. Unlike our Church, which so often seems to want to keep Jesus's table and bread and broken body for a select in-group.

So when we open our doors at our Urban Table soup kitchen, we don't just cook the food and hide in the kitchen. We go out, we sit down with a cup of tea or coffee or a bowl of soup, and chat – and most importantly listen – to our guests. We listen first because they so often have so few who really listen to them, and we listen also because we realise we are in the presence of Christ and through them we can hear the Word of God.

What we are trying to do is the Works of Mercy (Matthew 25: 31-46), to serve people, the poor – we're trying to wash each others feet, as the Gospel says. But its easy to see ourselves as bringing Christ to others, to the poor and homeless, to the hungry and lonely, to the excluded and the refugee. Its easy to see ourselves as bringing Good News to the poor, to others. We easily give ourselves the status of 'providers', give ourselves the position of the seat of honour at the table (*cf Luke 14:7*), the position of being those who are 'doing good'.

But Jesus in today's Gospel is telling us that it is the other way around. In the parable of the sheep and the goats (Matt 25), Jesus says "when you feed the hungry, clothe the naked, shelter the homeless, welcome the foreigner – whatever you do to the least of these – you do to Me." So the challenge for us all of us, is to see Christ in those we serve, to hear the voice of Christ, the Word of God, speaking the truth through them. It is the guests who should be honoured, because they are Christ.

People often say they find God through encountering the poor, and it can sound like a rosy glow, comfortable kind of thing. But its not. To hear the Word of God is challenging, uncomfortable, maybe uncouth. If we see Christ in the homeless and the alcoholic, sometimes we're going to have to recognise our limitations, and kick Christ out! And we can't feel good or justified about doing that.

In our CW houses in London, we host destitute refugees, people not allowed to work and not able to claim benefits.

We've had Ethiopian and Eritrean, Congolese and

All the world's troubled hotspots. We hear from them, and often hear the truth about our lives. In them we see and hear "the least of these" our sisters and brothers – in whom we see Christ – bombed, shot, tortured, imprisoned, oppressed, kicked out of their homes, refused asylum and dumped. This too is done to Christ, often in our name, whether we like it or not.

Through invasion, occupation, war, empire building: through the arms trade, corporate greed and the legacy of Empire – British government and army, British based companies and global corporations, do this also the Christ, to "the least of these".

And so we as CWers try to stop it, in whatever small ways we can. We try to resist injustice and violence, as Jesus did on His way to the Cross. We see this as what Catholic tradition calls 'spiritual works of mercy' - comforting the afflicted and afflicting the comfortable, instructing the ignorant and correcting the sinner. All these works of mercy are a 'doing what God does'.



The Lords Supper - by Fritz Eichenberg

Estate Agents say there are three things that matter "Location, location and location". The location of CWer lives in houses of hospitality, generally in poor areas, living close with the poor and oppressed, inviting them to our home, table, dinner and prayer – makes sure that we are in the right location to see and hear where Christ is being crucified today, and to identify our location, our context.

Two thousand years ago Jesus was crucified on the edge of the Roman Empire. He is still crucified at the edge of Empire today. That's not our context. Liberation theology comes from the edge of Empire in our time, a Gospel

reflection on a struggle for justice in a context of poverty and oppression. That's not our context.

Our context is one of overwhelming material affluence and privilege, obtained at the expense of the poor and the planet. Our context is more like that of Roman Citizens in Jesus' time – at the heart and centre of Empire, the privileged ones allowed to the freedom to vote and debate - as long as it didn't change anything. Our context is more like that of whites in South Africa during the apartheid era – they had pass laws to keep the poor and black out, we have Fortress Europe, immigration laws, in the USA the fence with Mexico: we live in a kind of Gated Community. The question is – what are we going to do about it?

Daniel Berrigan sj said our response to liberation theology must be one of 'repentance and resistance' – to repent from our privileges and resist the injustice and violence – at its source – in our lifestyles, in our complicity by silence, in our governments and corporations headquartered in our country and in our cities. Whether it's the invasions and occupations and arms trade, or the environmental rape the mining practices of companies like RTZ, or the murder of trade unionists in Columbia by Coca Cola, or the globalised usury of the city of London.

That's why we as Catholic Workers have sat in (cont p10)

My Name Is Herlinde

I come from the Democratic Republic of the Congo. I am speaking as a member of Women Asylum seekers Together. We are a group of women of all nationalities who came to seek asylum in the UK. Some of us have been tortured; some of us have been raped. Some of us have lost children or husbands or parents. We have all tried to find refuge in the UK. Many of us have been living destitute or have been waiting many years for a decision.

We meet together to help every member to help herself and to try to find a language to express herself. Some of us now have "leave to remain" but we go on working together as we want to support each other.

We have activities – English classes, beginner and advanced, and yoga classes and we meet every month on the second Saturday to share advice and experiences. For me it has been important to find a group like this because for a long time I felt very alone here. I had problems from my government in my country because I was politically active and I was arrested and put in prison. I

cannot speak to you about what happened to me in prison as I still do not want to think about it.

I arrived here in England in March 2005 and applied for asylum. My case was refused and my fresh claim was dismissed. The Home Office say they do not believe what I say and I think they say that to most Congolese people who flee to the UK. But I came here in fear of my life and I cannot go back because I know what would happen to me if I do. Now I am hopeful because the Home Office has said they are reconsidering my case.

In the Congo I was a nurse. Here I wanted to take care of children but when I was refused asylum I had to stop studying. I want to work, I am strong. I didn't come here to live on benefits.

For a whole year, since last July, I have been destitute. That means that I am not allowed to work but also I am not allowed to claim benefits and I am not given anywhere to live. What would you do in my situation? I was really desperate. I went to the Red Cross and they sent me to the Catholic Worker Farm in Hertfordshire. I feel as if I have discovered a family here.

It is a farm which is owned by a family and they have 8 asylum seekers living with them. It is a peaceful, beautiful place. Nobody is allowed to eat in their room. We all eat together and cook together. We cook vegetables from the farm. Always the people there want us to be happy and they share everything with us. It is a peaceful place; it is a place that I can rest. It has shown me that in the UK there are people who want to help and can see that we are here because we are in trouble in our country. If the UK would protect us instead of leaving us on the street we would do what we can to give back to this country.

Women Asylum Seekers Together London has recently started a photography project. Some of the photographs are displayed in the hall today. The project is about the way we live, about what home is like for us. Some of the women have taken pictures of being homeless or living in hostels. I have lived like that too and I know how hard it is. But I was lucky that I could take a picture of a peaceful field which is the farm where I live. We want to take these pictures and show them to people so that you can see the reality of our lives.

I hope that you will think about what you would like to do to help, either by giving time or money to a group that helps asylum seekers, like Women Asylum Seekers Together London, or by helping to tell the truth about the people who come to your country to seek refuge.

(reprinted from the September 2010 newsletter of the CW Farmhouse)



EASY ESSAY

By Peter Maurin

Works of Mercy

1. The best kind of apologetics is the kind of apologetics people do not have to apologise for.
2. In the first centuries of Christianity pagans said about Christians "See how they love each other"
3. Love for God and neighbour was the characteristic of the first Christians
4. This love was expressed through the daily practice of the Works of Mercy.
5. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant at a personal sacrifice was considered by the first Christians as *the right thing to do*.
6. Surplus goods were considered to be superfluous, and therefore to be used to help the needy members of the Mystical Body.

WIKILEAKS (from p1)

It resulted in two Australian radio interviews with hosts who had interviewed me in the lead up to the 3 Pitstop Ploughshares trials. What made the effort worthwhile beyond an "A for effort", is that Worcester, Mass, USA based Catholic Worker journalist Clare Schaeffer-Duffy had an article published in the U.S. National Catholic Reporter. The article published Bradley Manning's redirection prison address to a high quality target audience.

I had been concerned for Manning since his original military detention in Iraq and subsequent transfer to isolation at the Quantico Base in Virginia. I became more concerned when I attended a "Stop the War Coalition" (StWC) meeting in Conway Hall/ London promoted as celebrating the recent release of British military resister Joe Glenton. Coincidentally, the evening meeting was on the day of the first Wikileaks revelations of US cables. Every speaker celebrated the Wikileaks and no mention of the guy who was banged up for it! I became increasingly distressed as the meeting rolled on with no mention of Manning. The Speakers platform was as usual dominated by Labor Party (weren't they just running the war until a few months ago?), NGOs, Socialist Workers Party (SWP) and recently expelled SWP members ("Counterfire"). Joe Glenton's late arrival lifted my spirits and I looked forward to question time when I could raise the name of Bradley Manning for the first time that evening. There was no question time. In retrospect, I should have started soap box speaking outside about Manning.

It further distressed me to learn that the FBI had arrived at a terraced house in Haverford-west, south Wales to harass Bradley Manning's Welsh Catholic mother Susan. "Susan Manning's sister, Sharon Staples has described how "these guys in dark suits' - who she took to be FBI officers - questioned her sister, who has been in and out of hospital after a series of strokes" (Guardian Dec 1st. 2010). So I emailed out about Manning to my email list providing his website and postal address where letters and postcards could be sent and redirected to Bradley in military detention:

Bradley Manning
c/o Courage to Resist
484 Lake Park Ave. #41
Oakland, CA 94610
USA

"THERE'S NO HARM IN ASKIN' "

I asked some friends if they could buy me a "Free Bradley Manning" t-shirt- they said no worries! My father R.I.P. was fond of saying "There's no harm in askin'" and that has been an organising principal for me for over 30 years of activism.

Steve, at the Catholic Worker (CW) in Norfolk Virginia, received one of my emails and saw there was a demonstration the next day outside the nearby Quantico military base where Manning is being



Bradley Manning (above) is facing life in a US prison for being the source of the information Wikileaks has published.

detained. Steve whipped up a sign, dropped into the demonstration on his way to a CW gathering in Washington DC and ended up pictured on p3 of the New York Times and on CNN! Here's Steve on CNN holding the "Thank You PFC Manning" placard

On Nov 20th, I made a sign asking folks to write to Manning and headed in to the StWC rally in London. As marchers assembled in Hyde Park, I circulated with my sign, making short speeches about Manning and having follow up conversations with interested people.

As the march began to move, I ran to the front of it stood up high on a ledge to the side of the march and made sure everyone who marched by saw the name of Bradley Manning. Only a couple seemed familiar with the name and the case from a crowd of 5,000+. One guy had sent money to Manning's family. I hoped this visibility would lead to conversations at the rally at the end of the march in Trafalgar Square.

The march was like the march of a defeated army, little spark about it, not much annoying chanting even, just going through the motions. Many of the speakers on the platform didn't depart from the speeches they had written for a much larger crowd, which made it even more sad and surreal.

SPEAKING TO THE PRESS

Yesterday (Dec 7th), I was part of a CW / Ploughshares vigil at the US embassy in London in solidarity with five of our people on trial in Tacoma, Washington USA for a ploughshares action at the Trident Nuclear Submarine base. During the freezing 11 am - 1 pm vigil, I received a text that Julian Assange had appeared at a police station in Kentish Town, north London, and had been taken into custody pending a bail hearing later in the day. Reading 'The Guardian' on the tube to the U.S. Embassy, I discovered that Assange hoped to appear voluntarily and be awarded bail conditions.

After our vigil we went for a coffee. I received another text saying Assange was now to appear in the Westminster court on Horseferry Road. I felt that a fellow Queenslander in trouble needs me to go stand outside his court urgently.

I got directions from those at the cafe, dumped my excess anti-Trident placards on Dan and ran off to Bond St. tube. I finally found Horseferry Road. There were 80+ folks crammed in a circle around the entrance. I asked a bloke what the state of play was,? He replied that Assange was still in court! So I caught my breath and started street speaking - a skill well honed in the Brisbane Mall free speech campaign of the early '80's, and resurrected more recently in Dublin's Temple Bar. I spoke about how we (Pitstop Ploughshares/ Shannon 5) were the subject of secret U.S. embassy cables now exposed by Wikileaks, that this arrest of Assange is politically motivated, and the ongoing never ending war etc. After a while I realised that most of my audience were bearing microphones and cameras and this was the world's press. There seemed to be about 5 people holding A4 signs in the crowd.

After a reassessment of the situation, I decided to get up high and see what was going on. I got up on a window ledge, held my Bradley Manning sign and made sporadic speeches about the mainstream media's complicity in the war, during live broadcasts as they were happening

POLITICAL BAIL DECISIONS

After a while the word came that Julian had been denied bail. I was completely outraged. The guy had self surrendered, his face is wallpaper over national media and police stations, what kind of flight risk does he constitute? This bail refusal is a totally political driven decision.

In 1992 at the conclusion of my 12 month sentence in the U.S. for disarming a nuclear capable B52 bomber at the start of the first Gulf War, I was charged in the Federal Prison in Louisiana with "overstaying a tourist visa" and "being guilty of a crime of moral turpitude" (the second charge, later dropped, had to do with the B52 Bomber apparently!). The Feds put a huge \$50,000 bail on me which is the same amount Sid Vicious got when he was accused of killing his girlfriend Nancy! It was 5-10 times higher than fellow prisoners who were caught with guns and drugs and faced immigration issues.

So the point I'm making is that - the nature of this bail decision on Julian, and that bail decision on me 20 years ago, ARE POLITICALLY MOTIVATED AND DRIVEN! I continued to share this perspective with my captive audience!

After a while, I recognised filmmaker Ken Loach leaving court! We had met Ken in the lead up to the world premiere of "The Wind that Shakes the Barley" in Cork years before. As Ken did with us then, he was trying to do with Julian today, use his public profile to make it safer by association for activists under threat from the warmaking state. Ken is a small, getting



"Free Bradley Manning" protest outside the base USA where he is being held.

elderly, and quite shy. The media pack pushed on to him. He looked startled if not fearful. At one point it looked like he had lost his footing and would be trampled. This seemed to go on for some time. If we had a strong anti-war movement we would have a couple of youthful disciplined minders to get Ken out of there safely.

Next, John Pilger appeared. He took the opportunity to address the media pack with clarity and dignity. On conclusion of a fine speech, he had trouble getting out too! But John is much taller than Ken, which means you've got a better chance to work out where you should be going in crowds.

Next, Julian's lawyer spoke very eloquently. Then there was a thunderous noise coming from out of sight around the corner. I thought "Finally, the Black Bloc have arrived like the cavalry! A little late...but the effort is appreciated!" Media started running toward the source of the noise. Cops started moving in that direction. Then I saw the Securicor prison van. It took me a while to realise this was the prison van containing Assange. Then I thought, I should go blockade that van! But I was too late, the van picked up speed and accelerated out of sight.

So Julian woke up this morning on his first day in custody, Bradley on his 196th. These are presently the political prisoners of what is left of the anti-war movement. They have risked their lives and liberty getting the truth out and hoping, just maybe, the truth would cause a debate in civil society and inspire resistance to end this ten year/ "no end in sight" war?

Bradley and Julian have embraced the responsibility to speak truth to power and to whoever else chooses to listen. We have to embrace the responsibility to listen and see what their courage has revealed in these wiki-leaks.

RESISTANCE AND SOLIDARITY

If this is not going to be early days of the rest of Bradley and Julian's lives spent in custody, we will have to build an anti-war movement based on nonviolent resistance and solidarity. Which means, if you at any given point are not in jail or before the courts for resisting this war, your responsibility is to be in proactive solidarity with those who are. You don't have to like me, or them, personally! You don't have to have the same musical tastes, hairstyle, ethnicity or faith. We are trying to build an inclusive movement based on nonviolence and direct democracy to challenge the power of the war making state - not a fashion statement, not a launching pad for aspiring politician's careers not a recruiting ground or marketing opportunity for Trotskyite, political or religious cults.

Hopefully in this article I, and others, have exhibited simple no budget ways to express solidarity with both military and civilian resisters. There are plenty more out there!

SPECIAL OFFER:

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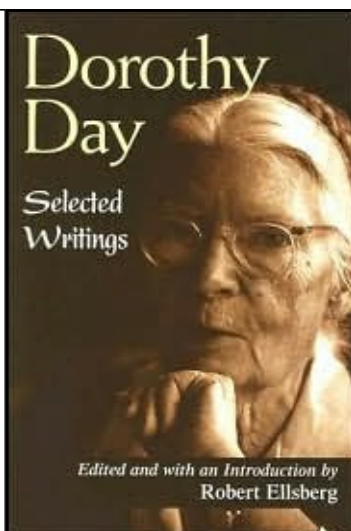
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BANKERS, BUDGETS AND BEGGARS (from p1)

outlook, there are puzzling questions.

The news is full of Governments cutting, Lib Dems betraying, and students rioting. What is going on? What is the cause of the recession, the credit crunch, the debts, the rising unemployment, the crises of Iceland, Greece, Ireland. And the welfare cuts, the student fees and VAT increases and the local council cuts that will hit the poor hardest? What are we to think, what are we to do?

I was a student once myself, studying economics, privileged by grants and no fees to pay. It was mainstream neo-Keynesian and monetarist economics in those Thatcherite days, no alternative or Marxist economics, or any mention of ethics. I did eventually read 'Small is Beautiful' and delve into those areas myself, as God got hold of me and made me really read with the Bible in one hand, the newspaper in the other, and eyes fixed on the world of the poor and the society we all live in.

But still my first instinct is often a conservative one: "of course they're going to raise the fees – there's no money left – government debt is enormous". Then its "well, if I'm going to join a protest against cuts, I'd put welfare cuts as a higher priority myself. Those that actually target the poor". But then I remember why.

WHO ATE ALL THE PIES?

Someone said "When I was a nurse, and we wanted a pay rise, they used to say to us 'there's this pie, and everyone can only have their fair share of it'. So how come they now seem to have unlimited amounts of money to bail out the bankers? What happened to the pie?" It seems to me that what's happened is, they've already eaten the pie, or stashed it away somewhere, the bankers and their friends, and we only just found out. That's the first problem.

John Maynard Keynes wrote a short book, "The Great Crash", about the 1929 Wall Street Crash and the Great Depression of the 1930's that followed it. We are well insulated by our wealth now, in the UK, from the dire poverty people suffered here in the 30's. But in other parts of the world the effects are similar, and the causes.

BEGGAR MY NEIGHBOUR POLICIES – 1930's STYLE

During the Great Depression, governments tried to protect their economies by creating trade barriers to stop imports, with the idea that people would then have to spend their money on domestically produced goods. This had the effect that every country sold less exports. Instead of protecting individual countries, it deepened the depression, and it became seen that this made every country worse off. Many countries also tried to devalue their currency, for the same reasons, but as the price of one currency vis-à-vis another is purely a relative thing, this was useless. These policies of competitive devaluations and trade barriers became known as 'beggar my neighbour' policies:

policies aimed at protecting the domestic economy at the expense of others', which because widely pursued only led to further economic decline.

In an attempt to learn the lessons of a the Great Crash of 1929 and the Depression Era of the 30's, governments brought in regulation to stop the short-selling and other speculative financial deals that allowed the financial bubble of the 20's to grow in the US, and which led directly to the crash that followed when the bubble burst. Post WW11, they also formed the GATT (General Agreement on Tariffs and Trade) now WTO (World Trade Organisation) to regulate import taxes and other trade restrictions. But, starting in the early 70's when first the US dollar, then most other currencies, were allowed to 'float' (that is, currency controls were removed and exchange rates began to change daily) governments around the world began dismantling these controls.

TECHNOLOGY AND GLOBALISATION

Due to changes in economies, technology and growth in global companies, money ('capital') was now able to be moved around the world in an instant, in vast amounts, to the extent that no government in a 'democratic', 'capitalist' society or 'mixed economy' (in Western Europe typically 40-60 % of the economy is under government control) could really control it. Currency markets speculative turnover dwarf governments and even economies. Regulation seemed increasingly futile, only leading to the business going elsewhere. So the big financial centres – London, New York and Tokyo – deregulated – to keep the business. And the London and UK economy became increasingly dependent on the financial industry, with its growing 'derivatives' markets (the same kind of speculative trading 'instruments' that had been banned following the 1929 crash).

Multi-National Corporations (MNCs) became Trans-National Corporations (TNCs) and finally Global Corporations,

and they increasingly switched their business operations, HQs and profits to wherever the lowest labour costs, environmental protection or tax rates were. It was the growth of what we now call globalisation.

BEGGAR MY NEIGHBOUR – 21ST CENTURY STYLE

In our current recession, governments have taken on the debts of the banks in order to prevent the type of economic collapse of the 30's, when governments let the banks fail and consequently there was a domino effect on the rest of the economy as banks called in their loans, causing thousands more businesses to fold.

There are two ways for governments to reduce borrowing – cut spending, or increase taxes. Few taxes are being increased following the Budget earlier this year. There is supposed to be a new tax coming in on the banks – but only enough to maybe cover any future financial meltdowns. However VAT, which hits the poorest hardest, is going up 3%, or one sixth (from 18% to 21%) in the New Year. In contrast, Corporation Tax was cut –



from 28% to 24%. This is outrageous and benefits the rich and better off sections of society. Likewise, although there has been a tax rise on the rich in the form of a new top rate of tax (said to be 'temporary') it is only restoring it to levels the Thatcher government would have been proud of. Why is it the top 1%, or 5% carry so much weight if we live in a 'democracy'?

CAPITAL RULES THE WORLD

In Ireland, as the government is desperately cutting wages and services, they have a corporation tax rate of 11%. In the 70's and early 80's, corporation tax rates were comparable to high earners rates of tax at around 40 – 60 %. The government's excuse for cutting corporation tax, and not taxing the rich in general, is that if you put tax rates up, the rich and the TNCs and global corporations will leave the country, or at least their money and their profits will, and less tax will be collected. And if we lose their money, we'll lose the business and the jobs. They will go to a tax haven, or at least another country with a lower rate of tax.

But they are all at it. Every government is trying to undercut the others. This is why tax rates on the financially mobile, and restrictions on what they can do with their money, have come down so much. This is the new form of 'beggar my neighbour' policies. As a result, the ordinary people of all countries are worse off while the wealth of the super rich is beyond comprehension. Inequality has risen in recent years not among the majority 95%, but because the wealth of the super rich top 1 – 5% has risen into the stratosphere. Including, but not only, those bankers. One US business owner runs a private jumbo jet, in which he ferries his mates around the USA as he commutes between his homes in New York, Texas and California. The plane has about 20 seats (armchairs), bedrooms, bathrooms and all mod cons. It is lifestyles like these that really damage the planet, not the children of the poor!

Governments don't have the money to pay for tuition fees welfare and public services because the rich and the corpo-

rations don't pay enough tax, or just don't pay any at all. That's why I'd like to join the protests at Vodafone stores, who just got their mates in the Con-Dem Government to waive the £4bn of tax the Inland Revenue had just won a battle to get them to pay. And the protests at Topshop and others because of their failure to pay tax. Kraft, who recently bought Cadbury, are moving the company registration to a Swiss tax haven to avoid paying UK tax.

These are the people and the places I'd like to protest. These companies really are playing 'beggar my neighbour' and getting away with it, winning hands down. It's so sad, because as Dorothy Day said, "love is the measure" of what really matters, and these guys are practicing corporate avarice on a huge scale, one of the seven deadly sins. They play off countries against each other and through tax avoidance schemes they pay hardly any tax at all.

GLOBAL CAPITALISM

Post 1945, national capitalism appeared to have been tamed to some extent by national governments. But the growth of global capital, aided by technology, has brought the return of the 'beggar my neighbour' policies which created the financial crash – as countries competed to deregulate their 'financial (really 'usury') industries'. Beggar my neighbour policies continue to hamper governments attempts to cut their deficits and protect the poor and the planet from the worst effects of capitalism, as global capitalism out manoeuvres national governments. A conventional analysis would suggest the need for a new version of the GATT, to agree minimum levels of global financial regulation and minimum tax rates on the really rich and global corporations, to make sure these people pay a fairer share of their taxes. However, that makes the assumption that governments are on the side of their people, while corporations alone are selfish and avaricious. But the harsh truth is that more often politicians and government bureaucracies work together with the corporations, and are just as self serving.

AWE ALDERMASTON NUCLEAR BOMB FACTORY - OPENED FOR DISARMAMENT!

Three members of the 'Catholic Worker Affinity Group' were arrested at AWE (Atomic Weapons Establishment) Aldermaston after opening the base for disarmament. The three, Susan Clarkson (63) of the Oxford Catholic Worker (CW), Chris Cole (47) father of three, also from Oxford, and Martin Newell (43), Passionist Priest from London CW, cut a doorway into the outer fence of nuclear base. They then attached a sign saying 'Open for Disarmament: All Welcome'. The three then entered AWE through the new gateway knelt and prayed.

In a statement they said: "We come to the Atomic Weapons Establishment at Aldermaston to open a new gateway into this tightly guarded factory of death. We come inspired by the message of Jesus to love our enemies, to be peacemakers and to live act and nonviolently at all times. This week marks the 30th anniversary of the first act of nuclear disarmament, the 'Ploughshares 8' and we act, inspired by that spirit of disarmament. We believe that AWE Aldermaston and its extensive and expensive new development programme needs to be exposed for what it is: a factory for the

creation of weapons of mass destruction which have the power to destroy this beautiful world, given to us by God, our loving creator, to care and tend. Susan, Chris and Fr. Martin were held at Newbury Police Station.

Below: (l - r) Chris, Martin and Susan before entering the base



LCW NEWS . . . NEWS . . . NEWS

As you can read in Ciaron's article (see p1), we named our new house "Giuseppe Conlon House". The work is growing by the grace of God and it seems like a miracle we keep going on. In July, when we began moving in, it was bare and in need of repair and redecoration. With very little money, but with much generosity and donated furniture and equipment we have been able to make a home and place of hospitality. We provide shelter and a welcome to about 15 destitute refugees at the moment, who are not allowed to work nor able to claim social security nor NAS (National Asylum Support) either. Thanks go to so many people who have worked hard to make this come about, but special thanks go to Tim, Chris Knowles and Daniel, who have all spent time living

and working here with us and made their own mark on the place.

Our community café seen a lot of changes recently. We are particularly missing Diane Walsh as she has moved to live near her son. Diane was an ever present at the café for two years, and became for many of our friends who visit the face of Peeters Café and the welcome we offer.

The work of resistance continues as the wars do too. There are never enough hours in the day, or enough energy in hands or head or legs for all the needs we meet, for the love that we try to express for the person in front of us, in support or challenge. But we thank God for all the graces and miracles that come. As Christmas approaches here, we hope and pray for a world fit for the coming reign of the Messiah, who chose to come small and powerless among the weak and unrecognised.

Dates for your Diary

Regular Vigils: Thursdays 3.30pm
at Northwood Town Centre. Contact CW Farmhouse House for more details

At Dalston Army Showroom:
Kingsland High Street, opposite Dalston Kingsland station.
Contact Giuseppe Conlon House for more info

SOUNDCHECK11 (organised by SPEAK)

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DOING WHAT JESUS DID (from p4)

Lockheed Martin HQ, prayed outside the G8 and G20, put red paint to symbolise the blood of the innocent on the signs at DSEi Arms Fair and Military HQs, and hammered on military systems and equipment. That's why we've been arrested, tried, convicted and sentenced, like Jesus in His Passion – and some of us imprisoned – for witnessing to our faith in the God of peace and justice and freedom. And this too puts us on the margins of Empire, alongside Christ and the poor, like the first monks in the late days of Rome, doing what God in Jesus did when he struck at the heart of the system of His day in His locality, staging a street demonstration on 'Palm Sunday' and then the next day 'cleansing the Temple' which was at the centre of collaboration with the Roman Empire, and a centre of political and economic power, as well as religious power, in His own province of the Empire.

It all started when we "gave the poor a home" (*cf Psalm 67*), invited the poor to our table, and sat down to listen. Don't ask "where will it all end", ask only "where do we begin". And we begin by taking the Gospel seriously, and doing what God does.

DVD FOR SALE:

"Fool for Christ - the story of Dorothy Day"

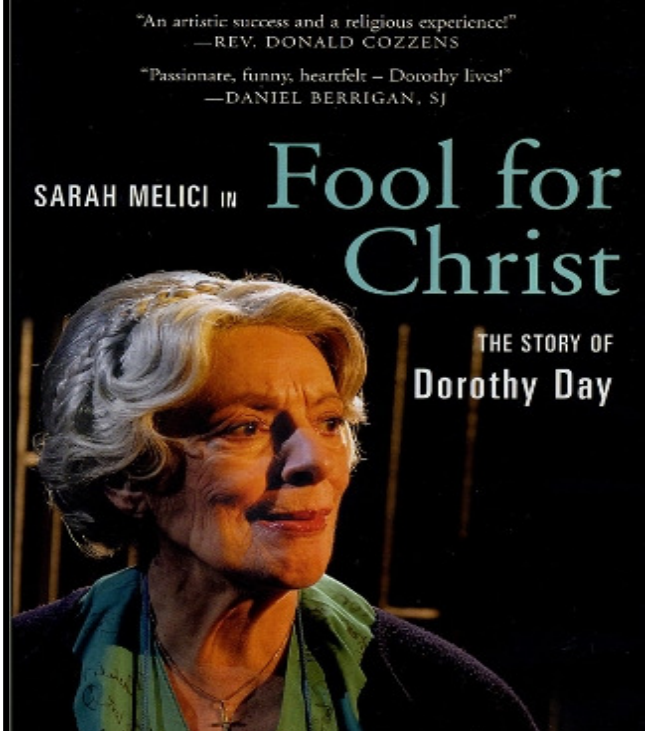
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Love is the Measure by Dorothy Day, 1946

We confess to being fools, and wish that we were more so. In the face of the approaching atom bomb test (and discussion of widespread radio activity is giving more and more people an excuse to get away from the philosophy of personalism and the doctrine of free will); in the face of an approaching maritime strike; in the face of bread shortages and housing shortages; in the face of the passing of the draft extension, teenagers included, we face the situation that there is nothing we can do for people except to love them. If the maritime strike goes on there will be no shipping of food or medicine or clothes to Europe or the Far East, so there is nothing to do again but love. We continue in our fourteenth year of feeding our brothers and sisters, clothing them and sheltering them, and the more we do it, the more we realise that the most important thing is to love. There are several families with us, destitute families, destitute to an unbelievable extent, and there, too, is nothing to do but to love. What I mean is that there is no chance of rehabilitation, no chance, so far as we can see, of changing them; certainly no chance of adjusting them to this abominable world about them - and who wants them adjusted anyway?

What we would like to do is change the world - make it a little simpler for people to feed, clothe and shelter themselves as God intended them to do. And to a certain extent, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute - the rights of the worthy and unworthy poor, in other words - we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever-widening circle will reach around the world.

We repeat, there is nothing that we can do but love, and dear God - please enlarge our hearts to love each other, to love our neighbour, to love our enemy as well as our friend.

(taken from "Dorothy Day - Selected Writings" . Originally published in the New York "Catholic Worker" paper)

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back of t-shirt "Afflicting the Comfortable".
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- Tuna & corned beef
- Sugar & salt & pepper
- Tinned tomatoes & fruit juice
- Cheese and eggs
- Toilet paper
- Donations from local shops

OTHER

- Handyman / woman
- Plumber, electrician
- Soap, razors, shampoo & all toiletries.
- Cleaning materials & equipment

- **MONEY!** - see p11 for standing order form.

OFFICE:

- working laser printer
- Help with producing and sending out newsletters
- Guillotine for paper & A4 laminating pockets
- Good, working, computer

HOUSEHOLD GOODS:

- Bike locks & bike lights
- Single sheets and single duvet covers
- Paint for walls

- **New full time community members and volunteers !**

"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.**

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".

Standing Order form overleaf.

OTHER CATHOLIC WORKERS IN THE UK: OXFORD :

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

We all began with generous gifts that enabled us to start. But they have now been eaten up by our expenses, especially the rent. We would be breaking even, but God has given us another house - and at least another £15,000 a year expenses!

None of us are paid to do this work: it is a gift of the heart. For many reasons including our political witness, we are not a registered charity. We receive nothing from the government.

So we continue to rely on our supporters and readers donations, to pay our rent on houses and other costs. We now need a total of at least £67,000 a year. Please make out a Standing Order and give generously to support our work with the crucified of today's world. You will have your reward. (Luke 16:39)