

# CATHOLIC WORKER



## Fear not the Lions

Yarl's Wood Immigration Detention Centre is where Families are imprisoned in the UK although they may not have committed any crime other than to flee from danger. Many of the people locked up have already been traumatized by what has happened to them that induced them to leave their homes and friends to come to a strange place in search of safety. (cont'd p2)



**Left:**  
Good Friday Stations of the Cross - Catholic Workers passing outside the Ministry of Defence building, Whitehall, central London.

The words on the cross read "whatever you do to the least of these, you do to me"

## Violence and Injustice crucify Jesus today A Good Friday Liturgy

On Good Friday we recreated the traditional Stations of the Cross along the 'Geography of Suffering', processing single file through the streets of Central London. Visiting the Ministry of Defence, the Office of Energy of Climate Change, the Home Office, the Trade and Industry office, (UKTI), Lockheed Martin and MI5 among others, we used reflections written by Fr Emmanuel Charles McCarthy, who has written, "The Christian cannot desire freedom from the cross of non-violent love when the Christian has been chosen specifically for the cross of nonviolent love." That is to say, to carry it, to walk the way of the cross with our lives for the sake of the salvation of the world from evil, sin, violence, injustice.

We added our own reflections on the ways in which Christ continues to be crucified in the world today, reflections that we shared through leaflets and placards, witnessing to the truth of Jesus' words "whatever you do the least of these, you do to me": whether we're bombing, torturing, killing in war, persecuting refugees, or crucifying the earth. Instead of feeding the hungry, clothing the naked or welcoming the stranger. This is a reminder that "Christ died for our sins" (1 Cor 15:3): that is to say, *because* of our sins, as well as to save us from them by showing us that despite our lack of love, God in Jesus was crucified, suffered and died to show God's love for us.

We believe that Christ continues to be condemned and crucified today in those who suffer oppression, poverty and violence. This is a result of sin. Our sins include **war** which crucifies the innocent: **Immigration policy** which condemns innocent people fleeing persecution, poverty and violence: **Climate Change** (cont p7)

## Abuse, Cover Up, and Repentance

Sorrow and pain: apology: no excuses: The Catholic Bishops of England and Wales in their recent statement, said the right things, and have done the right things, in response to the ongoing scandal of child abuse in our Church. Which is more than can be said for some others.

There are so many other things I want to write about. To inspire and challenge, to share our hope, our faith, our action. Our struggle to live a life of hospitality, resistance and community, of repentance from our privileges and resistance to injustice and violence.

It's been difficult to write recently, for personal and other reasons. I'm not writing from a place of comfortable righteousness. I don't think that's possible anyway in the midst of the struggle to love (con. P6)

## 'It is not a duty to help Christ, it is a privilege'

By Danny Daly

When I returned to the Church in late 2006, having been 'resting' for a number of years, I was determined to be not only more active in learning about my faith, but also to heed James's words that 'Faith by itself, if it has no works, is dead' (Jas 2: 17) (cont'd p4)

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## London Catholic Worker:

**We are:** Angela Broome, Simon Watson, Henrietta Cullinan, Chris Goodchild, Scott and Maria Albrecht, Zelda Jeffers, Martin Newell, Diane Walsh, Katrina Alton, Papa Mao Fall Ndiaye, Michael Omari, Sean O'Malley, Mirjam Johansson, Anna Blomgren

### Dorothy Day House

16 De Beauvoir Road,  
De Beauvoir Town  
London N1 5SU  
Tel: 020 7249 0041  
Email:  
londoncatholicworker@yahoo.co.uk

**We are:** Martin Newell, Papa Mao Fall Ndiaye, Michael Omari, and Sean O'Malley

Dorothy Day House offers hospitality to destitute refugees, usually men. We run Peter's Community Café and the Urban Table Soup Kitchen. We organise regular non-violent resistance, as well as producing this newsletter.

### 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 & Anna

The Farmhouse offers hospitality to destitute women and children. We vigil regularly at the nearby Northwood Joint Forces Military HQ. We also grow organic veg which we sell through a local veg box scheme, 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,  
London 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.

### FEAR NOT THE LIONS (from p1)

Last year a group of us went to try to stop the United Kingdom Border Agency (UKBA) from deporting families to Nigeria. We knew that they did not want to go, that some still had cases passing through the legal system with a good chance they would be accepted as refugees and that at least one baby had been too small to be given medicine to prevent her from getting malaria to which she had no immunity having been born in the UK. We believe that we should all be able to travel freely, that when we need help it should be given, that families should not be split up nor children incarcerated.

We were in touch with women inside Yarl's Wood and waited to try to block the road when the coaches carrying people being deported left. A car drove out and at the window a woman held up her hand-cuffed hands, we went across the road with our banners. We wanted the women inside to be able to hear us, to know that they were not forgotten. We shouted slogans. More police arrived and formed a line and began to push us away from the entrance down the road. We linked arms and leaned back against them, I saw someone go down and I sat down almost as a reflex after so many non-violent trainings and peaceful protests. The other people were moved on and I was arrested and charged with obstructing the police. From the back of the police car I saw the coach with the families on board go past. We later heard that the flight had been held up for hours as the families refused to cooperate. Even later we heard that the baby had indeed become ill in Lagos and was receiving treatment thanks to a church in the UK.

I had to go to court in Bedford and after the first hearing took the opportunity to explore the town. I visited the Bunyan Museum. In the chapel were stained glass windows with scenes from A Pilgrim's Progress. One especially caught my eye "Fear not the lions for they are chained". When you get arrested you are in the power of the police, the court system and maybe the prison system. I had chosen to risk this and wanted to behave with dignity and explain as clearly as I could why I had done this. When I was in court for the trial I presented documents about the inadequate treatment for children and especially that they should not be locked up nor taken at night from their homes in the backs of vans. I tried to explain why I believed that no one should be detained nor deported. Each time the magistrates stopped me, "We are just here to decide whether you obstructed the police, we do not want to know about your protest." When they went out to decide on the verdict the prosecutor whispered to me, "Their hands are tied." (Just like the lions!) I am seldom in court without thinking about Alice in Wonderland when she was tried, "You are just a pack of cards!" It can be frightening being judged, but I felt like the most free person in the room.



Catholic Workers and friends joining the TP Blockade at Aldermaston nuclear bomb factory in February

I was given a fine which I refused to pay, so was sentenced to 16 days in prison, I served 7, in Peterborough. Unlike the women in Yarl's Wood I did not have to worry about my family, I knew when I would be let out and I knew I was not going to be sent to possible torture or death, it was not bad at all for me. More charter flights have left taking people away against their will. Brave women in Yarl's Wood have been on hunger strike protesting their treatment, they have suspended the strike for the moment awaiting replies to their demands. Protests continue by migrants and their supporters to stop this inhuman system.

By Zelda Jeffers

## SOME

(to the Plowshares 8, with love)  
by Daniel Berrigan  
Some stood up once, and sat down.  
Some walked a mile, and walked away.  
Some stood up twice, then sat down.  
"It's too much," they cried.  
Some walked two miles, then walked away.  
"I've had it," they cried.  
Some stood and stood and stood.  
They were taken for fools,  
they were taken for being taken in.  
Some walked and walked and walked -  
they walked the earth,  
they walked the waters,  
they walked the air.  
"Why do you stand?" they were asked, and  
"Why do you walk?"  
"Because of the children," they said, and  
"Because of the heart," and  
"Because of the bread."  
"Because the cause is the heart's beat, and the children born, and the risen bread."

# Judas, Peter or Jesus?

*"Each of us must decide whether we will go through life pretending, like Judas; or fighting, like Peter; or yielding to God's perfect will, like Jesus. Will it be the kiss, the sword or the cup?" (Warren W. Wiersbe)*

On the 12th of March 295 in Thevesta, North Africa a man called Maximilianus stood before a Roman proconsul for refusing to be a conscript in the army. He was ordered to be put under the foot rule as he was in fact fit for service in the army. However, he boldly proclaimed that because of his faith in Christ he could not be a soldier. After continued efforts by the proconsul to make him reconsider he was warned that the punishment for not joining up was death. His response to this displeased the proconsul as he proclaimed that they could behead him if they like, but he would never choose to be a soldier of this world for he was a soldier of the Christ. The proconsul even attempted to get the young man's father to convince him of his duty to take up arms, but his father pointed out that he was old enough to make his own decisions. Even after the proconsul pointed out that others who claimed to follow Jesus had joined the army, the young man stood firm on his convictions. After threats of a cruel death he pointed out that as a follower of Christ he would not truly die but go to be with Christ the Lord. Finally he was ordered to be led away to die by the sword at which he said 'God be praised!'

The above story is one of the first ever recorded accounts of a conscientious objector being martyred from the Christian tradition. Throughout the long history of Christianity there has always been a Peace Testimony, the testimony of those who have denounced war and embraced non - violence. This is my testimony: "That light has come into the world, but men love darkness" (St John), "His name...wonderful, councillor, the almighty God, the everlasting Father, The Prince of Peace." (Isaiah)

## **Fragments Of Daniel Berrigan**

*"Don't just do something, stand there!"*

*"There's no free trip,  
there's a toll gate along every high way.  
Stand somewhere, walk there,  
sit there, refuse there,  
sing there, get dragged away there.  
Pay up, or join the inhumans"*

(From the Introduction to  
*"Remembering Forgetting"* by Ciaran O'Reilly )

I am a follower of this great Prince. I am hard to put in a box, as I do not care so much for labels. None the less if pressed to say what beliefs I have I would use the term Progressive Evangelical or simply say I follow Jesus The Prince of Peace. My belief is simple: We can be saved by God's Grace though faith and not by works (as St Paul points out), we are not saved by works but for sure we are saved to do them (we are called to "be holy, even as He is holy"). This is why I love the works of mercy and have ended up in the Catholic Worker for the weeks 11<sup>th</sup> Feb – 11<sup>th</sup> March. I have been encouraged to see and be part of the work here with homeless people and asylum seekers among others.

Jesus is often spoken of as Jesus of the margins and this is indeed the case. I have been reflecting on the reality that those who we minister to may indeed be the real good Samaritans and that we may even "have entertained angels unaware" (Hebrews, and Dorothy Day!). Sometimes it is not we who minister to them, but they who minister to us. In this world of brokenness we are confronted by our sins of apathy and complacency and the times we have failed to love. We are confronted by Jesus' words: "Whatsoever you do to the least of these, you do it to me!"

The other thing that has truly been a blessing here is seeing the work for peace going on and being welcomed as a part of that move for change. Whether its the Big Blockade at Aldermaston, this magazine being sent out, the Ash Wednesday service of repentance, or whatever else, I have truly felt that my usually more silent campaigns for peace have exploded, as has my desire to once again cry out like the prophets of old "Let justice roll down like waters and righteousness like a never failing stream!" This shy young man from the Highlands of Scotland will no doubt be returning a changed man. So dear friends let us all continue the works of mercy in an age of war and let us long for the day of promise when "Swords will be beaten into ploughs and spears into pruning hooks, and the learning of war shall be no more" (Isaiah 2)

By David Holdsworth  
(for more details on David's life and witness see his blog at:

<http://davidholdsworth.jimdo.com>)



### THE PRIVILEGE OF HELPING CHRIST (from p1)

I decided to look at volunteering for opportunities to carry out my 'good works'. I work as a Finance Director for a publishing company, so I focussed on my finance skills, joining Emmaus South Lambeth as a Trustee in early 2007. Emmaus was founded by Abbé Pierre (a Catholic priest and MP) in Paris sixty years ago, and has been in the UK since 1992. I was attracted by the Emmaus ethos – 'Giving people a bed, and a reason to get out of it' – and how it enabled people to escape from homelessness, providing work and a home, in a supportive, community environment. Companions (as residents are known) work full-time collecting, renovating and reselling donated furniture. This work supports the Community financially and enables residents to develop skills, rebuild their self-respect and help others in greater need. Companions receive accommodation, food, clothing and a weekly allowance, but for many the greatest benefit is a fresh start. Emmaus South Lambeth opened its doors as a Community in 2007, and whilst there have been a number of challenges along the way, it has grown and developed as a Community since its opening.

In addition to finances, I decided to work hands-on once a month, helping in the shops or the warehouse as required. This allows me to understand the work better, and reinforces the Emmaus ethos of family working together.

### FINDING 'LONDON CATHOLIC WORKER'

Through the Mount Street Jesuit Centre I went to a meeting in 2008 for those interested in becoming part of the London Jesuit Volunteer (LJV) community, which has been running there since January 2007. I relished the opportunity to combine my volunteering with the support of Ignatian spiritual reflection, particularly as my initial decision to volunteer came out of a desire to strengthen my faith. The introductory meeting confirmed that this was exactly what I wanted to be doing, so I met up with the LJV Co-ordinator, Andrea Kelly, to get some ideas about a suitable additional volunteer placement. We narrowed it down to two: the Jesuit Refugee Service (JRS), and the Urban Table soup kitchen run by the London Catholic Worker. The logistics meant that Urban Table was the one for me. Before beginning my work there, I met with Martin Newell, a Passionist priest at Dorothy Day House in Hackney, which, along with the Catholic Worker Farm in Hertfordshire, is one

of the houses of hospitality of the London Catholic Worker. Martin and myself are of a similar age, and over a couple of cups of coffee we had a wide-ranging chat about the Church, politics, football, and the Essex in which we both grew up. I knew within a very short period of time that this was somebody I wanted to work alongside. In a quiet, modest way he set out the aims of the Catholic Worker, and how living the Gospel is at the heart of what they believe and do. This stood in sharp contrast to the loud, empty rhetoric I have often heard in various political meetings that profess to want to help the poor and marginalised.

### URBAN TABLE - ENCOUNTERS WITH CHRIST

Urban Table is based at the Round Chapel in Hackney. On Sunday afternoons soup and sandwiches are prepared by the volunteers and fruit, cake and hot drinks are also provided to the guests. Many of the guests are originally from the recent EU accession countries, others are local to Hackney. Some sleep rough, others live in squats; others still are simply isolated and struggling to cope. At the end of the afternoon, the volunteers meet up to discuss how the day went, followed by a period of readings, reflection and prayer. There is an iconic Catholic Worker image that is set up in front of us, with two small candles: 'Christ of the Breadlines' by Fritz Eichenberg. It depicts down-and-out men and women in line, huddling in their ill-fitting clothes for warmth. In the centre, in silhouette, stands Christ, radiating light and warmth in the darkness. It is a stark and powerful image and never fails to resonate with me personally. It expresses visually Christ's words 'I was hungry...I was thirsty...I was homeless...I was naked...I was a stranger...I was a prisoner'.

Occasionally, at the end of the discussion a volunteer will apologise for spending too much time at the tables with the guests, and not helping out in the kitchen. This is an unnecessary apology, as sharing a meal, sitting and chatting with the guests is at the heart of what the Catholic Worker offers. When I look back over my first year with Urban Table, I am aware that on the Martha and Mary spectrum, I have veered too much towards the Martha end. Too often it's easy to retreat into your comfort zone, and find yourself simply serving the food, washing and drying up. Urban Table values the Mary approach equally, the act of sitting and listening to the guests, and it is something I aim to do more in the future.

(cont. P6)

## LCW NEWS...NEWS...NEWS...

Our new **Christian non violence action group** did itself proud at the Trident Ploughshares **Aldermaston Big Blockade**. Tadley Gate, which was the Faith Gate, was closed for the duration of the blockade by about 80 people. Our group played a key role by taking the initiative to sit down linking arms and superglueing ourselves together. All seven gates to the UKs nuclear bomb factory were closed for at least half an hour, six for the whole morning. It was the most successful Big Blockade in years.

**Martin Newell and Katrina Alton** were both in court for the witness at the DSEi arms fair in September 2009. Martin was ordered to pay £515 in costs, Katrina £315.

**Our friend Ciaron O'Reilly** will be returning again soon. He was invited to New Zealand from Australia to help with the trial of the "**Waihopi Ploughshares**". The NZ CW folk were acquitted of criminal damage after putting a US spy dome out of action. We are waiting for the "**Smash EDO**" trial in Bristol in May. **Sean O'Malley** came to join us at Dorothy Day House recently. Initially staying for three months, he is now planning to stay for 6 months. He brings with him much needed and appreciated catering skills and experience, and a well practised sense of humour.

Martin came home to Dorothy Day House after a break to hear that the **Army Showroom in Dalston** had shut down. Just as he was basking in the glow of success of finely attuned quality vigilling techniques, it turned out the show room had re-opened...

## Give Peace a Chance

Why have the governments of this world all got blinkers on? Can they not see that the best way to solve the problems is not war but peace talks?

They need to help the poor of their countries, not go to war with them. They have to stop training young children how to use guns and bombs. Some countries of this world have also got to stop training their children to be suicide bombers. Instead, teach them how to love their neighbour. I am sure their neighbour were to see them at peace with one another they would see what a wonderful thing peace is. Instead of war, that peace is a much better solution.

Please, all the governments of the world, give peace a chance.

By Diane Walsh, has been a volunteer at Peter's Community Café for 18 months.



Giving food to the hungry by Ade Bethune

## DVD FOR SALE:

### “Fool for Christ - the story of Dorothy Day”

- the best introduction to Dorothy Day on film. 55 minutes.

“An artistic success and a religious experience”  
- Rev Donald Cozzens

“Passionate, funny, heartfelt—Dorothy lives!”  
- Daniel Berrigan SJ

**AVAILABLE from LCW for just £10 + £2 p&p**

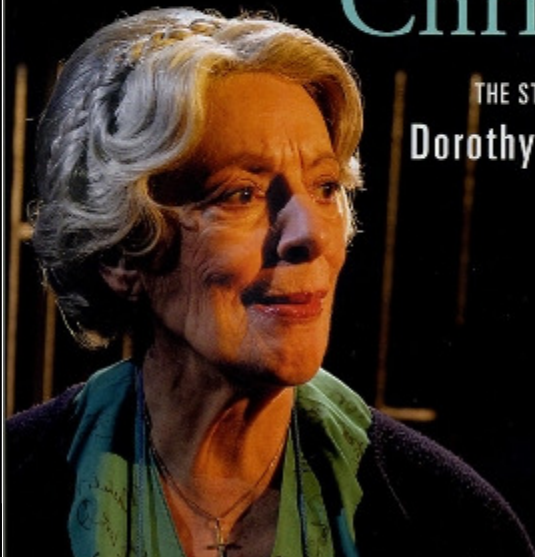
- write to London Catholic Worker,  
16 De Beauvoir Rd,  
London N1 5SU  
- make cheques to “London Catholic Worker”

& see p7 for  
“Dorothy Day - Selected Writings”  
at the reduced price of £ 5.00 + p&p

“An artistic success and a religious experience!”  
—REV. DONALD COZZENS

“Passionate, funny, heartfelt – Dorothy lives!”  
—DANIEL BERRIGAN, SJ

SARAH MELICI in **Fool for Christ**  
THE STORY OF Dorothy Day



**ABUSE, COVER UP AND REPENTANCE** (from p1)  
our brothers and sisters in a house of hospitality, and in the work of resistance. We are always aware that the suffering of others is so much more than our own, that our efforts are never enough, that there is not enough love to go round. But there are bigger things at stake.

I'd like to write about our study day when we dug deep into Jesus's story of the rich man and Lazarus, a story so vital in my own journey of conversion in life and faith, conversion to the crucified of our world, the Lazarus's. I'd like to write about our struggle to live faithfully in the heart of Imperial London, like the early Christians in Imperial Rome, while Jesus was crucified over there on the margins in Palestine and everywhere. Of closing down access to the Aldermaston nuclear bomb factory in the blockade in the Trident Ploughshares Big Blockade in February just gone.

I'd like to write about the exciting possibilities of a refugee night shelter and a new house of hospitality, and our new Christian non-violent action group. But I can't. In the normal way of things, our work and words are focused on the social and political dimensions of the Gospel, of Catholic life and action. But sometimes silence on other issues is not possible.

I feel we, as Catholics, can respect the Catholic Bishops of England and Wales statement on the scandal of child abuse in the Church, especially by Clergy and Religious. More importantly, I feel that Catholics in England and

Wales can be confident in the way the Church here has reformed its practice to protect children.

But I am ashamed of the stonewalling, the denial, and the arrogance coming out of the Vatican. It has been said that the reform of the Vatican bureaucracy is the unfinished business of Vatican Two. It seems now as if this ongoing and still growing child abuse scandal, and just as bad, worse in a way, the cover up, is the major challenge our Church faces to its own integrity and faithfulness to the Gospel in its own life. Because wrapped up in it are so many of the accumulated distortions that need to be unpicked: abuse of power, authoritarianism, fear and distorted attitudes to sexuality. The 19th century heresies of Jansenism and Ultra Montanism appear to be alive and well in the Rome.

The abuse scandal has not yet touched the Vatican. The old attitudes are alive and well there. But it seems highly unlikely that it can continue that way. Hopefully it will lead to a process of purification. More humility, more transparency, more information, more openness. Sorrow, apology, repentance and real change is what is called for, not defensiveness, despite a feeling of hysteria in the reaction to child abuse stories such as Baby P, and scapegoating of paedophiles and child protection professionals for all our ills. This is a scandal comparable perhaps to the sale of indulgences that helped bring about the Reformation. I hope and pray our Church responds to the scandal better this time around. By Martin Newell

#### **THE PRIVILEGE OF HELPING CHRIST** (from p5)

By summer 2009, Andrea was suggesting I represent LJV at Housing Justice events. Housing Justice is the national voice of Christian action in housing and homelessness, working for change in housing policies locally and nationally, embracing partnership with people of all faiths and none who share their values of social justice and compassion. Housing Justice has been chosen by the British Institute of Human Rights (BIHR) to receive training and support in human rights. They aim to help organisations call upon human rights to strengthen their voice and their influence with policy makers. I took part in two training days on this, and now form part of a working group called the Homeless Human Rights Action Team. The group's first priority is to tackle practices such as police waking up rough sleepers in the night and street cleaners hosing down their sleeping areas. (cont'd p6)

Apart from all the other excellent work Housing Justice does, it acts as a good networking forum, allowing members to discuss with and learn from each other. At a Housing Justice event I became interested in the work of Nightwatch, which among other things provides a soup run that goes out 365 days a year in Croydon. I decided to volunteer for them fortnightly on a Friday night. This is a good link, as Croydon Nightwatch refers some clients to Emmaus South Lambeth.

#### **LIFE CHANGING - GIFT AND CHALLENGE**

Looking back at the last three years, what have I learned? Firstly, my eyes have been opened by the stories of the homeless people themselves, and the strength of character that so many have shown when it comes to overcoming addictions, a broken family life or childhood abuse. It has

made me even more aware of how fortunate my own supportive family circumstances have been. As a sport lover I was delighted London got the Olympics, but as the 2012 Games get closer there is real fear amongst street homeless of inhumane efforts to sweep them up off the streets.

This is just one of many issues affecting the homeless that I may not have been aware of before, but thanks to the time spent working with and talking to those who are faced directly with such a problem I am now able to understand, at least partly, the issue and am in a position to help. Secondly, I have been struck again and again by the dedication and hard work I have seen, both from the paid staff and volunteers working with the homeless. It is a good catalyst as each volunteer is encouraged to play their part and not let fellow volunteers down.

## **Dates for your Diary**

**Regular Vigils:  
Thursdays 2-3.30pm  
at Northwood Town  
Centre**

Contact Catholic Worker  
Farmhouse House for  
more details

**Fridays 4pm-5.30pm  
At Dalston Army  
Showroom:  
Kingsland High Street,  
opposite Dalston  
Kingsland station.**

Contact Dorothy Day  
House for more details

**“Apocalypse Now”: Christian Anarchist  
Gathering: 16-18 July  
At the Catholic Worker Farmhouse**

Contact Scott Albrecht for more information

**SPECIAL OFFER:**

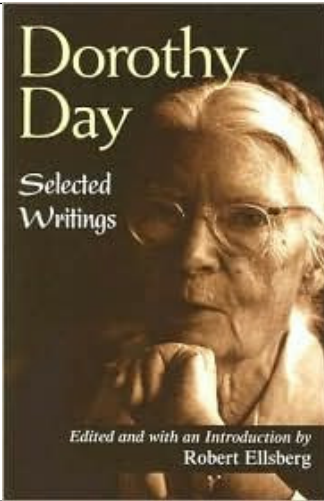
- end of print run -

**“Dorothy Day - Selected Writings”**

- available from London CW for £6 + £3.00 p&p. ( normal price £14.95 - 370 pages )

“ Reads like a sustained prayer - for peace, for love, for humility, and most of all, for activism. ”-Christian Century

“There is no better introduction to Dorothy Day”-Jim Forest



**HELPING CHRIST A PRIVILEGE NOT A DUTY** (from p6)

I found the following extract from Pedro Arrupe in the LJV handbook. It sums up how volunteering with homelessness people has enriched my life, and is excellent advice to anybody considering volunteering: (cont. p7)

*Nothing is more practical than finding God, that is, falling in love in a quite absolute, final way.*

*What you are in love with, what seizes your imagination, will affect everything.*

*It will decide*

*what will get you out of bed in the morning,*

*what you will do with your evenings,*

*how you will spend your weekends,*

*what you read, who you know,*

*what breaks your heart,*

*and what amazes you with joy and gratitude.*

*Fall in love.*

*Stay in love.*

*And it will decide everything.*

Sometimes, in conversation with friends and colleagues, they have praised my involvement, and I have often mumbled something along the lines of getting more out than I put in. I then came across a much better answer written by Dorothy Day in 1945:

*“For a total Christian, the goad of duty is not needed always prodding one to perform this or that good deed.*

*It is not a duty to help Christ, it is a privilege.”*

I see my involvement to date as just the setting out on the journey to helping Christ and I am looking forward to continuing along this road, with all its challenges, over the years ahead.

*Danny Daly is a member of the London Jesuit Volunteer Community, and a co-ordinator of the LCW “Urban Table” drop in soup kitchen on Sundays. Article re-printed from “Thinking Faith” - see [http://www.thinkingfaith.org/articles/20100129\\_1.htm](http://www.thinkingfaith.org/articles/20100129_1.htm)*

**GOOD FRIDAY (from p1)** which crucifies creation: **The Arms Trade** which crucifies the poor: **Torture** which is a form of crucifixion: **Nuclear Weapons** which threaten to destroy the earth: **International debt** which is like the burden of the cross for the poor: and **Homelessness** which reveals the ragged face of the crucified Christ.

For us, this was a deeply provoking and moving way of spending Good Friday. The pouring rain in the afternoon reinforced our sense of uselessness, a small reminder of how Jesus must have felt, and of how so many others must feel as they are unable to protect and provide for their loved ones in the face of the enormous violence and oppression of armies, governments, corporations and faceless, uncontrolled market forces that seem to blaspheme, take over, the role of God’s hand, so often apparently guiding events with the reverse of Divine Providence. An reminder to us to stay awake, to refuse to be dazed and subdued by the comforts of our privileged 1st world existence.

By Martin Newell

**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: ... / ... / 10 and monthly thereafter.

Your Bank Name.....

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## CONTACT US

### Postal Address:

16 De Beauvoir Road  
London N1 5SU

Tel: 020 7249 0041

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:.....

## Dorothy Day House & Urban Table Soup Kitchen Needs

### FOOD:

- Dry goods, rice, pasta
- Instant coffee, tea bags
- Tuna, corned beef, cheese
- Sugar & salt & pepper
- Tinned tomatoes & other cans
- Herbs & spices etc

### OTHER

- Handyman / woman
- Soap, razors, shampoo & all toiletries.
- Men's Clothes
- **MONEY!** - see p11 for standing order form.

### OFFICE:

- Flat screen computer monitor & working laser printer
- Help with producing and sending out newsletters
- Guillotine for paper & A4 laminating pockets

### HOUSEHOLD GOODS:

- A working laptop & old mobile phones
- Bike locks & bike lights
- Double duvet covers
- **New members and volunteers !**
- **A house and / or hall for a house of hospitality or refugee night shelter**

*"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
- **Customers for our home grown organic local veg box scheme**
- Visitors to use our poushtinia (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.

**BEDFORD :** Clare Bissel wants to start a CW in Bedford! If you live nearby and have energy and passion to explore faith and justice in a practical way, please get in touch!" Email her at

[Bedfordcatholicworker@yahoo.co.uk](mailto:Bedfordcatholicworker@yahoo.co.uk)

### 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](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 Dorothy Day House** make your cheque to "London Catholic Worker".

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

**Standing Order** form overleaf.

**Our income is going up, but our capital is going down! Both Dorothy Day House and the CW Farmhouse began with generous gifts that enabled us to start. But they have now been eaten up by our expenses, especially the rent. None of us are paid to do this work: it is a gift of the heart. 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 £52,000 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)**