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Above: Members of Christian Climate Action on top of a Dockland Light Railway train at Canary Wharf during a peaceful challenge of the financial district to take responsibility for its role in climate catastrophe. **photo:** Wilderlost Media/XR

The climate emergency, green revolution, and Extinction Rebellion

Martin Newell

I spent three nights, in April, camping at Marble Arch, listening to music, speeches and conversations. I prayed at the camp site as well as in the chapel of the Tyburn Nuns, just along the road from the site of the Tyburn martyrs. Other nights, I slept on the floor of the hall at Giuseppe Conlon House with other members of Christian Climate Action, grateful for the hospitality, the food and the Wi-Fi. The essentials of modern life!

Actually, I'm not really into camping, or live music for that matter. I only go camping for 'work'. In this case, 'work' meant joining Extinction Rebellion in the 'International Rebellion' fortnight of action; we occupied four road junctions in central London, Marble Arch, Parliament Square, Waterloo Bridge and, with the now famous pink boat, Oxford Circus. [continued on page 2]

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who contributed articles and
photographs

Peter Maurin Easy Essay:

Economic Economy

In the Middle Ages they had a doctrine, the doctrine of the Common Good. In the Middle Ages they had an economy which was economical. Their economy was based on the idea that God wants us to be our brothers' keepers. They believed in the right to work for the worker. They believed in being fair to the worker as well as the consumer. They believed in doing their work the best they knew how for the service of God and men.

from Book 3, The Sit Down Technique
www.easyessays.org



Above: Fr Martin Newell on Blackfriars Bridge

Photo: Christian Climate Action

We were determined to declare not only a 'climate emergency', but also an ecological emergency. The news had recently been full of the latest UN Biodiversity Report which stated that a million species are under serious threat of extinction. The human foot print is just too big. We humans, God's children, are taking far more than our fair or sustainable share of the life that bursts forth on this earth, that is sustained not only by the Holy Spirit but also by the warmth and light provided by the sun.

In some ways, the whole experience was a bit like the best of being (in) church: repeated statements of the highest ideals and values of service, love, duty, sacrifice, humility, non-violence, mixed with silence (no traffic!) and music, as well as prayer and worship, which were also present, of many faiths and none. It was also an experience of a manifestation of the vision of God's reign in Isaiah, 'the lion will lie down with the lamb' (cf Is 11) as police on the whole stood peacefully by, and 'if you have no money come and eat, drink... without cost' (Is 55) as food and drink was distributed for donation only. There was something Eucharistic about this, 'bread, broken and shared'. A vision of a new world, of peace and justice and plenty for all, with no one having more than enough. Like manna from heaven, some of the free food at least could not be hoarded – it would go off too quickly.

The Jewish proverb however states that, 'the lion will lie down with the lamb, but the lamb will keep one eye open'. And for good reason. The police still arrested about 1,200 people and were seen to be checking bystanders' immigration status. I was (only) arrested once this time. I was not actually doing anything at the time, but they decided I was breaking their Section 14 order to clear the area. My Maundy Thursday and Good Friday consisted of an austere retreat in a police cell at West End Central. I had my prayer and liturgy books for the Mass of the Last Supper and the Passion, as well as Erik Varden's 'The Shattering the Loneliness'. There was plenty to ponder.

Peter Maurin, co-founder of the Catholic Worker movement, talked about the 'Green Revolution' nearly 100 years ago, about going 'back to the land', about (re)founding family and communal farms. Peter's farming ideas did not really take off during his lifetime. But now there are plenty of young catholic workers who have been trying to live 'off the grid', starting small farms, learning organic farming and permaculture, and trying to find opportunities for at least partial self sufficiency. Even at Giuseppe Conlon House, the community grow herbs, rocket and spinach, in the postage stamp sized garden.

Many of these small farmers and crafters are trying to relearn the skills of living without an industrial society. If we fail to avert the existential threat to our 'civilisation', the climate and environmental emergency, as stated by Pope Francis and David Attenborough among others, it may be people like them who are left to rebuild our societies, just as the monks did after the collapse of the Roman Empire.

We pray that things will not go that far. But we must act collectively, too. And that is what Extinction Rebellion is calling for. An emergency response to an emergency situation. We cannot go on with 'business as usual', with the unlimited economic growth that our current capitalist system is based on, which dominates our politics. We are called to conversion, to repentance. We are called to find our joy and our ultimate meaning somewhere else, in Someone else.



Above: left to right, Phil Kingston, 83 grandfather, Ian Bray, Ruth Jarman, 55, mother of three, Nick Cooper, 36, and Richard Barnard, 45, catholic worker. They stood on the train roof for two hours, before voluntarily getting off. **photo: Wilderlost media/XR**

The urgency and depth of the necessary change requires nothing less than a revolution. A nonviolent, peaceful one, of course, one that starts, as Dorothy said, with ‘a revolution of the heart’, but must change structures and politics and businesses too. And soon. We must pray for a miracle, and act like we believe it can happen.

Extinction Rebellion (XR) have a strategy to achieve this (which does not include XR taking over). It may not work, but it seems to me the best chance we have, and has made a massive difference already. It is the product of serious thought and research on the effectiveness of nonviolent civil uprisings in the last century, as contained in books like ‘Why Civil Resistance Works’ by Erica Chenoweth and Maria Stephan, and ‘This is an Uprising’ by Mark and Paul Engler. And it contains within it essential Christian values such as the redemptive power of voluntary suffering, which is after all the power of the Cross.

A song at XR events goes,

‘People gonna rise like water,
we’re gonna turn this system round.
In the words of my great grand
daughter,
climate justice now’.

We need climate justice now because it is the poorest and most vulnerable who will suffer most if we fail. It was the stories of our guests at Giuseppe Conlon House and Austin Smith

House, that brought the realities of climate change home to me first: of people dying in temperatures of 50 degrees plus, in Iraq; of families struggling for food as the rains continue to fail in Eritrea and Ethiopia; of people leaving the expanding borders of the Sahara for the cities because crops fail, and from there crossing desert and sea to reach Europe. We need to stop the ‘carbon bombs with long fuses’ that explode years later in countries that have done nothing to create them. No wonder climate refugees, not yet a category in asylum law, are already among us. This revolution will only happen if it is based on creating a fairer world; the poor will keep seeking what the rich, most of us in the UK, have, even if they have to keep burning fossil fuels to get it.

The Industrial Revolution, which began in the UK, was based on burning coal, and we have among the highest historic emissions per person on earth. We have a responsibility to be among the first to start another kind of revolution. Please God, give us the courage, imagination, creativity, energy and love we need.

Peter Maurin, pray for us.

Fr. Martin Newell cp is a founder of the London Catholic Worker. He lives in a house of hospitality for refugees in Birmingham

...“Those who cannot see Christ in the poor are atheists indeed”...Dorothy Day



The Catholic Worker in the UK

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Giuseppe Conlon House offers hospitality to destitute refugees. We also run the Urban Table soup kitchen on Sundays 2:30 — 4:30 pm at The Round Chapel, London E5 0PU. We organise acts of nonviolent resistance and produce this newsletter.

The Catholic Worker Farm

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The Farm offers hospitality to destitute women. We grow organic vegetables and have a poustina and hermitage retreat. Mary House also offers a home to four destitute women with children.

Glasgow Catholic Worker

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

We offer a place of welcome for asylum seekers and destitute refugees in the centre of Glasgow at the Garnethill Multicultural Centre, open Saturday 9:00— 1:00pm, and a soup kitchen on Friday nights. We keep a regular vigil at Faslane Nuclear Base and hold monthly meetings and prayers..

A pilgrim of the XR spring uprising

Rachie Ross



I needed the Extinction Rebellion (XR) spring uprising like someone drowning needs a lifejacket, someone choking needs oxygen and someone dying of thirst needs a long, cool draw from a well.

I had been waiting for this for over ten years; ten years of frustration, sorrow, self-sacrifice and prayer; ten years of lifestyle change in order to do whatever I could, with my family, to try and slow climate change down. We'd stopped flying fifteen years ago, then we became the 'vegan-cycling-solar-panelled-organic-allotment-eating-slightly-weird-family'. Oh, you name it, we'd cut it out or added it in!

We'd gathered a few like-minders into a 'Just Living' group and together we tried to mobilise our church into a slumbered walk towards climate justice and changed behaviour. Slow and disheartening to say the least.

So when XR burst onto the scene near the end of 2018, we joined and found we could emotionally breathe. When by accident we stumbled across Christian Climate Action (CCA) in early 2019, at last found we could also *spiritually* breathe. We had found our tribe, our true companions, on this painful road of resisting climate injustice and all this means.

I remember my first CCA training day in February 2019. A wide mix of all denominations, ages and walks of life gathered around the dusty cross of our civilly disobedient servant King, and planned Non Violent Direct Action (NVDA) in line with Jesus' model. We prayed, petitioned, planned and created partnerships, all with a sense of deep urgency.

The XR Spring Uprising rolled out during Holy Week. Being part of a dynamic, NVDA group that did what it said on the tin was liberating, exhilarating and powerful. As part of CCA we were standing shoulder to shoulder with those of all faiths and none, all pulling in the same direction, the way of XR's three demands: *Tell the Truth* about climate breakdown, *zero carbon by 2025* and *citizens assemblies* to take the decisions for sustainability back to local level and away from big corporates and political parties with vested interests. It was the first time in more years than I care to count, that I felt outwardly proud and internally integrated as a Christian. I followed the rebel Jesus. His voice of justice for the poor and the hungry was at last being heard by the powerful, in part because of the collective voice of CCA.

The two weeks of NVDA involved multiple actions and arrests from CCA members (over 1000 arrests for XR including CCA), continual prayer, serving, foot washing, leading times of worship and lament and endless WhatsApp posts pinging backwards and forward to try and make sure we all knew where we were meant to be!

The days flew by. The nights, either camped out at Marble Arch or back at Giuseppe Conlon House, were times of intense community building and sharing. The times when CCA members had to go back to their lives, their work and families were bittersweet. They said:

Oh I miss it.

I want to be back there.

There is so little time to turn this around.

We are getting political traction.

We must keep going.

For the love of God and our children we must keep the pressure on.

At last this is real action with real movement.

As action displaced agony and anxiety, the space was created deep in our bones for a little hope. Not optimism (we have run out of time) but hope. Hope that we will be OK if we travel and grieve together. We will be OK if we pray and serve others together, if we look out for the poor and lost and vulnerable. We will be OK with Jesus in the garden with us. In laying ourselves down, we found we had room to take up the privilege of carrying Jesus' cross for just a few miles.

There were highs and lows, times of deep tiredness and stress, times of fear and bravery, times of dancing and belly laughter, times of new friendships growing up rapidly in the fertile ground that is solidarity and respect.

We celebrated the continual commitment to nonviolence, the never-ending variety of creative events, the carnival feel, the constantly supportive media coverage of CCA and XR in general.

We celebrated iconic moments: when XR's lorries successfully blocked Marble Arch, Oxford Circus, Parliament Square, and Waterloo Bridge to traffic, when birdsong was audible at Marble Arch for the first time in years, when air quality in these four places of protest improved dramatically, when Climate Breakdown made the political table despite Brexit, when Parliament declared a Climate Emergency, when individual CCA members were arrested for courageous acts of symbolic significance.

The two weeks came and went. What has continued is the grassroots nature of XR. CCA membership is booming with new members, hungry for a Christian home in this space around climate care.

The planning continues, the pressure must be kept up, the demands of XR have not yet been met in anything concrete and we must stand our ground. We have no choice because the earth is sick and we are running out of time.

The two weeks of CCA activism truly was a 'Holy Week'.

Rachie Ross is a self confessed eco-theologian. She is a member of Christian Climate Action and stayed at GCH during the XR spring uprising

Plenty for everyone *Arta Skuja*

On the third Sunday of Easter Jesus shows himself to the disciples, for the third time after His Resurrection.

'Come and have breakfast,' he invites. Just like with the five thousand - bread and grilled fish, and with the overflowing, heavy abundance, there are baskets full of leftovers, nets left unbroken. The I AM - the Bread of Life is blessed, broken and shared once again today. Having experienced the feast, the breakfast, the feeding of the multitudes, the stifling low gear of functioning from a place of scarcity must switch to a higher one - the living from a place of abundance. My seams will not burst, no matter how much I receive and whatever I stash away in my pockets will go mouldy if not shared. I lack in generosity and desire to share. I do not want to cast the nets again. I am weak and selfish.

To live in Easter today, if I can accept the challenge, means hearing these words again. 'Do you love me?' Jesus asks. He will ask until, purged and redeemed, I answer, 'You know everything, Lord. Despite all my failings and slowness to convert, You know I love you.'

Creation of this miniature, Ethiopian style icon [right] was inspired by living amongst the refugees in Calais, France. It is now part of a small chapel in Maria Skobtsova House, as a reminder and promise that there will always be plenty to go around.

This is most evident at dinner time. Sometimes the family gathered for the evening meal is small, a group of ten, at other times much larger, over thirty perhaps, when the table and the ingredients stretch and nobody ever goes away hungry

Arta Skuja is an icon painter and artist who volunteers at Maria Skobtsova House



Heathrow song: Sacred Grove *Sel Nytshade*

Sacred Grove was written in the woods of Grow Heathrow, the land protest and community garden at Sipson, West London, in 2016.

It is a song for the elder and the earth protector, a short narrative of the bravery and tragedy of our struggle. It does not always end well, yet we do not give up. To give up would be to give up on life itself. It is about endurance.

This song does not belong to any single religious tradition. It is a universalist song, a coming-together around something we might all agree is essential, awe-inspiring, teeming with life and mystery. Something that preceded us and yet still remains very real before us.

Sel Nytshade is a 'wandering bard' who cooks once a week at Giuseppe Conlon House

Sel Nytshade

♩ = 60

Gm Bb F C

Cold the hearts of our foe but bold are the war-ri-ors, war-ri-ors

5 Gm Bb Dm C D

Swords drawn, car-ry on, car-ry on, car-ry on, till your arm - our is torn Hold this

9 Gm Bb F C

line This sac - red grove, the eld - ers that we called home, we called home

13 Gm Bb F C D Gm

Long we sat here hear - ing their eld - er song; now on - ly ax - es shall sing

Directions for playing the song above: Played in 6/8 time, this is a 'strummer' and calls on the musician for power and gusto. We play it through once with power, then softly, then do an instrumental solo, once more with power and finally key change up to Am for a final lift! But of course, as a folk song there is no right or wrong if it is in the spirit and you are invited put your heart into it.

Giuseppe Conlon House



Above: Vigil for Refugee Week outside the Home Office. We remembered some of the tens of thousands who have died trying to reach Europe, and as a result of the UK's hostile environment. It's hard to imagine that this small act of remembrance, taking up the spiritual weapon of prayer in the face of grave injustice, would bring about the kind of change in society that is so much needed, but as Dorothy Day counsels us, we try not to worry about effectiveness and concentrate on being faithful to the truth. **photo: Henrietta Cullinan**

Giuseppe Conlon House

offers hospitality not just to those seeking asylum in the UK, but also from time to time to activists trying to make the world a better and more tolerable place for all. During the Extinction Rebellion protests in April, we were pleased to welcome members of Christian Climate Action.

Some would later go on to take part in peaceful direct action on the Dockland Light Railway. Community member, Richard Barnard, was one of those taking part. He was subsequently arrested; his bail conditions found him unable to leave the borough of Haringey. This prompted a solidarity bike ride around the borders of Haringey to help him figure out just where he was and wasn't allowed to go!

Subsequently the conditions were lifted somewhat, allowing him out of Haringey and able to volunteer again at the Urban Table soup kitchen in Hackney – much to the delight of guests. He's still not allowed on public transport, but it seems he prefers to *run* everywhere so he's not too fussed.

On Good Friday, we took part in the Stations of the Cross of Nonviolent Love, praying for victims of injustice at sites of suffering around London.

In May, the electrical works were completed in our house, ticking one more thing off our list of building maintenance tasks. Step by step we are improving our home to make it safer and more welcoming for our guests. The slow progress does not diminish our joy and gratitude when things finally get done.

Below: Haringey First World War Peace Forum unveiled a plaque, to remember the lives of local conscientious objectors. The event attracted many curious passers-by, who stopped to hear a little about the area's radical history. We pass the plaque, outside the Salisbury Hotel on Green Lanes, on the way to Mass every Sunday, and it's a strong reminder of the broader and still ongoing struggle for peace. **photo: London Catholic Worker**



Many thanks to everyone who has donated money to us over the years to help make this happen.

Also in May, we attended the protests outside Westminster Abbey during the service of thanksgiving for the UK nuclear weapons system. We joined many people from Christian CND and other groups in pointing out the outrage of holding a service of thanksgiving for weapons designed to indiscriminately annihilate life on a terrifying, barely-comprehensible scale.

In June our community joined the annual European Catholic Worker gathering, which took place in Cudham, Kent. Catholic Workers and friends of the movement joined us for a stimulating weekend of talks, workshops, prayer, socialising around the campfire, and torrential rain. We learned about the canonisation process for Dorothy Day – a controversial issue amongst European Catholic Workers, it seems! – from Jeff Korgen from the US, and debated different approaches to the environmental crisis, amongst other things. A good time was had by all!

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"GCH opened its loving arms and wide doors to Christian Climate Action....a place of sanctuary and reinvigoration...that helps turn anxiety into action and prayer into praxis."
Rachie Ross

Silence - a universal need?

Richard Barnard



Above: Richard Barnard during an Extinction Rebellion protest **photo :** Christian Climate Action

'Silence is the great revelation'
Fr. Antony De Mello

I have come to love silence and the peace that it brings. So one of my fears, moving to Giuseppe Conlon House was the lack of space and opportunity for silence. Sharing a room with another volunteer, and living quarters with twenty others, was quite daunting, especially as silence is pivotal to my wellbeing and my ability to be more gregarious at other times.

But is this not the experience of most people? Living in cramped conditions, the next door neighbour blaring out music or loud sounds from the city streets? I am more than slightly worried that the invitation to silence is less universal than we might think. Come to think of it, so many of our contemporary spiritual practices such as spiritual direction, going on retreats, high art or pilgrimages appear to be only for the middle class contemplative with enough time, money and pleasant

surroundings to be able to indulge in them. What then has silence got to say (I know that sounds like an oxymoron) to the guests at Giuseppe Conlon House, or the single parent with screaming kids and unruly neighbours?

Silence, and waiting on God in the silence, must be for everyone right? Surely silence, like death, is the great leveller since it needs no fancy instruments, no ornate ancient building and not even any priests or gurus to announce it.

But silence is and can be tough. It's not easy. It's certainly not just a nice area in which to enjoy 'peace and quiet'. Many of the people we work with at Giuseppe Conlon House have been forced to keep silent. The experience of being silenced is something shared by many disadvantaged groups such as those seeking asylum and those experiencing homelessness. For instance rough sleepers often resort to putting up signs next to them rather than begging aloud. So the notion of silence is a complicated one. However in my life, silence has been a key spiritual practice that helps me to listen to God and overcome my demons. And I believe that similar benefits can be found by many homeless, disadvantaged or addicted people.

Often well-meaning people try to fix other people's problems (and sometimes their own!) by giving them lots of things to do. Although there can be value in this, people can also end up living a rhythm of doing, doing, doing. We all need a reminder that we are beloved children of God and that we are 'human beings' not 'human doings'. When we remember this we start to see transformation and acceptance starts to occur.

So how do you introduce silence to those whose environment is not peaceful and for whom being silenced represents a part

of their lives they would prefer not to revisit? Well, like any area of the spiritual life you tread cautiously. You go at their pace and not yours. You allow more and more space for God to bring the silence and not you. You also help as much on the practical side as you can, giving the same opportunities to disadvantaged folk as others have.

So how is that done here? Well during morning prayer we share fifteen minutes of silence. Often to maintain silent contemplation with a group is easier than by yourself. It is easier to establish as a practice when there is a community around you doing the same. Also before eating, and respecting the different faith traditions of all who come to Giuseppe Conlon House, we don't say a formal grace but keep a moment's silence. This is manageable and again lets God do the work and doesn't give us the opportunity to get in God's way.

I feel this is enough for some folk and provides that space that's key to being a 'human being' not a 'human doing'.

So for me and my fears about the lack of space and silence in a community house are being answered by some of our practices. It turns out that opportunities for spiritual growth—even contemplation—can occur almost anywhere, at any time. St. Ignatius of Loyola speaks about finding God in all things. The 17th-century spiritual writer, Brother Lawrence, found the 'presence of God' even as he ordered provisions for his monastery. I was surprised to find such an opportunity in the simple tasks at Giuseppe Conlon House. For me, doing the dishes or cleaning the toilets or sweeping the floors, or collecting then sorting the nightly food donations has become—in Ignatius' words—a spiritual practice.

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The Catholic Church needs its own Extinction Rebellion

Adam O'Boyle

'And we say: "No one knows for sure. But we have to stop burning fossil fuels and restore nature and many other things that we may not have quite figured out yet." Then you say: "That's not an answer!" So we say: "We have to start treating the crisis like a crisis – and act even if we don't have all the solutions." "That's still not an answer," you say... Sometimes we just simply have to find a way. The moment we decide ... we can do anything... But the opportunity to do so will not last for long. We must start today. We have no more excuses.'

Greta Thunberg, speech to MPs at Houses of Parliament, April 2019

'35. Let us ask the Lord to free the Church from those who would make her grow old.

'39. This means humbly acknowledging that some things concretely need to change.

'299. Dear young people ... The Church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us.'

Pope Francis, Christus Vivit, April 2019

Divided in age by nearly seven decades but both overflowing with youthfulness, Greta Thunberg and Pope Francis call for urgent action in separate spheres, but united by a common sense that the institutions of government, in both the Catholic Church and nation states, are failing. Terribly.

And while much has been written recently about climate change and Extinction Rebellion, could those who follow the trends, trials and restructuring plans of Catholic Dioceses in England and Wales be in any doubt that the Church also faces its own existential crisis?

Many dioceses continue to see Mass attendance fall rapidly, are cutting the number of parishes dramatically to cope with an ever-declining number of priests, and seem continually unable to pull themselves out of a death-dive. Might now be the time for new and more direct tactics to bring about change? Might the Catholic Worker's traditions and heritage now be needed to ensure that there is both a planet to inhabit in 10 years' time but also some recognisable form of the Catholic Church in our own isles? Our ultimate hope might leave us no cause for concern - Christ's Church continues despite our brokenness - but that does not leave us with nothing to do.

Roger Hallam, who is considered the intellectual figure behind Extinction Rebellion, outlines the movement's thinking: 'Societies will not change with the necessary speed without rebellions and a revolutionary transformation of our politics'. Could not such an analysis work for the Church? Hallam dismisses a reformist agenda, which hasn't done much to avert looming climate catastrophe for nearly half a century. Again, could not such an analysis apply to the Church?

Following the pattern of Extinction Rebellion, what could three radical asks of Church 'government' be?

1. Tell the Truth: Bishops and Church leaders must tell the truth by declaring a pastoral emergency.

2. Act Now: With the retiring of the pre-Vatican II generation of priests and religious, Church leaders must act now to halt losses in pastoral provision by 2025.

3. Beyond Politics: Church leaders must create and be led by the decisions of a national People's Synod on just pastoral practice.

Going further, Extinction Rebellion's analysis is also that

change will not happen if you just call for it, with petitions and letters to the Bishop, books and pamphlets. Protesting by leaving the Church has perhaps been the commonest response in recent years, but soon there will be nobody left. And so, what might nonviolent direct action look like within the Church to demand change?

Three proposals for action, again mirrored on Extinction Rebellion, which could be undertaken by all in the Church - lay, ordained and religious - and which do not blame any one individual for inaction:

1. Turning over the tables in our cathedrals
2. Simple, solitary, blockading prayer vigils outside diocesan offices
3. (Holy) Mass die-ins

Lest such ideas be summarily dismissed, one need not see any of this as challenging the hierarchical nature of the church, properly understood. And, as Yves Congar argues when writing about tradition, we would most of all want to avoid further schism in an already broken and divided Church - Protestantism after all has the most direct etymological link to the idea of protesting. Practical proposals too would await a people's synod.

But can we really wait any longer before asking that more voices be heard and change realised? The Church must urgently arrest its current trajectory, and for that a true rebellion may be needed from its remaining members. Our future is not yet set. If nobody will act for us, we must take things into our own hands. So, rebels, as they say, perhaps it is time for us to be getting started?

We must rebel for life. With love. And rage.

Adam O'Boyle is part of a group exploring the establishment of a Catholic Worker in the north east. adam.oboyle@googlemail.com

Christian Climate Action

Christian Climate Action is one of the core affinity groups of the Extinction Rebellion and played a vital role in the London protests in April. The group were involved in securing the Marble Arch protest site - bringing a solar polared stage to the area. They also made headlines around the world, when they held a prayer vigil on top of a train at Canary Wharf DLR station, in order to highlight the role of the financial district in the extraction and burning of fossil fuels.

There are nonviolent direct action training days planned in August and September and regional groups opening around the country.

To find out more visit:

christianclimateaction.wordpress.com
[christianclimateaction\[at\] gmail.com](mailto:christianclimateaction[at]gmail.com)

“...So many in these days have taken violent steps to gain the things of this world — war to achieve peace; coercion to achieve freedom; striving to gain what slips through the fingers. We might as well give up our great desires, at least our hopes of doing great things toward achieving them, right at the beginning. In a way it is like the paradox of the Gospel, of giving up one’s life in order to save it...”
Dorothy Day

Write in

We warmly invite you to comment on what is written here. We will include interesting letters in our next issue.

Silence - a universal need?

Richard Barnard

[continued from page 8]

Additionally there is solitude to be found in the community life too as long as you allow yourself to take space when you need it.

As Dorothy Day wrote:

‘I remember one day realising that the best, the very best, I could do for everyone in the community including our guests at lunch, was to stay away, not to fight staying away, which I might have done successfully.’

Finding space for ourselves individually and communally is important. As well as finding God in the everyday tasks and in our own ways, we are also discussing possibly having some community contemplative prayer time. Watch (and listen!) to this space.

In peace and silence, Richard.

Richard is a live-in volunteer at Giuseppe Conlon House and a trained spiritual director. He is happy to see people for spiritual direction in London.

Regular Events

Starting from September. Please note earlier start time

All events at

Giuseppe Conlon House, 49, Mattison Road, N4 1BG

-unless otherwise stated

Bible Sharing followed by dinner. Second Thursday of the month, 6-7:30pm: We are using Lectio Divina and the book ‘Come Out My People!: God’s Call Out of Empire in the Bible and Beyond’ by Wes Howard-Brook

Refugee Vigil

Third Tuesday of the Month, 12:30 – 1:30pm at the Home Office, 2 Marsham Street SW1P 4DF: We remember all who have died because of borders and hostile immigration policies

Reading Group followed by dinner. Fourth Thursday of the month, 6 –7:30pm: *Our God is Undocumented: Biblical Faith and Immigrant Justice* by Ched Myers and Matthew Colwell

All welcome. Call 020 8348 8212 for more details

Unfortunately, our house is not accessible for wheelchair users

Special Events

● **Farmfest, 23 - 26 August, 2019**

● Catholic Worker Farm

● www.farmfest.info

● **No Faith in War**

● Stop the DSEI arms fair, 2-13

● September, ExCel Centre.

● If you would like to take part

● contact: nofaithinwar@

● stopthearmsfair.org.uk or

● visit

● www.stopthearmsfair.org.

● uk

● For further upcoming events

● please visit our facebook

● page. Or why not sign up to

● our monthly bulletin: email:

● londoncatholicworker@

● yahoo.co.uk.



Support our work

We are a part of the radical, Christian, pacifist Catholic Worker movement started in 1933 in New York by Dorothy Day and Peter Maurin. There are now over 150 houses and communities in the United States and in other countries. Catholic Worker houses are financially independent. There are no headquarters, nor is there a central organisation. More information is available on the U.S website www.catholicworker.com.

At Giuseppe Conlon House we run a house of hospitality for around twenty homeless and destitute asylum seekers who are not allowed to work or claim benefits. In collaboration with two local churches we also serve a meal for up to fifty people in Hackney on Sunday afternoons.

Cash donations

We are not paid for this work. We receive nothing from the government. For reasons to do with our political witness, we are not a registered charity.

We are all volunteers, so we are able to make the best possible use of what we are given, for the benefit of those in need.

Bills! We rely on our readers' donations to pay all utility bills, building repairs, volunteer and guest expenses, printing and household supplies.

If you would like to support our work at the house please consider sending us a donation or setting up a standing order.

- £20 will pay for one day of heating at Giuseppe Conlon House
- £30 covers the costs of one Urban Table meal for 60 guests
- £50 covers one week's housekeeping including items like milk, sugar, margarine, toilet paper and cleaning products
- £150 will pay for a volunteer's monthly expenses including transport

Ways to donate

Cheque: payable to 'London Catholic Worker', to Giuseppe Conlon House, 49 Mattison Road, London N4 1 BG

Online: London Catholic Worker, Triodos Bank, Account No. 20066996 Sort Code: 16 58 10

Paypal: a 'donate button' is on the front page of our website www.londoncatholicworker.org

Please consider setting up a regular donation. You can use the Standing Order Form provided below

We would be very grateful for any help you can give us.

Our accounts are available on request

<h1 style="margin: 0;">Standing Order Form</h1> Please use block letters	
I wish to pay the London Catholic Worker £10/ £20/£40/other amount per month/ other	
Payments to be made monthly/ other First Payment to be made on: / / 19 and monthly thereafter	
Name of your bank	
Address of your bank	
Your account name	
Your account number	
Your bank sort code	
Please pay: Triodos Bank Deanery Road Bristol BS1 5AS	For the Credit of: London Catholic Worker Account Number 20066996 Sort Code: 16 58 10 Until further notice the sum of the value indicated above
Signed	Date
Please return to : London Catholic Worker 49 Mattison Road London N4 1BG	Your Name and Address
	Email



GIUSEPPE CONLON HOUSE

IS LOOKING FOR VOLUNTEERS!



JOIN OUR DIVERSE COMMUNITY OF DEDICATED VOLUNTEERS!

THERE ARE CURRENTLY SEVERAL OPPORTUNITIES TO GET INVOLVED:

- HELP PREPARE OUR DAILY COMMUNAL EVENING MEAL FOR ABOUT 15 PEOPLE
- URBAN TABLE - TWICE MONTHLY WE SERVE A SUNDAY LUNCH FOR ABOUT 60 PEOPLE IN HACKNEY
- BE THE EVENING HOST, WELCOMING OUR COOKS, SETTING THE TABLE AND DOING FOOD PICKUPS.
- VARIOUS DIY AROUND THE PROPERTY
- JOIN AS A FULL TIME LIVE-IN VOLUNTEER FOR A PERIOD OF 2+ MONTHS.
- JOIN OUR MONTHLY VIGILS OUTSIDE THE HOME OFFICE TUESDAY LUNCH TIME.
- HELP WITH THE MAKING AND MAILING OUT OF OUR QUARTERLY NEWSLETTER.

IF YOU ARE INTERESTED PLEASE GET IN TOUCH TO ARRANGE A VISIT.

WWW.LONDONCATHOLICWORKER.COM CONTACT: +44(0)2083488212, LONDONCATHOLICWORKER@YAHOO.CO.UK

Wish List for our House of Hospitality

Food

- Chopped tomatoes
- Peanut butter
- Cooking oil
- Kidney beans
- Chickpeas
- Canned coconut milk
- Easy-cook rice
- Basmati & brown rice
- Couscous
- Lentils
- Noodles
- Vinegar
- Mayonnaise
- Cheese



- Marmalade, jam.
- Tahini
- Soy sauce
- Spices & herbs
- Honey
- Muesli
- Cereal
- Fruit juice and squash
- Herbal teabags
- Chilli sauce
- Nuts and seeds

- ### Toiletries
- Toilet paper
 - Toothbrushes
 - Toilet paper
 - Toothpaste
 - Deodorant



- Shampoo
- Liquid soap
- Tissues



- ### Eco-friendly cleaning products:
- Anti-bacterial spray
 - Multi-purpose cleaner
 - Toilet cleaner
 - Laundry detergent
 - Floor cleaner

Miscellaneous

- NEW Men's underwear M-XL
- Tea lights
- Umbrellas
- Eye masks



Find our ethical shopping tips at www.londoncatholicworker.org/ethicalwishlist.pdf
Many of our guests do not eat pork for religious reasons so please do not donate pork products.
Also, please do not donate soup, tinned spaghetti and baked beans as we already have enough.