

CATHOLIC  WORKER**ANNUAL APPEAL**

Dear Friends, its that time of year again. We are asking you to support our work. We are asking you on behalf of Naboth and Abdul and Noah. We are asking on behalf of Amanuel and Elias and Mohammed. We are asking as well, in good faith. Because in faith, we believe that what we are doing is God's work. Peter Maurin told Dorothy Day that in the Church, you do not wait for the money: you begin the work, and if it is God's work, the money will come. That is how we started: with a founding gift: gradually the money is coming. But we still need to ask you to continue to take part in this work of God. It is like the feeding of the 5,000: when some begin to share from their own insufficiency, miracles happen, there is always enough. As Ghandi said, there is enough in the world for everyone's need, but not enough for even one person's greed.

We are still sharing from our insufficiency. A year ago we opened our second hospitality house in north east London, Giuseppe Conlon House, thanks to a gift of two years rent free tenancy on an otherwise empty building. Our hospitality work here is a refugee shelter for 22 men. We hope to open a women's section soon. As there was no hot water or showers, and the heating needed some fixing, we paid £13,000 for this to be put right. This has eaten into our budget, as did the £3,000 winter gas bill and other bills.

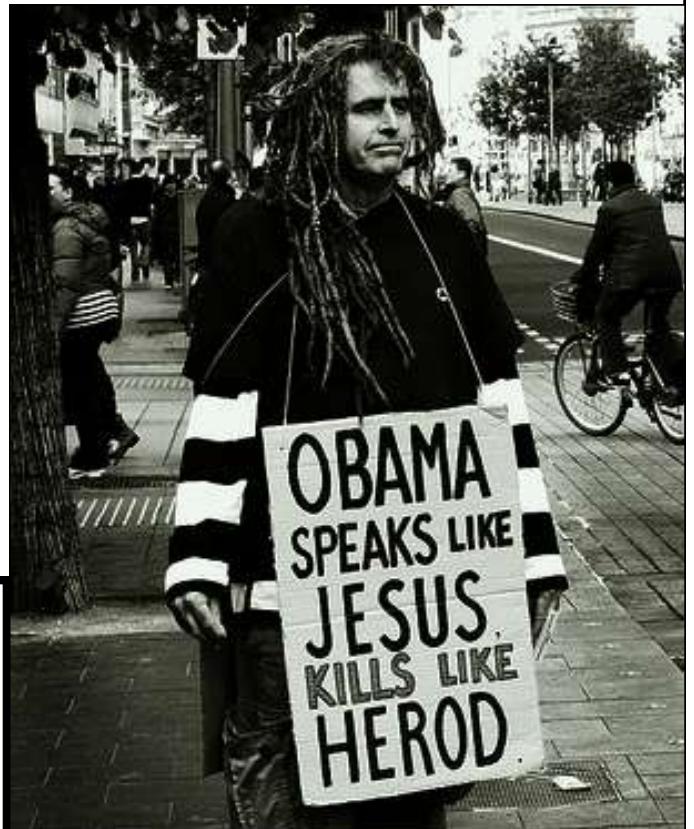
Because we all volunteers, because almost everything we have is other people's discards, we were able to run all our projects in London last year for about £40,000 (because we rely on volunteers, our accounts are not yet ready!) But despite this frugality, this precarity, we still have to

ask you to help us pay our bills. We have to ask you because our guests are not allowed to ask. They are adults, well able to look after themselves, well able and willing to work (apart from Naboth possibly, who is maybe too old and a bit sick with rheumatism and other problems). But the government does not allow them.

Catholic Social Teaching, and common sense, tells us that people fleeing poverty and war are refugees. As well as those fleeing persecution for religious or political views or ethnic origin or sexual orientation. But the UK government does not recognise people fleeing poverty and war as refugees. Very specific personal persecution is the only thing that matters. And still, it has to be proved, and evidence can be hard to come by in places with barely any functioning systems.

Refugees are welcome here of course - welcome at the Catholic Worker. We welcome (cont p2)

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Above: Ciaran O'Reilly in Dublin for the visit of President Obama

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 Lee, Sean O'Malley, Ciaron O'Reilly, Mirjam Johansson

Dorothy Day House

16 De Beauvoir Road,
De Beauvoir Town, London N1 5SU
Tel: 020 7249 0041 Email:
londoncatholicworker@yahoo.co.uk
We are: Papa Mao Fall Ndiaye,
Michael Omari, Dan Viesnik

Giuseppe Conlon House

49 Mattison Road, London N4 1BG
Tel: 020 8348 8212 Email:
londoncatholicworker@yahoo.co.uk
Dorothy Day House and Giuseppe Conlon 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, Mirjam and Herman

The Farmhouse offers hospitality to destitute women. We vigil regularly at the nearby Northwood Joint Forces Military HQ. We also grow organic vegetables and have a poustinia. We are opening Maryhouse, a new house for women with children.

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 OPU

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

The Non-Violence of Jesus According to Pope Benedict XVI

"Above all we want to make the voice of Jesus heard. He was always a man of peace. It could be expected that, when God came to earth, he would be a man of great power, destroying the opposing forces. That he would be a man of powerful violence as an instrument of peace. Not at all. He came in weakness. He came with only the strength of love, totally without violence, even to the point of going to the Cross. This is what shows us the true face of God, that violence never comes from God, never helps bring anything good, but is

a destructive means and not the path to escape difficulties. He is thus a strong voice against every type of violence. He strongly invites all sides to renounce violence, even if they feel they are right. The only path is to renounce violence, to begin anew with dialogue, with the attempt to find peace together, with a new concern for one another, a new willingness to be open to one another. This is Jesus' true message: seek peace with the means of peace and leave violence aside."

ANNUAL APPEAL

(from p1) them here, we try to welcome Christ in them, but they have nowhere else to go. They are not allowed to claim asylum – they have been rejected (so far – some have new claims going in, others wait for new evidence to arrive, if it ever will). They are not allowed to work. They are not allowed to get social security benefits. They are not welcome enough even with their friends (who probably struggle with overcrowding and paying the bills and keeping body and soul together themselves). They are certainly not welcome enough by the broad swathes of our affluent society, our brothers and sisters here in the UK.

You may object: affluence – we are in the middle of a recession, money is tight. So it is. But our perspective is different, living as we do among a '3rd World' community in our midst. Prosperity and poverty take on different meanings here. Those of us who do the work are all volunteers. Us few 'full-timers' live off and work with the same donated (meaning 'unwanted') food, clothes, furniture and equipment as our guests. As we struggle to pay our way and maintain our connections in the so-

cial lives of our families, friends and wider communities of faith, we still know that compared to our brothers and sisters called 'failed asylum seekers' or 'homeless refugees', we are affluent and free and secure.

Yet – we believe God did not draw lines round the world at the moment of Creation. The sin of Babel divided the human family, the gift of the Spirit at Pentecost creates a new unity. We believe that our prosperity here in the UK, in Western Europe, in the '1st World', is based on historic and on-going theft of resources from around the world. We know from experience how many are fleeing wars and conflicts where the fires are stoked by policies and practices of UK government and companies, from the arms trade to mining and oil extraction. Our response here is, we believe, we hope, we pray, God's work. We are only a pencil in God's hand, to quote Mother Theresa. We ask you our friends to be generous in response to Christ's call to a 'new creation', where God's kingdom of 'all peoples, races, tribes and nations' united before God becomes a reality even in small ways 'on earth as in heaven'. Amen and thank you.

Christian Anarchism:

A Revolutionary

Reading of the Bible

Alexandre J. M. E. Christoyannopoulos

Christianity in its true sense puts an end to the State. It was so understood from its very beginning, and for that Christ was crucified.— Leo Tolstoy

Where there is no love, put love and you will find love.
— St. John of the Cross

Christianity and anarchism are rarely thought to belong together. Surely, the argument goes, Christianity is about as hierarchic a structure as you can get, and anarchism is not only the negation of any hierarchy but it is also often stubbornly secular and anti-clerical. Yet as Ciaran O'Reilly warns, Christian anarchism "is not an attempt to synthesise two systems of thought" that are hopelessly incompatible; rather, it is "a realisation that the premise of anarchism is inherent in christianity and the message of the Gospels." For Christian anarchists, an honest and consistent application of Christianity would result in a political arrangement that would amount to anarchism, and it is actually the notion of a "Christian state" that, just like "hot ice," is a contradiction in terms, an oxymoron. Thus Christian anarchism is not about forcing together two very different systems of thought – it is about pursuing the political implications of Christianity to the fullest extent.

This paper will explore this unusual and revolutionary political vision by conveying some of the observations made by some of its main proponents. The most famous of these is undoubtedly Leo Tolstoy – he is often the *only* example of Christian anarchism cited in the academic literature on anarchism. Among the aficiona-

dos, however, Jacques Ellul is also very famous, and people usually also know about Vernard Eller and Dave Andrews. Also well known are some of the figures associated with the Catholic Worker movement (especially popular in the United States), in particular Dorothy Day, Peter Maurin, and Ammon Hennacy. The Christian anarchist literature is also enriched by contributions from thinkers at its margins, who are perhaps not the most vociferous fanatics of pure Christian anarchism, or perhaps not Christian anarchists consistently (perhaps writing anarchist texts for only a brief period of their life), or perhaps better categorised as pacifists or Christian subversives than anarchists but whose writings complement Christian anarchist ones. These include Peter Chelčický, Nicholas Berdyaev, William Lloyd Garrison, Hugh Pentecost, Adin Ballou, Ched Myers, Michael Elliott, and Jonathan Bartley among others. Finally, Christian anarchism also has its anarcho-capitalists, like James Redford and Kevin Craig. This paper will not discuss them all, but will draw from most of them in an attempt to extract some of the main arguments made in the Christian anarchist literature.

The first section discusses the central role that Christian anarchists assign to love as the basis of Christian anarchism. The second looks more closely at the Christian anarchist reading of some key Biblical passages, including the "render unto Caesar" incident and Romans 13. This is followed by a brief explanation of why their specific understanding of Christianity is hardly being heard of today. The fourth section outlines some of Tolstoy's direct criticisms of the state. The fifth lists a few examples of Christian anarchism, past and present. The paper then closes with some concluding remarks on the overlap of religion and politics presented by Christian anarchism. (cont p4)

THE LAW OF HOLINESS

An Easy Essay by Peter Maurin

**"No man can serve two masters,
God and Mammon."**

**"Be perfect
as your Heavenly Father is perfect."**

**"If you want to be perfect
sell all you have,
give it to the poor
and follow Me.**

**"These are hard words,"
says Robert Louis Stevenson,
"but the hard words of a book
were the only reason
why the book was written."**

**In his encyclical
on St. Francis de Sales
the Holy Father says:
We cannot accept the belief
that this command of Christ**

**concerns only
a select and privileged group,
and that all others
may consider themselves
pleasing to Him
if they have attained
a lesser degree
of holiness.**

**Quite the contrary is
true,
as appears from the
generality
of His words.
The law of holiness
embraces all people
and admits of
no exception."**



CHRISTIAN ANARCHISM (from p3)

Love: the heart of the revolution

Where modern (certainly Hobbesian) political theory deals with injustice and insecurity by force, by bestowing the monopoly over the legitimate use of force to the state, Christian anarchism argues that the best response to violence and injustice is actually Christian love. That is, Christian anarchists believe that a just social order can only be secured through the persistent enactment of brotherly love, not through any system of rewards and punishments policed by a scolding father. The ordering principle of society would thus be love, not the threat of violence.

According to Tolstoy, the essence of this Christian alternative is best expressed in Jesus' Sermon on the Mount, and in particular in the following verses:

'You have heard that it was said, "Eye for eye, and tooth for tooth." But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles.

Give to the one who asks you, and do not turn away from the one who wants to borrow from you.'

Tolstoy thus understands Jesus as spelling out a revolutionary and indeed wiser method for human beings to deal with evil, with fear, violence or insecurity: when treated unjustly, do not use force or retaliate, but respond with love, forgiveness and generosity. Dave Andrews agrees: "Christ is the archetype of compassion – the original model of radical, non-violent, sacrificial love – which humanity desperately needs, now more than ever, if it is to find a way to save itself from the cycles of violence that will otherwise destroy it."

For Christian anarchists, the radical political innovation of Jesus' message was therefore to put forward a completely different way of responding to whatever may be seen as evil. That is, even in the face of unjust demands, behave like a generous and loving servant; do not rebel, do not get aggressive, and certainly do not even contemplate using power to enforce your view of justice. In the eyes of Christian anarchists, the political implications are self-evident: the only response to disorder and insecurity in human relations is not to delegate power to a state, but to act as Jesus taught and acted – even if the ultimate price is one's own death, as explained in more detail further below in the discussion of Jesus' crucifixion.

Of course, this means that the Christian anarchist has to abandon the apparent effectiveness of social engineering. Inasmuch as s/he wishes to change the world, in Dorothy Day's words, s/he can only do this "one heart at a time." Christian anarchists thus believe in persuasion by example, not force. The hope is that love and forgiveness eventually win over the evildoer through the heart. Impressed by such radical love and forgiveness, one day the evildoer may well repent. But in the meantime, cheeks keep being smitten and coats keep being taken away. The Christian anarchist, however, does not seek punishment and redress but patiently and generously forgives the wrongdoer.

Hence to use Vernard Eller's words, the Christian anarchist chooses the path of "voluntary self-



subordination" as the "model of social justice." Andrews therefore speaks of treating Christ as a *model* rather than an *idol*:

The example of Christ [...] is so powerful that many of us find it overpowering and, therefore, unfortunately, disempowering, rather than empowering as it ought to be.

So we tend to treat Christ as our *idol*, someone we'd like to be like, but know we never will be like; rather than our *model*, someone we'd like to be like, and do our best to be sure we are like. But Christ never wanted to be an *idol*. He never asked anyone to worship him. Christ only wanted to *model* how to live life to the full. And all he asked of people who wanted to live this way was to follow him.

Christian anarchists thus bemoan the fact that Christianity has evolved into the worship of an idol rather than the personal and collective effort to imitate Jesus and thereby represent him (or make him present) in the world.

Yet if, instead of delegating government of society to a system that legitimises some violence and punishment, Christians were to choose to govern their lives by love and compassion, then there would be no need for a state. The only thing that would "govern" or steer this stateless society would be love. Humanity would resemble the original meaning of *ekklesia* as a "gathering" of individuals into community and communion. And gradually, more and more people would indeed gather because "the beauty of love and justice embodied in [these] communities will encourage all men and all women of goodwill to continue to do good works as well." Christian anarchists therefore also reject any separation of ends and means: violence breeds violence, and only love can breed love and gather humanity into a peaceful community. (Cont'd p5)

(from p4) **CHRISTIAN ANARCHISM**

Of course, this goal does appear distant and utopian, and it is easy to accuse Christian anarchists of lack of realism. Love, forgiveness and non-resistance to evil are difficult enough to enact on a personal level, let alone as a whole community. But in reply to this contention, Tolstoy has this to say:

It may be affirmed that the constant fulfilment of this rule [of love and non-resistance] is difficult, and that not every man will find his happiness in obeying it. It may be said that it is foolish; that, as unbelievers pretend, Jesus was a visionary, an idealist, whose impracticable rules were only followed because of the stupidity of his disciples. But it is impossible not to admit that Jesus did say very clearly and definitely that which he intended to say: namely, that men should not resist evil; and that therefore he who accepts his teaching cannot resist.

In other words, although the practicality of Christian anarchists' vision can be argued upon, the grounding of it in scripture is harder to dispute. They certainly believe that their interpretation is validated by countless passages of the New Testament, and that any other interpretation that compromises with the state exposes both hypocrisy and a lack of faith in the very essence of Jesus' teaching. According to Christian anarchists, the political implications of Christianity might be utopian, but they are made clear throughout the Bible: Jesus articulated the foundations of a community based on love, a community in which love and forgiveness can be the only response to injustice and insecurity, a community therefore that cannot but reject the state as we know it.

This is the first part of an article by Alexandre Christiannopolous, taken from the book "New Perspectives on Anarchism", edited by Nathan Jun and Shane Wahl (Lanham, MD: Lexington, 2010), pp. 149-167. It is intended to continue to serialise it in future editions of our newsletter.

Alexandre has also written a book called "Christian Anarchism - A Political Commentary on the Gospel" available on the internet.

Stations of the Cross Around the Geography of Suffering



After our Faith and Resistance Retreat on Palm Sunday weekend, we were all prepared for entering into the spirit of Easter. We did this in full knowledge that before Resurrection comes Crucifixion. We had been reminded that the cross was not at the time of Jesus a religious symbol or piece of jewellery. It was an instrument for the torture and execution of political rebels, a symbol of the brutal lengths the Roman Empire would go to maintain its supremacy and prosperity. So as we journeyed round the Stations of the Cross, we understood why we were visiting such places as the offices of arms companies (whose business is death), the Foreign Office (charged to defend the 'vital strategic interests' of the UK, at whatever cost to the poor) and the Home Office (a section of which maintains our borders - that is, keeps the poor out).

It was truly a way to bring to life the meaning of the cross and passion in our time. This was especially evident as Frank Cordaro, Ciaron O'Reilly and Steve Jacobs were arrested for kneeling to pray in front of the Downing Street gates with 'Who Would Jesus Bomb' and 'Free Bradley Manning' placards in hand.

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Dorothy Day

Selected Writings

Edited and with an Introduction by
Robert Ellsberg



JESUS CHRIST

WANTED - for sedition, criminal anarchy, vagrancy and conspiring to overthrow the established government.

LIKE WikiLeaks' **Julian Assange** and accused whistle-blower **Bradley Manning**, he speaks truth to power and is a threat to national security and the ongoing war effort worldwide.

SAID to be a carpenter by trade. Dresses poorly, is ill-nourished, has visionary ideas, associates with common working people, the unemployed and bums. Alien - reported to be a Jew.

PROFESSIONAL AGITATOR - red beard, marks on hands and feet, the result of injuries inflicted by an angry mob led by respectable citizens and legal authorities.

IF YOU SEE THIS MAN, notify agents of HRH Queen Elizabeth II and the Commander-in-Chief Barack Obama.

for Young

REWARD

For information leading to the apprehension of



WHAT IS TRUTH? - Wikileaks, Manning, Assange?

A few months ago Ciaron began focussing his energies on two trying to gather support and solidarity for two men, Bradley Manning and Julian Assange. Early last year, news had broken that the 'freedom of information website' Wikileaks, had received a mass of information leaked from the US military: over 100,000 pieces of information, dwarfing any similar leaks. They included the 'collateral murder' video shown on John Pilger's TV documentary "The War You Don't See", broadcast on ITV in December. Bradley Manning, a private in the US Army, was later accused of supplying the information he had been able to access due to a lack of security at the his US army base in Kuwait. The previously obscure Wikileaks website (to the general public) became a household name, as later on did Julian Assange, Wikileaks' founder. American politicians called for both to be executed, or in the case of Assange, some called for assassination if he could not be brought to the USA.

Soon, Assange was being accused of sexual assault in Sweden and held for extradition from the UK.

Ciaron has spent time in brutal prisons in the US and Australia for resisting the power and violence of the state. Manning's treatment on remand in a US military prison was so bad it amounted to torture. Ciaron had some idea what that feels like. He is also from the same home town as Assange, Brisbane Australia. Manning was born and raised in Wales, and his mother is a Catholic, although he is also a US citizen as his father is American. When it became apparent that these

two could spend the rest of their lives in US prisons for undermining US global power, Ciaron went into action.

Ciaron tried to get all of us active on this issue. He met resistance and reluctant co-operation. We were up to our eyes with our hospitality work with refugees at our houses, café and soup kitchen. There was little energy left to understand other issues, even less to do something about them. Besides, what was unique about the suffering of one man a long way away in the US, and why should we prioritise a man of apparent dubious sexual morality, let alone the unknown facts of possible sexual assault?

THE BIGGER PICTURE

I knew I needed to see the bigger picture, both for myself and to be able to explain it to others. So I've been piecing the story together. I guess it begins with the information and technology revolution which is changing all our lives. Even those of (not very) luddite types like me. To state the blindingly obvious, the internet is a two-edged tool. It has been used for good in the Arab uprisings, and has allowed the world to know about the protests in Iran in recent years, for example. On the other hand, there has never been more information held about us by governments and companies. The military listening

post at Menwith Hill in Yorkshire logs every phone call, every email, every website visit in the UK, and stores that information for at least two years. Big Brother is well and truly watching us, even if there aren't necessarily enough actual people to do anything with all that information.

We have a poster here that says 'It is not the function of the government to prevent the citizen falling into error: It is the function of the citizen to prevent the government from falling into error'. We all know what kind of errors and horrors the Nazi government in Germany perpetrated. Likewise, Stalinist Russia and Mao's China. There are others, less familiar, like the 2,000,000 Communists murdered in Indonesia in the 60's by the military government, backed by the US and UK governments

So the big picture on one level is this: Governments have ever more information about pretty much everything: that



Above: Visiting the prisoner
- by Ade Bethune

information is power: an accumulation and centralisation of information, known as government secrecy, leads to accumulation and centralisation of power: and power corrupts. We have seen vividly the effects of secrecy leading to lies facilitating violence, injustice and war with the invasion of Iraq. Anyone who breaks open that secrecy, who turns the tables on the information hoarders should be applauded and supported for that. Not because they are otherwise virtuous or not, but because this action is right, and because it is much easier to act if you believe you will be supported: much harder if you believe you

will be isolated, punished and abused.

SUPPORT FOR CONSCIENTIOUS OBJECTION

Joe Glenton was one of the members of the British military who in recent years have refused to go back and participate in the occupations of Iraq and Afghanistan. When he decided not to go back to Afghanistan, he deserted the army. He returned to face the possibility of a long prison sentence. In the event, he served four months, probably reduced due to the general opposition to the war and the publicity around his case. In the last few weeks there has been news of another soldier refusing to return to Afghanistan. It must have emboldened him to know that he faced at worst a few months in a military prison. If he thought he would face what Bradley Manning has been going through, maybe he would not have taken his stand.

If Bradley Manning goes to prison for the rest of his life, it will be a strong deterrent to others considering taking a stand on their conscience in the US, especially anyone in the military. On the other hand, if the growing movement of political and popular support for him leads to a lighter sentence (acquittal seems unlikely, from a distance), others considering taking a stand will be encouraged. In the meantime, it seems that the US government are

hoping to break Manning in detention so that he gives evidence incriminating Julian Assange, in return for a plea bargain. If Assange encouraged Manning to send information to Wikileaks, under US law Assange would have committed the offence of espionage, with the death penalty being the maximum sentence.

MUDDYING THE WATERS

Assange is being held in the UK while our government tries to extradite him to Sweden. Whether or not he acted criminally, his behaviour certainly appears to be such that people are understandably wary of publicly supporting him. Who can blame them? I'm wary and nervous myself. However, sexual charges have been used before to deflect support from people targeted for political reasons.

I went Belmarsh Magistrates Court earlier this year, to vigil outside while Assange was inside, and give myself a chance to think about the issues. While there, I tried to

get into the court. I failed, but in the process I had impressed on me that the court is not a normal court building. It is heavy duty, bomb proof, high security, connected by an underground tunnel to the prison, which is used as the remand prison for murder trials and has a 'Double A Category' prison unit for the highest security prisoners in the country. I was in that prison on remand for two months following the Jubilee Ploughshares 2000 action I took part in, non-violently decommissioning a part of the UK nuclear weapons system. And the court building reminded me of that prison. There are many people being charged and tried with similar and worse charges to sexual assault in London. None of them are moved to Belmarsh court, only the most serious cases are. An extradition hearing is not one of them. The only reason it could have been moved there was for political reasons. I was convinced that whatever happened in Sweden, the legal process is happening for reasons of geo-politics.

Whatever the wrongs of his personal behaviour, legal proceedings against Assange only kicked in when Wikileaks were releasing the sensitive information from cables sent to and from American Embassies worldwide. I believe this not is a co-incidence. The legal process is happening because it is a way of keeping Assange

where they can find him, while the US government gather information to make a case to extradite him to the USA. A US Congressional Grand Jury has now begun to 'gather evidence' on the whole Wikileaks saga.

Human Rights Lawyer Gareth Peirce, who also worked for the wrongly convicted Birmingham 6 and Guildford 4 among others, has recently taken on Assange's case. Perhaps this in itself is the strongest evidence that this is primarily a human rights and political issue, not primarily one of sexual assault. Julian Assange wrote last year in 'The Australian', that "In the race between secrecy and truth, it seems inevitable that truth will always win." . I hope and pray that happens in every aspect of this case. In the meantime, awareness of the political conspiracy around this case needs to be kept alive.

It is also worth noting that at the same time as Manning and Assange have been attacked for their part in this, major newspapers have been able to publish the same information as Wikileaks and get away with it - The Guardian, and New York Times among others. Assange seems to be a scapegoat for a furious American military and political body, humiliated by having their secrets laid bare.

**"At a time of universal deceit, telling the truth is a revolutionary act."
George Orwell**

MEANWHILE

It seems clear that the information published by Wikileaks has had a very significant role in inspiring the uprisings in Tunisia, Egypt, Libya and elsewhere in the Arab world, by revealing just how compromised their governments have been with the US agenda in the region. Positive movements for change have also been prompted in other parts of the world by the information revealed. On most assessments, the Wikileaks releases have undermined the deceptions and power of not just the US Empire, but of the powerful and the dictators around the world. To say that all this is messy is perhaps a vast understatement. But beyond everything else, it is this global impact which is a clear sign of hope for the poor and oppressed of the world.

By Martin Newell

For more information see: www.bradleymanning.org
ukfriendsofbradleymanning.org :
<http://wiseupforbradleymanning.wordpress.com/>

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LCW NEWS...NEWS...NEWS

Recalling the words of Bill Shankly, legendary Liverpool manager, that "football isn't a matter of life and death, it's more important than that", this news column begins with football! We now have a regular kick around on a Saturday morning in Finsbury Park. We vary from the young, fit and skilful to the ageing, slow and outclassed... Some of our guests join us - they come in the first category! All welcome!

Since our main base is now down the road from Tottenham, it seems only right that we are accumulating a decent group of SPURS FANS at the Catholic Worker - soon we'll have enough for eleven a side! Not that I'm biased...

More seriously, the work at Giuseppe Conlon House is getting up to full speed now. We currently host 23 destitute refugees (men). We are currently working towards opening a women's section. There are sensitive issues we have to consider, particularly as the live in CW community continues to be all male.

Scott, Maria and Miriam at the CW Farm have just taken the momentous step of opening another house, this time for women with babies. There is no alternative accommodation anywhere in the UK for destitute women in this position. More on this next time.

Giuseppe Conlon House had three CWers visit from across the pond. Carmen Trotta (New York CW), Steve Jacobs (Missouri CW) and Frank Cordaro (Des Moines CW) came for our Holy Week Faith and Resistance Retreat. Frank led on in sessions focussing on the last week of Jesus' life, and based on "Come Out, My People" by Wes Howard-Brook. The theme of this book is that we have to choose between the religions of Empire and of Creation. Both can be found in the Bible, but Jesus chose the religion of Creation, which is to say God's bountiful gift to all to share, not to be stolen and kept by the privileged few.

Carmen, Steve and Frank also visited the CW Farm and the Oxford CW, as did Martha Hennesy

The Catholic Worker Euro Gathering was in England this year. About 40 of us gathered in Kent in June. We spent time with CWers from communities in Germany, the Netherlands and Belgium as well as the UK. We were joined by Martha Hennesy, grand daughter of Dorothy Day, currently living at Maryhouse CW in New York city. Martha, Ciaron and Alexandre gave us the benefit of their perspectives on the CW movement, resisting Empire and the heart and on the fringes, and Christian anarchism.

You may remember that last September, Martin Newell, Susan Clarkson (Oxford CW) and Chris Cole (Drones Network) were arrested for a Catholic Worker Affinity Group action, cutting open a "Gateway to Disarmament" in the fence at AWE Aldermaston, the UK nuclear bomb factory. On 21st June they were found guilty at Newbury Magistrates Court on charges of "criminal damage" and "criminal trespass". They were given 18 months conditional discharge, and ordered to pay £533 each in costs and compensation. They will continue their conscientious objection to weapons of mass destruction by refusing to pay.

In June, Ciaron, Ben and Brendan went to Ireland for the visits of President Obama (see p1) and the Queen. They found a city in lockdown. They conducted a 'Radical Rosary Mystery Tour' for the Queens visit, with the theme "No Queen But the Queen of Heaven"! See our website for more info.

Since our last newsletter, Jake Zylstra and Brendan O'Reilly joined us for a few weeks, giving us the benefit of fresh energy and enthusiasm for life. We are looking forward now to Gerry McCauley joining us in a few weeks.

On July 12th, Julian Assange will be at the High Court for an appeal on his extradition case. Ciaron and others will be there, and working to raise the profile of this issue beforehand.

By Martin Newell

DVD FOR SALE:

"Fool for Christ - the story of Dorothy Day"

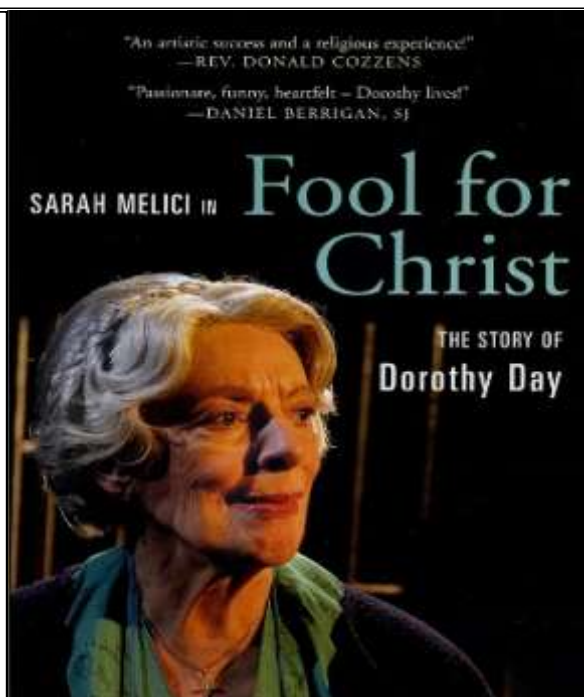
- the best introduction to Dorothy Day
on film. 55 minutes.

"Passionate, funny, heartfelt - Dorothy lives!"
- Daniel Berrigan SJ

AVAILABLE from
LCW for just £10 inc. p&p

- write to London Catholic Worker,
49 Mattison Road, London N4 1BG

- make cheques to
"London Catholic Worker"



DATES FOR YOUR DIARY

Regular Events:

Vigil Thursdays 3.30pm Northwood Town Centre
Contact CW Farmhouse for more details

Bible study: Tuesdays
6.30pm arrivals tea/coffee etc
7.00pm Bible study starts
Giuseppe Conlon CW House, 49 Mattison Road,
Harringay, London N4 1BG

Saturday morning football: 10.30am
Finsbury Park-corner near Manor House
Tube station: check first before coming



Above: Saturday morning CW football team - spot the ringer!

July 9th: Event at Giuseppe Conlon House:
"Free Assaange, Free Manning, Free Speech,
End the Wars" 2pm-7pm - speakers, music

July 12th - 13th: Vigil at High Court, Royal
Courts of Justice, The Strand, during Julian
Assange extradition appeal

**28th July - 1st August: Peace News Summer
Camp:** see www.peacenewscamp.info AND
enclosed leaflet for more info.

September 13th-16th: DSEi arms fair - one of
the world's biggest arms fairs. At the EXCeL
exhibition centre, Custom House, East
London. CAAT (Campaign Against Arms Trade)
will be organising protests, as will CWers

Sunday September 11th: 10th Anniversary of
attacks on New York and Washington DC.

October 3rd - 9th: Drones Week of Action:
see <http://dronewarsuk.wordpress.com>

Friday October 7th: 10th Anniversary of the
start of the bombing of Afghanistan. We will
be organising protests. Contact us for more
information.

**October 8th and 9th: Rebellious Media
Conference:** Central London. MAIN SPEAKER -
Noam Chomsky. On "Media, Activism and Social
Change". See ww.radicalmediaconference.org/
for more info.

Giuseppe Conlon House: (GCH)
tel:0208 348 8212
E: londoncatholicworker@yahoo.co.uk

Catholic Worker Farmhouse
tel: 01923 777 201
E: thecatholicworkerfarm@yahoo.co.uk

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: ... / ... / 11 and monthly thereafter.

Your Bank Name.....

Your Bank Address.....POST CODE.....

Your account name:.....

Your account number:..

..... Your sort code:

Please pay: Triodos Bank **Credit of:**
 Brunel House, London Catholic Worker
 11 The Promenade Sort Code: 16 58 10
 BS8 3NN A/C No: 20066996

Until further notice, the sum of the value indicated above.

SIGNED:..... DATE:...../...../ 11

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

YOUR NAME & ADDRESS:.....

.....

..... POSTCODE:.....

TEL:.....

CONTACT US

NOTE: Postal Address:

49 Mattison Road, London N4 1BG

Tel: 020 8348 8212

E: londoncatholicworker@yahoo.co.uk

Website: www.londoncatholicworker.org

I want to receive the London CW Newsletter. [I enclose stamps/
donation / cheque payable to "London Catholic Worker"]

NAME

ADDRESS:.....

.....

.....POST CODE:.....

Dorothy Day House & Guiseppe Conlon House, and Urban Table Needs

FOOD:

- Dry goods, rice, pasta
- Instant coffee, tea bags
- Tuna & corned beef
- Sugar & salt & pepper
- Tinned tomatoes & fruit juice
- Cheese and eggs
- Breakfast cereals

OTHER

- Handyman / woman
- Plumber, electrician
- Soap, shampoo & all toiletries.
- Cleaning materials & equipment
- Football boots and kit

OFFICE:

- Book keeper
- Help with producing and sending out newsletters
- Guillotine for paper
- Good, working, computer and laser printer

HOUSEHOLD GOODS:

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

• New full time community members, volunteers and participants in vigils etc!

• MONEY! - see p11 for standing order form. *"Prayer - without this, all the rest is useless"*

CW FARMHOUSE NEEDS:

- Food, esp. juice, milk, cheese, butter, cooking oil
- Toilet paper, nappies, baby wipes
- New members & help with gardening, cleaning, cooking, DIY
- People to take part in vigils & round table discussions
- Visitors to use our poustinia (for a donation)
- **MONEY! -and of course your prayers.**

OTHER CATHOLIC WORKERS IN THE UK: OXFORD :

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

SUPPORT OUR WORK

The London CW is part of the radical, pacifist Catholic Worker movement started in 1933 New York & inspired by the Gospel vision and practice of our founders, Dorothy Day and Peter Maurin. There are now over 150 CW houses and communities in the US and about 10 other countries. Check out the US-based CW website www.catholicworker.com, 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.

We are not paid for this work: it is a gift of the heart. We receive nothing from the government. For reasons including our political witness, we are not a registered charity. Between us, we now have 4 houses hosting 42 destitute refugees not allowed to work or receive social security benefits - among the most disenfranchised in our society. We also run a community café and a drop in soup kitchen. So we continue to rely on our supporters and readers donations, to pay our rent on houses and other costs. Our voluntary poverty means that think we can do all this for £76,000 a this year. (London - £40,000: Farmhouse - £36,000) 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)