

THE LONDON CATHOLIC WORKER



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Above: Catholic Workers Margriet Bos and Tom Caddick block weapon deliveries on the No Faith in War day of protest against DSEI arms fair. **photo: Henrietta Cullinan**

Catholic Worker action at DSEI arms fair

Catholic Workers took part in the No Faith in War day of action against the DSEI arms fair, attempting, with many other faith groups, to prevent the delivery of weapons to the Excel Centre, London. There were over 40 arrests during a series of prayerful direct actions that involved Roots of Resistance, Put Down the Sword and the London Catholic Worker.

Over the rest of the week of action, organised by Stop the Arms Fair, Catholic Workers blocked access roads on several occasions and two were arrested 'preemptively' for carrying items that might be used to commit criminal damage, in one case some glue and a pen.

The arms fair has been condemned by Mayor of London, Sadiq Khan. The local mayor of Newham, Rokhsana Fiaz, called the fair 'abhorrent' and the local council opposes the fair being held at ExCel. Rabbi Herschel Gluck OBE, said: 'As a Jew, I [...] find war, [...] and the weapons - tools - of war despicable and horrific.' The witness drew messages of support from the Anglican Bishops of Manchester and Liverpool.

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Our warmest thanks to all
our contributors

Keeping hold of what I find important

Ghazal Tipu talks to Henrietta Cullinan

What did you do at Giuseppe Conlon House? For five months, I was a live-in volunteer. I helped to run the house. I did some cleaning. I talked to guests and volunteers. I'm not sure what my niche was there but I certainly enjoyed cooking. Then for four months I was in full-time paid employment, on and off.

What drew you to the Catholic Worker? I had wanted to experience living in an intentional community. And I found the Catholic Worker philosophy aligned with my values. Being at the house, I found 'my tribe'. I enjoyed praying with others and found nourishment for my creative soul. As a person you want to be connected to something.

What was it like living in community at the same time as working full-time? The things I'm drawn to are cooking and befriending - hunter-gatherer stuff. I'm someone who wants to build community. I prefer eating with



others, so being able to cook and share a meal meant I still stayed connected with the guests.

While I was working, I made a conscious decision to speak to the guests when I got home from work. But I knew that my life with a job is the life the guests want. That made me feel sad but also reminded me not to take my job for granted. I made sure I made a meaningful connection with them, smiling at them and having a shared meal.

How did you feel about sharing a room? I shared a room with Carolina who was doing an internship. I wasn't happy about it at first, but sharing a room with someone ten years younger, who is full of idealism and who wants to make the world a better place, was inspiring and a fulfilling experience. It reminded me of having a room mate at university.

To not be selfish about space is good. After conversations with my mum about life in Pakistan, I realised privacy is a western concept. I wonder if desire for privacy is some people's undoing. Having lived in the house, where you don't have much privacy, I realise I'm someone who lives in my head. I can be my own worst enemy. However challenging living in an intentional community is, it is better than the atomised working life, in which individualism can lead to loneliness, even addiction.

GCH is a safe space for me. The community can help you at a certain level to feel whole. It is a safe space to hang out with my friends and do something for the community. But community is not the same as having a life partner.

Everyone has needs – God has created us with needs. Everyone wants somebody. In Islam, everyone should marry.

What did you like about living in the house? I loved the Catholic Worker tradition of giving dignity and value to the work of your hands. Rather than think, 'Oh we'll buy something' it was, 'Let's

make it', whether it was wreaths or cards at Christmas or collecting elderflower in the summer. In that house the default position is to come up with things or solutions yourself. I remember once Nora noticed a piece of rotten wood under the sink and she immediately went to the workshop to get some tools and started hacking away. I also enjoyed watching Mirjam building the front gate from recycled wood.

In an office job, that creative and spontaneous side of you is often suppressed. Your creative juices are dried up - like a river dried up.

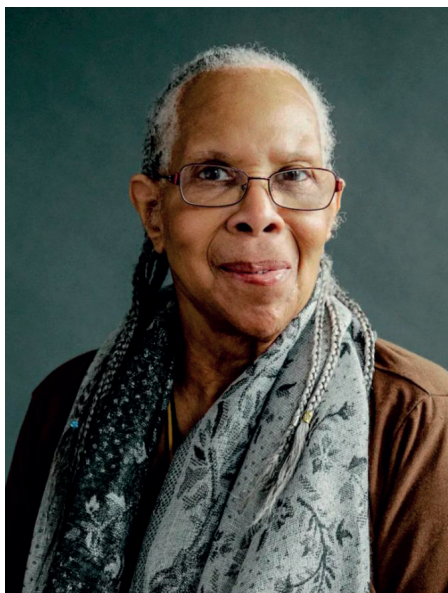
There is something special about the bricks and mortar of GCH. The house is a focal point that brings travellers back. Ex-community members, ones I thought I would never see again, return and become familiar faces and even friends. Then I do really feel part of a wider community. These friends inspire me: they are spiritual and want to make a difference. GCH is the closest I've come to meeting people who are like-minded and critique the system. People don't normally put the two and two together.

I think, when working full-time, people at GCH, they have open hearts. These are people who don't have walls around their hearts. The long term volunteers' choice to live in 'voluntary poverty' also inspired me too.

I think about this way of life in terms of the spiritual teaching of Islam. It's a concept - you have it in Christianity- that you shouldn't become too attached to the world or *dunya*. The Prophet Muhammed said: 'Be in this world like a stranger or a passing wayfarer' Being at GCH helped me to be less attached to the *dunya*.

Ghazal Tipu is a writer and communications professional who was previously a live-in volunteer at Giuseppe Conlon House.

Henrietta Cullinan edits this newsletter



Above: Rev. Vikki Marie photographed for Broadview magazine by Grant Harder

Meeting Rev. Vikki Marie

Bramble O'Brien

At the start of this year, I was privileged to spend some months at Samaritan House, in Vancouver, B.C. It was my first experience of a Catholic Worker community outside of the UK, and it was an interesting contrast to our London house. It is much smaller, founded and maintained by two intrepid women – one of whom, Vikki, is a Catholic priest. In 2012, Vikki became the 10th Canadian woman to be ordained, and was subsequently excommunicated from the institutional Roman Catholic Church, which does not recognise the female priesthood. Now she leads Our Lady of Guadalupe Tonantzin Community in East Vancouver and her ministry includes collaboration with the earth-centred Anglican group, Salal + Cedar, with whom she leads outdoor liturgies. Not long before I came to the Vancouver Catholic Worker, Vikki was arrested for taking part in actions to defend First Nations territory in B.C. She had joined peaceful protests attempting to halt the

pipeline expansion at Burnaby Mountain – a government project which violates the rights, and pollutes the land, of the Coast Salish First Nations.

Vikki recently gave an interview with *Broadview Magazine* about her decisions to take part at Burnaby Mountain, and about her ministry as a womanpriest. With her permission, we have reprinted it here.

Amy van den Berg: I read somewhere that your life experiences made you adept at detecting the silent suffering of others. Do you feel that?

Rev. Vikki Marie: In my young adulthood, I was a practising alcoholic. I sobered up at the age of 42 when I finally started university. I had a firm belief in God, but I had been hurt a lot because of racism in the church. My majors were anthropology and sociology, which helped me discover that the things that happened to me as a Black woman were not my fault.

A lot of the times people who you least expect, not just the poor and disenfranchised, are suffering, but they just keep it inside. I used to do that when I had no outlet and didn't know who I could trust.

It's kind of a gift, that I can sense when other people are suffering.

'We're just the lifeboat that catches people who are thrown overboard'

AB: Now that you are ordained as a Roman Catholic Womanpriest, that ability must help in your own congregation.

VM: Oh yes. I don't know if you know that a lot of the churches in Vancouver and in B.C. are protesting the [Trans Mountain] pipeline. My community came out with me and joined other religious leaders and people at the pipeline. On one occasion, I got arrested! I'm still doing my community service, which was my sentence – 120 hours. **[continued on page 9]**



The Catholic Worker in the UK

London Catholic Worker

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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
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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..

Prayers for lost refugees

Anne M. Jones

On the third Tuesday of every month I join a vigil, organized by the London Catholic Worker, outside the Home Office in Marsham Street to offer prayer and Taizé songs for refugees. We pray for all who have died while seeking asylum, for those who have died in UK detention centres and for those who have taken their own lives after being refused asylum here. The vigil goes ahead, whatever the weather, and reading out the names of the dead is far more painful than the biting, January wind and rain. Names of people such as: seventeen-year-old Hassan Rahimi, who hanged himself in a detention centre; Bai Ahmed Kabia, aged twenty, who died in detention centre after his medical condition was overlooked; Lilian Oluk who, with her daughter, Lynne, starved to death, after their claim was rejected; young Mohammed Hassan crushed between the wheels of a continental lorry in Banbury, having presumably hidden himself in Europe, the Mardiani-Seryk family in Glasgow, mother, father and two children, who committed suicide together when their asylum appeal was turned down. Sometimes the dead remain unnamed and the bodies washed up on the shores of the Mediterranean and the English Channel are unidentified.

The list of tragedies takes longer to read every month. Most are under thirty years old and I find myself thinking of the teenagers I met in the Calais Jungle, who told me how mothers had packed them off from Kabul, to save their lives, at age twelve or thirteen. (Gulwali Passalay's book about his journey at age twelve, relying upon unscrupulous traffickers, crossing mountains alone, is movingly eloquent).

Standing with our placards calling: 'Borders cost lives' and 'supporting people from Sudan, Eritrea, Afghanistan..', and poignant photos arranged on the pavement, we receive fleeting glances from busy people hurrying past. They are mostly Home Office employees, dressed neatly and clearly preoccupied with their office problems, just as I would have been, during my own public service days, when all that seemed to matter was reaching a deadline on a report for court and not upsetting the departmental apple cart too much. My mind drifts to wondering whether I would have chosen to wear a full-skirted summer dress of cotton with bright motifs of London scenes under a thick wool jacket, or whether I would have opted for a more sombre skirt and matching jacket. Shallow daily decisions that were at one time so important to me as a distraction from making weighty decisions that would radically alter the lives of people in vulnerable situations. Occasionally a political celebrity

hurries past, such as Frank Field, surrounded by anxious advisors holding heavy brief cases, presumably full of important papers. I privately hope he has won a small victory against some mean governmental stricture.

Occasionally a passer by will stop and question us. Most are angry and launch into a diatribe against foreigners, but yesterday was different.

A young middle-aged man engaged us very amicably for a long time querying the wisdom of 'letting in economic migrants'. He told us he had visited many African countries and seen that, 'People are happy even though they have nothing.' This quickly spilled over into a discussion about colonialism and how we in the West owe a debt to countries like Africa.

He then questioned the wisdom of, 'letting all those young man from places like Afghanistan,' arguing that, 'young men cause problems'. He added, 'I should know. I was a young man once.' These words revealed the very essence of prejudice at its origins, borne from fear of our own darker side. My fellows and I, who have worked with the young men in the Calais 'Jungle' camp, queried why they might be problematic, and told him these young people were sent off by their mothers in order they should remain alive, and had walked over mountains in order to find safety. He replied, 'Can I pray with you?' and quietly joined us in reading through our list, then shook hands with us and departed.

At the ages of thirteen and fourteen, my own sons were being packed off to adventure camps in the full expectation we would, of course, see one another again. Mothers in Afghanistan, Syria, Eritrea, Sudan, wait and wait for news from their sons. Some never hear. I like to think someone might pray for a son of mine who was never heard from again.

Right: Catholic Workers stand in solidarity with refugees and forced migrants outside the Home Office

Photo: Anne M. Jones

Anne M. Jones is a peace activist with a background in social work. She volunteers at Giuseppe Conlon House.



A Stonewall for the church

Juanjo Peris

When the customers of the 'Stonewall Inn' rose up against the New York police, who had come to arrest them on the early morning of 28th June 1969, they could not have imagined that they were lighting the fuse of a protest and human rights defence movement.

Stonewall involved six days of riots, and just one month later the Gay Liberation Front was founded. It is defined by many as 'the Rosa Parks moment' of LGBT rights: referring to the African-American woman arrested 14 years earlier in Alabama, after refusing to give up her seat to a white man, which was one of the triggers of the Civil Rights Movement against racial segregation in the USA.

The 'Stonewall Inn' was not an ordinary bar. It operated under the Mafia and was frequented by drag queens, transgender and queer people, and sex workers; - perhaps the most marginalised members of society at that time. It is said that the bar did not have running water, so when they had run out of clean glasses, they 'recycled' the ones that they had already used. At the time, homosexual people were banned from working in some jobs, such as law or medicine. To go into a gay bar in New York of 1969 exposed you to the risk of being arrested or losing your job. Bars even risked being closed down by an accusation of 'disorder' if they served alcohol to a homosexual person, due to police patrolling them, looking for bribes.

Marsha P. Johnson and Sylvia Rivera, two of the people at the bar that night, and who today are recognised as significant protagonists in the Stonewall riots and LGBT movement, were both marginalised people from ethnic minorities.

Rights movements for gay liberation had already existed in Germany in the nineteenth century, so why was it that what happened that early morning, in a crappy bar, managed by the mafia, and frequented by a marginalised population, had such a big impact?

The influences of the Civil Rights Movement led by the Black community, as well as the Vietnam Anti-War Movement, are key to answering this question. Where equality against racial segregation was understood and fought for, it became easier for LGBT diversity to be understood and fought for. But certainly the fact that the Stonewall Inn was frequented by people completely visible as drag queens was essential. Before Stonewall, some of the LGBT community, who wanted to show that they were part of society, asked for discretion in order to be accepted. One lesson from Stonewall is that invisibility is a big obstacle for equality. As the Spanish drag queen Shangay Lily writes, 'Discreet homosexuals never confronted the system to say: enough!' LGBT people started to be seen as human beings, combative and effective. Invisibility produces shame, while visibility transforms shame into pride.

In many parts of the world, close to the 28th of June, we celebrate Pride in order to continue visualising, demanding, and celebrating rights and freedoms for LGBT people. But 50 years after Stonewall, consensual relationships between same-sex adults are still punishable in 70 countries, including six UN member states which impose the death penalty.

Closer to home, there is still so much homophobia inside the Catholic Church. Perhaps LGBT people are now the most excluded people in the church. It is true that there are some groups and spaces where LGBT people

are welcomed, but, as in the New York of the 1960s, LGBT people are banned from some jobs in the church.

Many of the declarations and official documents of the Catholic hierarchy demonstrate a lack of dialogue with and participation from LGBT people. Statements against homophobia, even in countries where LGBT people are persecuted, are rare or weak. The fact that many people of faith do not see homophobia as a problem, while many LGBT people who want to live in truth and coherence struggle to find spaces to live their faith and feel a part of the community, or simply resign themselves to not being considered full members of the community, and only "second class" members, is something that we must question.

We need LGBT people not to feel discriminated against in their own faith communities; they must be given equal status with other members. As a church, we need to listen to LGBT people and promote their participation, especially in the official documents that affect them.

We need a Stonewall in the church. And as the LGBT movement has benefited from the contributions of the Black community in the Civil Rights Movement against racial discrimination, so the struggle to achieve equality for LGBT people in the Catholic Church will need a contribution from the feminist movement.

Women will need to be more visible, and be represented in places where decisions are taken, before changes for the LGBT community can be made. Meanwhile, not only will we have to cope with a patriarchal church that smells of mothballs, but we will continue to miss the wonderful diversity that is the gift of God.

Juanjo Peris was a volunteer at Giuseppe Conlon House in 2015. This article first appeared in Cristianisme i Justícia.

Giuseppe Conlon House



Above: Abdou in front of the ancient shrine of Sudanese King Taharqa in the Ashmolean Museum, Oxford photo :Tom Craddick

In July, Bramble, Richard and Margriet visited East Barnet School to represent the London Catholic Worker at a Religious Education conference, entitled 'Haters Gonna Hate: Bringing Peace to a Divided World'. The central theme of the conference, which included individual presentations and a panel discussion, was how different religions can work together to overcome division and hatred.

Representatives came from Reformed and Orthodox Judaism, Hinduism, the Coptic Orthodox Church, the Alevi Federation, the Methodist Church and the Faith Matters/Tell MOMA Campaign, an organisation devoted to challenging anti-Muslim hate crimes and countering extremism.

After an opening talk by Owen Jones of Hope not Hate, who spoke about the relationship between power and prejudice, we met with two groups of students. We told them about day to day life in the London Catholic Worker, as well as discussing our history, core ideals and why we choose to do resistance. We were pleasantly surprised by their interest in our work and their insightful questions.

At the end of the sessions, all the representatives formed a panel, taking questions from students and their teachers, on difficult topics related to overcoming prejudice, insularity and extremism and finding ways to connect across religious and cultural divides.

Among the participants with whom we connected was the youngest female Rabbi of the country, Hannah Kingston, as well as her colleague the Orthodox Rabbi and peace activist Herschel Gluck OBE. We were inspired by the whole experience, particularly the

opportunity to speak with other women and men devoted to peace and interfaith dialogue and we hope to continue to do more of this kind of outreach.

In late August some of the house went on a day visit to Oxford where we got to hang out with fellow Catholic Workers, Clive and Mena.

The forecast appeared ominously gloomy but the rain held off for the most part and we quickly snuck into museums when it didn't - a visit to the Ashmolean was actually a highlight for one of our guests, Abdou, who got to see the ancient Sudanese shrine of his 'grandfather' King Taharqa (690-664 BC). After the museums, we had a go punting ourselves down the river, which went rather swimmingly (aside from a wobbly, water-filled entrance and the pole's occasional desire to cling to the riverbed!).

Finally, we attended evensong at Christ Church, which left some of us in a deep mental state - whether deep in prayer or in sleep, it is hard to say! All in all, a lovely day out was had by all.

Below: the London Catholic Worker joins faith groups at an RE conference, 'Haters Gonna Hate: Bringing Peace to a Divided World' at East Barnet School.





Above: Peace activists at the International Week of action at Büchel Air Base, near Cochem, Germany, say nuclear weapons are illegal **photo: with permission**

‘Büchel is everywhere’

Margriet Bos

Last July Richard and Margriet joined the campaign ‘Büchel is Everywhere: Nuclear Weapons-free Now!’ in Germany. This campaign aims to remove existing USA nuclear weapons, and halt production of the new B61-12 nuclear bomb, scheduled to be built in the USA by 2020 then deployed in five European countries: Italy, Belgium, The Netherlands, Turkey, and Germany.

The International Week, which we joined for six days, is one of twenty weeks of action. This year is the third time European activists have teamed up with US anti-nuclear, Catholic Worker resisters. At Büchel, German Tornado pilots are trained to fly aircraft capable of delivering B-61 nuclear bombs. The enormous amount of money and resources that are spent on these weapons are a theft from the poor and the earth. They cause suffering and death throughout the whole process, from production to the disposal of waste.

Apart from offering peace prayers and a vigil at the main gate twice a day, we took part in a day of action that started with



an early-morning ‘go-in’ at the base, where we were amongst 11 peace activists who walked through the main gate and tried to serve officials a self-styled ‘Treaty Enforcement Order.’ This refers to the international treaties on the prohibition of nuclear weapons (2017), on the non-proliferation of nuclear weapons (1970) and Geneva Conventions which prohibit mass destruction. Our banners declared that the presence of nuclear weapons makes the base a crime scene. This resulted in us getting a 24 hour Stay-Away-Order. Later that day we continued our call for the immediate removal of nuclear bombs. Four activists, including Margriet, cut through two perimeter fences and entered the Büchel Air Base, carrying banners. Outside the high-security base, Richard Barnard and three others posted ‘Crime Scene’ notices on the outer fence and perimeter bike path. We were detained and found in violation of the Stay-Away-Order, for which we were taken into custody, brought to Cochem for a court hearing and transferred to jail in Koblenz. We were all released early the next day, in time to catch our train back home.

Margriet, from Amsterdam Catholic Worker, is presently a live-in volunteer at Giuseppe Conlon House.

Right: Margriet cuts the perimeter fence at Büchel Air Base. **photo: Frits ter Kuile**

Easy Essay Peter Maurin They and We

People say:
“They don’t do this,
they don’t do that,
they ought to do this,
this ought to do that.”

Always “They”
and never “I”.

People should say:
“They are crazy
for doing this
and not doing that
but I don’t need
to be crazy
the way they are crazy.”

The Communitarian
Revolution
is basically
a personal revolution.

It starts with I
not with They.

One I plus one I
makes two I
and two I makes We.

“We” is a community
while “they” is a crowd.





The Peaceable Kingdom. Woodcut by Fritz Eichenberg (1950) used many times in the Catholic Worker

Why every Christian should be a vegan!

Richard Barnard

On moving to Giuseppe Conlon House, I embraced the freeganism practised there and allowed my veganism to take a back seat. I did this on ethical grounds, but I soon realised that my reasons for becoming a vegan were not merely ethical but spiritual, nonviolent, ascetic and health-related. But are they Christian?

In order to answer this, I have considered numerous points. To begin, I would like to argue a logical reason why Christians should be vegans: because of the environment. It is generally accepted that a plant-based diet can help fight climate change, and even UN experts have said so. A major report on land use and climate change says that western society's high consumption of meat and dairy produce is fuelling global warming. Therefore, I can't understand why more Christians don't give up meat immediately. It is also essential to consider the practice of nonviolence. In some way, ingesting anything that died a violent death brings that violence into the person eating it. And you

know what? All meat means an animal will have died a violent death- something that proponents of 'well cared-for farm animals' conveniently forget. I am not suggesting that eating meat makes you violent or raises your blood, as some ancient texts, such as the Rule of St Benedict, imply. But in some way, like watching violence on TV, surely eating meat can affect you negatively.

Every day, I read this short reading:

'You were bought with a price; therefore glorify God in your body.' 1 Corinthians 6:20

Again, it is generally accepted that eating meat, and especially red meat, is bad for our bodies. More and more, research shows how a vegan diet is much healthier. Of course, I often get asked about how I get my protein. In moments of frustration I often point out that I have run ultra marathons. I ride or run everywhere and I seem to be doing just fine.

What about the Bible though?

Well, to begin at the beginning! '

'God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.' Genesis 1:29-30

The startling thing about this passage is that it was not written *by* vegans or *to* vegans. So the early Hebrews see God's will is for creation to be vegan and also, crucially, that the Peaceable Kingdom should contain no violence. The Peaceable Kingdom is, of course, picked up again by Isaiah 11:6. So whatever injunctions come afterward in the biblical record, the ideal envisioned is the Peaceable Kingdom, where all animals, humans included, live as vegans. Surely that is what we as Christians should be aiming for?

There are, of course, biblical objections, and Genesis 9: 1-4 stands in stark contrast to this. I don't have space to go into that in detail, but suffice to say that when taking verse 5 into account, it is clear – even with this seeming relaxation of what is ideal to eat – that the taking of blood and killing for food is still thought of as a grave act. Most scholars would interpret that passage to be saying something like:

'The world in which you live has been corrupted and yet God has not given up on you. Despite all your violence and unworthiness, God has signified a new relationship with you. What was previously forbidden can now - IN THE PRESENT CIRCUMSTANCES - be allowed. You may kill for food. But you may only kill on the understanding that you remember that the life that you kill belongs to God. You must not misappropriate what is not your own, neither animal nor human life. So you need to remember that for every life you take (or are responsible for taking by your shopping or eating choices) you are responsible to God.'

God doesn't allow *carte blanche* in the killing of animals for food, but He does under conditions of necessity. Is factory farming and agri-businesses respectful of life as the Bible tells us? Or does it treat life as a commodity?

I would say that by choosing vegetarianism, or ideally veganism, you are living closer to the ideal of the Peaceable Kingdom.

What about Jesus though? He wasn't a veggie or vegan, was he? Andrew Linzey (1) provides four possible answers. It is worth saying that Jesus is not recorded anywhere in the Gospels as eating meat. Some scholars say that it is not at all clear that he actually ate the Passover meal, but the Gospels do record him eating fish. So how do we square that with the vegan ideal? Firstly they might be wrong and Jesus might have been a vegan! But a better question might be, 'What would it have meant for Jesus to be a vegetarian in first century Palestine?' It would have meant him being associated with the ascetic practices of communities like the Manichaeans and Essenes. As Jesus' teaching was contrary to that, it would not have made sense. So it is unlikely that Jesus ever encountered ethical veganism as we know today.

Eating fish could also be seen as less ethically problematic than eating meat. We now know that fish do feel pain, but, in line with Peter Singer (2), I do think that the issue of suffering is crucial when making ethical decisions. I believe that the suffering caused by taking, say, a baby lamb away from its mother and killing it, may be greater than the suffering caused to a fish. Of course, I am seeing suffering in its widest context and not just physical.

In some circumstances, it might be justifiable to kill fish, and maybe for a 1st century Palestinian, when protein was scarce, it would have been a necessity. But it is no

longer a necessity in our current lifestyles, and therefore a vegan lifestyle should be adopted.

The church often uses tradition as an essential in its arguments. A lot of Christians don't realise that the modern vegetarian movement was Christian in origin. The wonderfully named Rev. William Cowherd founded the Bible Christian Church in 1809, and this was the forerunner of the vegetarian movement and the Vegetarian Society, which was founded in 1847. Cowherd made it compulsory for all members to be vegetarian. Wouldn't it be great if Pope Francis did the same?

Also, a large number of Christians leaders have been vegetarian or vegan, such as the desert mothers and fathers, John Wesley, Tony Campolo; Dr. Albert Schweitzer; St. John Chrysostom; St. Basil; C.S. Lewis; Leo Tolstoy, and St. Francis of Assisi.

In summary, Jesus clearly points towards the Peaceable Kingdom. The merciful, compassionate God cannot tolerate slaughterhouses and agri-business. Jesus, of course, began his ministry with the wild beasts. He talks about rescuing animals from pits on the Sabbath, and tells us that even sparrows sold for pennies are not forgotten by God. Does anybody seriously suggest he would agree with the commodification of animals in factory farms today?

So for me, to be able to work towards the peaceful kingdom, I simply must start by looking at how I treat all beings. The following quote sums up it up nicely:

'Until s/he extends the circle of his compassion to all loving things, humanity will not find peace.' Albert Schweitzer

(1) Linzey, A. *Animal Theology* Illinois, 1995(I have drawn a lot of this article from that work)

(2) Singer, P. *Animal Liberation* New York, 1977

Richard Barnard is a live-in volunteer at Giuseppe Conlon House.

Rev. Vikki Marie [continued from page 3]

AB: You've been very involved with various social justice movements and actions. How important is social justice to you?

VM: I take to heart Micah 6:8 — to do justice and walk humbly with our God. I believe that God calls us to love our fellow creatures, people, animals, plants, everything. God gave us this wonderful gift of this Earth, and I think it's insulting to God to destroy it. Especially as a woman of colour, how could I want justice for myself if the original people of this land don't have justice?

AB: Your congregation is very inclusive. How important is equality and acceptance in your congregation?

VM: Our community supports each other, but we're also outward looking. We're not in competition with the Catholic church. We have other Christians in our community, and our services are in the afternoon so if someone belongs to another church and wants to come to ours, they don't have to choose. We're just the lifeboat that catches people who are thrown overboard.'

Note: This interview by Amy Van Der Berg originally featured in Broadview's July/August 2019 edition under the title, *This Catholic priest is willing to go to jail to stop a pipeline.*

Bramble O'Brien is a live-in volunteer at Giuseppe Conlon House.



Letter to the editor

I was impressed by Richard Barnard's piece on silence. I am in agreement with so much of what he shares. 'Waiting on God' in the silence is one aspect of Quaker Meeting for Worship, although another is the recognition that anyone within that Meeting might feel moved to minister, so occasionally the silence is quite the opposite. At Friends House, Euston we often have wonderful silences which are broken by a thud-thud from an evangelical gathering downstairs. Sometimes the most silent places are all the little churches one finds all over the City.

Richard is honest about his misgivings about sharing space when living communally, something I find hardest of all when I am working in Calais. And yet, from these potentially tricky situations, there invariably emerge new insights and inner rewards that enhance one's own faith, and sustains one's efforts.

'Human doings' can be a very helpful way of drowning out the noise inside oneself, of awareness of awful oppression all around. Then there comes a moment when a 'still small voice of calm' tells one to stop, and one seeks out a natural landscape before one's sanity implodes. As Richard points out, quoting Dorothy Day, there are times when 'staying away' is the best one can do. Warm thoughts, Anne M Jones, London



Solidarity welcome court dates

Activists from the Catholic Worker have risked arrest through nonviolent direct action for the sake of peace and God's creation. Please do offer court support when you can.

No Faith in War protests, DSEI, Margriet Bos, Thames Magistrates Court, London, 3rd October, 09:30am.

XR protest, Brazilian Embassy, August 2019, Richard Barnard, 9th October, Southwark Crown Court, initial hearing.

God's Love Knows No Borders, Home Office, a week of solidarity with migrants in February 2019, Richard Barnard, 17th October, Hendon Magistrates Court, London NW9 7BY.

Christian Climate Action, Richard Barnard, Nick Cooper, Phil Kingston and others, DLR action during XR 10th May 2019 for 3 weeks, City Of London Crown Court.

Special Events

● For further events please visit our facebook page. Or sign up to our monthly email: londoncatholicworker@yahoo.co.uk.

● **Bring and share: an evening of live performance** – 5 October 6:30-9:30pm

● **Film Screening: V6A** Documentary by Ruggero Romano (2019) 10 October, 6.00pm

● **Solidarity with Kings Bay Ploughshares 7**, 21st October, 12:30 - 5:30pm, US Embassy, Ponton Road, SW11 7US

● **Christmas party** - 7 December, 3:00 - 6:00pm - musical performances, skits, a raffle, Come, bring your friends, enjoy great music, and have a laugh with our wonderful community.

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, 6:00-7:30pm: 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 Wednesday 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, 6:00 – 7:30pm: *Our God is Undocumented: Biblical Faith and Immigrant Justice* by Ched Myers and Matthew Colwell.

● **Urban Table** We provide a sit-down community meal. Every other Sunday, 1:00 - 4:30pm at the Roundchapel, Powerscroft Road, London E5 0PU. *Get in touch if you would like to participate.*

● **All welcome.** Call 020 8348 8212 for more details

● *Unfortunately, our house is not accessible for wheelchair users.*

Write in

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

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

Standing Order Form 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 **Wednesday!** 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
- Lentils
- Chickpeas



Easy-cook rice

- Basmati & brown rice
- Oats
- Couscous
- Noodles
- White vinegar
- Hummus
- Nutritional yeast
- Tahini



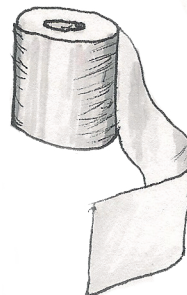
- Soy sauce
- Spices & herbs
- Honey
- Muesli
- Breakfast cereal
- Fruit juice and squash
- Herbal teabags
- Chilli sauce
- Nuts and seeds

Toiletries

Toilet paper

Toothbrushes

- Toilet paper
- Toothpaste
- Deodorant
- Shampoo
- Liquid soap
- Razors



Eco-friendly cleaning products: Anti-bacterial spray



- Bicarbonate of soda
- Multi-purpose cleaner
- Toilet cleaner
- Laundry detergent
- Floor cleaner

Miscellaneous

- NEW Men's underwear M-XL
- Candles and tea lights
- Umbrellas
- Sewing machine



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.