

CATHOLIC WORKER

Introducing *Caritas in Veritate*

Benedict XVI's first social encyclical *Caritas in Veritate* ('Charity in Truth') was released on 7 July 2009, though it bears the symbolic date of 29 June – the close of the Church's 'Pauline Year'. It was originally intended for 2007, to commemorate the fortieth anniversary of Paul VI's landmark document *Populorum Progressio*. Due to various reasons, including obvious developments in the economic 'signs of the times', this was not to be. Yet *Populorum Progressio*, and especially its emphasis on 'integral human development', remains central to the vision of *Caritas in Veritate*. Indeed, Benedict goes so far as to call it 'the *Rerum Novarum* of the present age' (art. 8). (continued p4)

SHUT THE ARMY SHOW ROOM FOR JESUS

During Advent we began a regular vigil in our local High Street where the first of a chain of 'Army Show Rooms' has opened, designed to promote the image of the armed forces at a time when recruitment and public image was suffering due to the wars of aggression on Iraq and Afghanistan. December is the month of "Advent", of preparation for Christmas. The contrast between the spirit of Christmas and the spirit of war is obvious. We used to hearing talk of Christmas being a time for peace, sharing, generosity, for "peace on earth and good will to all". These are the words the Bible reports the Angels spoke to the Shepherds when Jesus was born (Luke 2:14). Christians believe Jesus is the 'prince of peace', come to (cont p2)

Beauty and Pain

As the snow brought at least the south and east of England to a slithering halt in December and early January, you may have noticed the absence of "*The London Catholic Worker*" coming through your letterbox this Christmas. It was nothing to do with the weather.

Walking through the snow from Peter's Community Café to Dorothy Day House, I had to slow down in case of slipping. Slowed down by this gracious gift of God, I had the opportunity to lift my eyes, to see the beauty all around me. The snow on the trees, the ice hanging from the leaves, and dripping at times. A beauty I too often miss in my rush from one task to another. In this way among others I am not a good example for those looking to understand the meaning of those words of Dostoevsky that Dorothy Day quoted so often, "the world will be saved by beauty". The awareness of beauty comes in the midst of the pain and the suffering of the world, in Haiti as well as Hackney. The big freeze, also comes hard on the heels of the Copenhagen climate summit as it has been dominating the news of the wider world, (cont'd p7)



Above: Catholic Workers Advent vigil on our local High Street in Dalston, where the Army have opened the first of a chain of 'Army Show Rooms';

(left to right): Embla Jansdotter, Katrina Alton, Eden Turley, David Turley, Soo Tian, Rachel Wood, Martin Newell

Faith and Resistance: the Litany Continues...

It is the first time I have been able to escape the string of family Christmas celebrations to take time to think about the past year with Catholic Worker friends. With a lift from David and Eden in their motor home, I arrive just in time for Holy Mass at the Catholic Worker farmhouse. Mass in (cont. p6)

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London Catholic Worker:

We are: Angela Broome, Simon Watson, Henrietta Cullinan, Chris Goodchild, Scott and Maria Albrecht, Zelda Jeffers, Martin Newell, Eddie Jarvis, Rosemary Gomez, Diane Walsh, Katrina Alton, Papa Mao Fall Ndiaye

Dorothy Day House

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

We are: Martin Newell, Papa Mao Fall Ndiaye and Michael Omari

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

Catholic Worker

Farmhouse:

Lynsters Farm, Old Uxbridge Road,
West Hyde, Herts, WD3 9XJ
Tel: 01923 777 201
Email:
thecatholicworkerfarm@yahoo.co.uk
We are: Scott & Maria Albrecht and family, Miriam & Anna

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

Peter's Community Café:

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

Urban Table Soup Kitchen:

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

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

SHUT THE ARMY SHOW ROOM (from p1)

show us the way to peace on earth, to show us how to live in peace and the true sharing that is justice for the poor, as well as how to live in peace with the earth, the creation God has given us.

Jesus last words to His disciples and friends before His execution were "put away your sword" (John 18:11). This is the way to peace – putting away weapons, stopping training and preparations for war (Isaiah 2:4). So we vigilled during Advent, to witness and pray, to ask that the Army Show Room be shut down as part of that process of "putting away" weapons and "stopping training and preparations for war".

Recruitment has increased with the recession, but the Army still clearly feel the need for the kind of propaganda their advertising peddles, and to bring that propaganda to high streets around the country. Its based on glamour, excitement, and toys for the boys. Not mentioned is killing and being killed, injury and agony, post traumatic stress, seeing your mates suffer and die, and the fact that its one job you can't just walk out of. In fact if you join at 16 and stay past the basic training, you are stuck till you are 21. Two more show rooms have opened already, in Hounslow and Bromley, South London.

MILITARY RECRUITMENT LIES SOLDIERS AND CIVILIANS DIE

We returned to continue our vigilling in January, but found the road taped off. There had been a stabbing right by where we usually stand. The irony was obvious. Inside, a show room recruiting (mainly) young men to join a tight knit group of (mainly) young men, held together by tough initiation rituals, promoting violence as a solution to our problems, gang warfare on a larger scale, publicly approved and government funded. Outside, a victim of another kind of gang warfare, but this

time a more appropriate response, horror, sadness and anger.

Instead of vigilling, we visited the Show Room. While David and Soo Tian engaged one soldier,

I chatted to a young soldier hailing from Waterloo. I was impressed by his sincere desire to make a positive difference in the world, saddened that the only option he could see for himself to make this difference was by joining such a destructive institution. Perhaps no-one else would offer him the training and the backing. It was also clear that, having seen the lives of people in places like Bosnia, Iraq and Afghanistan, he was sickened by the selfishness and superficiality of the society he has to return to.

The following week, the road was clear to tape our banner to the railings, light our candles, display our placards and face up to the job of engaging with the public. Often when vigilling I can be in a meditative and prayerful mood, reflecting on the stream of humanity passing by, their reactions and non-reactions to our presence. This time I was more active. We chatted with a former navy man, convinced of the futility of war, with teenagers looking forward to going the army show room to play on the computer games, and a Nigerian Christian woman worried about Christian-Muslim ethnic conflict at Jos in northern Nigeria. By the time we finished we had an animated, small crowd of five or six people engaged and interested in the reality of a military show room in their high street and what it means in terms of violence, non-violence and justice in the world.



"Shut the Army Show Room For Jesus"

By Martin Newell

Offsetting Indifference

Each holding a bunch of red heart shaped balloons Christian Hunt and Alex Randall are walking the streets trying to convince people to join their campaign Cheatneutral.com. The basic idea is about offsetting infidelity and is described on their website as follows: “When you cheat on your partner you add to the heartbreak, pain and jealousy in the atmosphere. Cheatneutral offsets your cheating by funding someone else to be faithful and NOT cheat. This neutralises the pain and unhappy emotion and leaves you with a clear conscience.” In other words you can either join as a project to get funding for being faithful or you can pay Cheatneutral.com to cheat on your partner and then Cheatneutral.com will pay someone else to be faithful for you. In this way the total level of broken hearts in the world doesn't go up.

“There is no Holiness but social holiness”

The whole idea is thoroughly bizarre and – although real is still a joke, a joke which highlights the fact that Carbon Offsetting is also a joke. It is not difficult to make the connection and see the same absurdity in paying for the right to carry on emitting carbon. It took me a little longer however to come to think of something we do which might be called offsetting indifference. We send money to charities so that they can care for destitute people for us. Convenient, isn't it? I don't think it is bad, but I do think there is something better. Jesus said “You will always have the poor among you...” (John 12:8) but they are not among us. This is not God's plan for a civil society. “There is no Holiness but social holiness” (John Wesley). They are dissociated from us both physically and mentally. To “buy away” the responsibility of loving my brothers and sisters is to do myself a disservice. I think that by letting the stories of their lives touch me a change in my heart can occur; which I desire. Huddled up in my bed in the upstairs room of the Catholic Worker Farm house pondering about life I can hear St Teresa of Avila's words echoing in my head “...to ascend to the mansion of your heart's desire it is not so important to think a lot, as to love a lot.”

Sometimes going downstairs to see if any of our guests needs me requires a little bit of self sacrifice. However I have so far never regretted it when I've chosen to try to love instead of think. And I wonder if I, after all, may need them more than they need me. Tired of my own thoughts, I want to learn to love more. I don't always find it easy, but as I am writing this I realise I cannot think of any better place to be in order to learn to love and strive to conform my will to the will of God.

“No, you have no problems”

Talking to one of our guests about her life all my problems and worries seem so silly and insignificant. When I share this with her I expect a response like “One should not compare like that, your problems may be important for you“, but instead she brutally tells me “No, you have no problems”. Sometimes understanding and compassion is not what I need to get a better understanding and to feel compassion.

I have always been taught that love is not a feeling, but when Jesus cured the man with leprosy (Mk. 1:41) he was “moved with compassion”, some texts say “moved with anger”. Curing the man was not something he did with indifference only because he knew it was right. In my experience, when I feel the love for another person swirling around in my body, it certainly helps me to see more clearly, to be more honest and to reach further. But lack of that feeling is no excuse for not acting in a loving way. This community provides many opportunities of reflecting upon my own intentions. Sometimes I doubt whether I want to live with “the poor” because I love them or because I believe it is the right thing to do. But no matter what the answer is I guess I should continue for I don't doubt that God loves them immensely more than I do and he would never even consider paying someone else to do it for him.



Caritatis in Veritae (continued from p1)

Now one would not, of course, have expected the pope to follow Dorothy Day in her characterization of ‘this filthy, rotten system’. Nevertheless, the failings and immoralities of the world economic order are an overriding and persistent theme. He speaks, for example, of the system’s ‘malfunctions and dramatic problems’ preventing ‘real growth, of benefit to everyone and genuinely sustainable’ (art. 21). Financial misdealings are said to have ‘wreaked [...] havoc’ on the world economy (art. 65). A striking passage affirms that ‘hunger still reaps enormous numbers of victims among those who, like Lazarus, are not permitted to take their place at the rich man’s table’ (art. 27). (Dorothy, it may be remembered, once referred to her own country as ‘rich Dives at his feast’.) Elsewhere, though, the Holy Father cautions us not be misled by such talk of ‘rich’ and ‘poor’ countries, measured by economic output: ‘In rich countries, new sectors of society are succumbing to poverty and new forms of poverty are emerging. [...] “The scandal of glaring inequalities” continues’ (art. 22).

The *root* cause of all this is, of course, original sin: ‘The Church’s wisdom has always pointed to the presence of original sin in social conditions and in the structure of society.’ As the pope laconically adds, ‘We have a clear proof of this at the present time’ (art. 34). More concrete and immediate – and thus, *hopefully*, reversible – factors are also identified: the logic of global capitalism, forcing deregulation and the lowering of workers’ rights in the pursuit of ‘staying competitive’ (art. 25); the neo-liberal dogma that markets must be free-floating, unencumbered by political, social or moral considerations (art. 36); and the rise of a shareholding culture for which the *sole* aim of businesses is, by hook or by crook, to maximize profit (art. 40).

Perhaps the most encouraging aspect of *Caritas in Veritate*, however, is its avowedly pragmatic nature. While others have only described – and decried! – the economic crisis; the point, as Benedict appears to realize, is *to change it*.

There is no denunciation of capitalism *per se*. On the contrary, he is cautiously and qualifiedly optimistic regarding its benefits, both actual and potential. But in order that these may be fully realized, Pope Benedict makes a number of practical proposals. Among much else, he powerfully argues for strong, international unions (art. 25), and writes at length of ‘the urgent need of a true world political authority’ (art. 67). Richer countries must greatly increase financial aid to poorer countries (art. 27) – a policy which, in the long-run, also makes clear economic sense (arts. 32, 35 and 60!). Furthermore, ‘What is also needed [...] is a worldwide redistribution of energy resources’ (art. 49) – something which must be done with careful consideration given to environmental issues (an issue which is, as is abundantly clear elsewhere in the document, specially dear to the Holy Father’s heart).

Finally, as Pope Benedict himself states:

The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones. The crisis thus becomes *an opportunity for discernment, in which to shape a new vision of the future*. In this spirit, with confidence, rather resignation, it is appropriate to address the difficulties of the present time. (Art. 21)

Or as someone else once put it: we need ‘to build a new society in the shell of the old’.
By Stephen Bullivant
This article originally appeared in last summers edition of “Strangers and Pilgrims”, newsletter of the Oxford CW.

Counsels of the Gospel

An “Easy Essay” by Peter Maurin
(co-founder of the CW, 1875—1949)

Someone said
that *The Catholic Worker*
is taking monasticism
out of the monasteries.
The Counsels of the Gospel
are for everybody,
not only for monks.
Franciscans and Jesuits
are not monks.
Franciscans are Friars,
and the world is their monastery.
Jesuits are the storm troops
of the Catholic Church,
and ready to be sent
wherever they are needed.
The counsels of the Gospel
are for everybody,
and if everybody
tried to live up to it
we would bring order
out of chaos,
and Chesterton would not
have said
that the Christian ideal
has been left untried.

To Deny the Poor is to Deny Christ

- originally published as Dorothy Day's "On Pilgrimage" Column
in the New York "Catholic Worker" paper, April 1937, and republished in "House of Hospitality" (1939)

"We are told always to keep a just attitude toward the rich, and we try. But as I thought of our breakfast line, our crowded house with people sleeping on the floor, when I thought of cold tenement apartments around us, and the lean gaunt faces of the men who come to us for help, desperation in their eyes, it was impossible not to hate, with a hearty hatred and with a strong anger, the injustices of this world.



Clothing the naked
By Ade Bethune

St. Thomas says that anger is not a sin, provided there is no undue desire for revenge. We want no 'revolution', we want the brotherhood, sisterhood. We want everyone to love one another. We want all to have sufficient for their needs. But when we meet people who deny Christ in His poor, we feel, "Here are atheists indeed."

At the same time that I put down these melancholy thoughts, I am thinking of Michael Martin, porter, and the hosts of readers and friends *The Catholic Worker* has who have spread the work far and wide, who not only help us to keep the coffee line going, but who on their own account are performing countless works of mercy. And my heart swells with love and gratitude to the great mass of human beings who are one with their

fellows, who love Our Lord and try to serve Him and show their love to His poor.

Our pastor said recently that sixty million of our one hundred and thirty million here in the United States professed no religion, and I thought with grief that it was the fault of those professing Christians who repelled the others.

They turned first from Christ crucified because He was a poor worker, buffeted and spat upon and beaten. And now--strange thought--the devil has so manoeuvred that the people turn from Him because those who profess Him are clothed in soft raiment and sit at well-spread tables and deny the poor."

(re-produced from the Dorothy Day Library on the Web at
<http://www.catholicworker.org/dorothyday/>)



Giving drink to the thirsty
by Ade Bethune

SPECIAL OFFER:

- end of print run -

"Dorothy Day - Selected Writings"
- available from London Catholic Worker
for £5 + £2.50 p&p. (normal price £14.95)
(370 pages)

"To read this collection of the published work of Dorothy Day is to be drawn back into the world of faith and work that defined her life and the Catholic Worker movement she created" - The New York Times

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

"There is no better introduction to Dorothy Day" - Jim Forest

Please make cheques payable to "London Catholic Worker"

ALSO: See p11 for "Fool for Christ" DVD - best intro to Dorothy Day on film

Dorothy Day

Selected Writings

Edited and with an Introduction by
Robert Ellsberg

LCW NEWS... NEWS... NEWS...

At the time of writing, Tony Blair is being questioned at the Iraq War enquiry. We had a phone call today asking us to take part in a discussion about it. This is a reminder that we've been on radio and TV a few times in 2009. It seems that taking a stand, putting your head above the parapet, is a rare thing.

Zelda Jeffers paid a price for taking part in a 'No Borders' protest at Yarlswood Immigration Detention Centre last summer. On November 2nd she appeared at Bedford Magistrates Court and was sentenced to 16 days in prison for continuing her conscientious objection to detention of innocent refugees, by refusing to pay a fine of £450. Following this Zelda was invited to speak at a meeting at the Houses of Parliament about women in detention by the Black Womens Rape Action Project.

In December, Katrina Alton took part in a debate on Premier Radio with a Christian in the military, and Martin Newell was the first white person to be interviewed on a local Pan-Africanist internet radio station, after the DJ came across Catholic Workers joining the protest at the Army Show Room.

On December 23rd, our friend **Ciaron O'Reilly** was in court in Brisbane, Australia, where he is currently living with his family, for joining Jim Dowling of the Peter Maurin CW Farm near Brisbane, in blockading US marines taking part in the 'Operation Talisman Sabre' exercises. He had also been continuing with other Catholic Worker friends to vigil at the Gallipoli / Ennoggera Military Base near his home there.

There are some court dates coming up, including Martin Newell on February 24th for his part in the act of witness at the DSEi Arms Fair in September. For more information, contact Dorothy Day House.

There may be more in the near future: we had a Non-Violence Training weekend in November, and we are now working with a new faith-based affinity group preparing to go to Aldermaston in February (see 'Dates for Your Diary')

The Litany Continues... (from p1) a house not a church always seems to me like a luxury. We sit comfortably squashed side by side on leather sofas. Then instead of a sermon there is silence. Instead of queuing up for a communion there is sharing real bread and wine with friends.

After Mass and check-in and soup we quickly decide on an hour long vigil at the Northwood headquarters.

By the time we reach the main gate into Northwood, the hulks of buildings, a fifties office block, a gym, are growing unidentifiable in the fog. We watch the sun go down, huddled round our little candles, as motorists hoot. The vigil is a prayer and reflection, a reminder to ourselves that this is what we do, have an army, support an army in our midst. The litany says 'Forgive us Father, for we know not what we do'. The hard metal road, the cold mist, illustrates the truth of our societies that only exist with the help of combined forces, a set of complicated operations, a forward op. When we all thought our lives could be so simple, they are broken and complicated by our addiction to heavy weaponry. Even the cold metal road reminds me of the chill of weapons makes me remember how small and helpless we all are in the face of an army.

Boys, they all seem to be boys, dressed in bulky hooded sweats, drive up to the gate but are redirected to another entrance. It seems that the guards had



Above: Prayer vigil opposite Northwood Military HQ(left to right) David Turley, Martin Newell, John Barnabas, Lizzie Jones, Scott Albrecht, Angela Broome

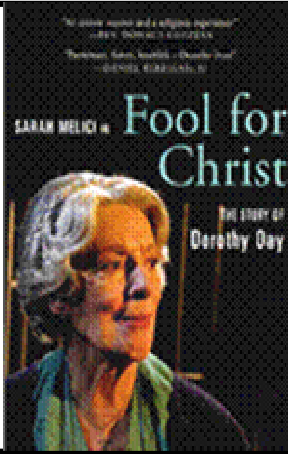
closed the gate just because we are there.

Finally just when I thought I couldn't possibly last a moment longer we blew out the candles, folded up the banners and went home. Scott reminded us that the vigil is for ourselves as much as any audience, in our case the guards at the gate. The guard at the gate sees the prayer and silence of the group, is an unwitting participant in the reflection of the vigilers, whether he reports back to anyone or not. He'll make note of our vigil in his duty book. Not quite all quiet, not nothing to report. *By Henrietta Cullinan*

Dvds for Sale:

“**Fool for Christ**” - the best introduction to Dorothy Day on film. 55 minutes.

AVAILABLE from
LCW for just £13 + £2 p&p
 & see p5 for
“Dorothy Day -
Selected Writings”
 at the reduced price of £ 5.00 + p&p



DIVINE PROVIDENCE (cont'd from p1) aware as we are that God's creation continues in so many ways to be raped in the ruthless pursuit of power, profit, comfort and pleasure, and that as always it is the poor and the weak who suffer the first and the most, as those of us who live in the relative comfort of the 1st World are able to protect ourselves and be protected from the worst of the consequences of our greed. However, I must frankly admit that, like this newsletter, climate change and Copenhagen have not been uppermost in my mind. Admittedly we were able to help our friend Ed to go to Copenhagen when we were unable to go. Hopefully he will report some of his adventures and reflections next time. But it has been the immediacy of the pain of my sisters and brothers in Christ that God has kept before my eyes, and forced me to see what faith really means, what it really means to trust in God's promises and providence. And somehow, God has provided.

When it seemed that the work might not get done, somehow people have turned up and showed up, and the work has not just continued but blossomed. At our Urban Table soup kitchen and Peters Community café, communities of love and sharing, imitating Jesus' sharing of his table and breaking of bread with all the broken and excluded of His day, grow in hope despite the pain. And at Dorothy Day House and Farmhouse, life also grows through the slings and arrows of outrageous fortune, as we comfort the afflicted and afflict the comfortable in resisting injustice and violence. And so you have this newsletter. And we are always grateful for and in need of your prayers, generosity and support.

Despite the admittedly wise and apt words elsewhere in this newsletter, we do need your continued support, so as to continue to try to be a 'sign to the nations'. Thank for you for your continued generosity and love. And please continue to pray for us.
By Martin Newell

Dates for your Diary

Monday February 15th Aldermaston Big Blockade

Organised by Trident Ploughshares. Contact T.P. on 0845 4588 361 or see their website at : www.tridentploughshares.org

Ash Wednesday, Feb 17th Annual Act of Witness and Repentance at the Ministry of Defence, Whitehall.

Calling for repentance from the sin of possessing nuclear weapons. Meet 3pm at Embankment Gardens, north of Embankment tube Stn.

Or, contact Dorothy Day House for more info about both of the above

Weekly vigils:

Thursdays 2-3.30pm @ Northwood Town Centre
 Contact Catholic Worker Farmhouse House for more details

Fridays 4.00pm—5.30pm At Dalston Army Recruitment Showroom:
 Kingsland High Street, opposite Dalston Kingsland station.

Contact Dorothy Day House for more details

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.

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16 De Beauvoir Road
London N1 5SU

Tel: 020 7249 0041

E: londoncatholicworker@yahoo.co.uk

Website: www.londoncatholicworker.org

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

NAME

ADDRESS:.....

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Dorothy Day House & Urban Table Soup Kitchen Needs

FOOD:

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

OTHER

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

OFFICE:

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

HOUSEHOLD GOODS:

- A working laptop
- Old mobile phones
- Bike locks & bike lights
- Small garden tables & chairs for café
- Double duvet covers

• New members and volunteers !

"Prayer - without this, all the rest is useless"

CW FARMHOUSE NEEDS:

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

OTHER CATHOLIC WORKERS IN THE UK:

OXFORD :

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

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

<http://bedfordcatholicworker.blogspot.com> or email her at Bedfordcatholicworker@yahoo.co.uk

Our income is going up, but our capital is going down! Both Dorothy Day House and the CW Farmhouse began with generous gifts that enabled us to start. But they have now been eaten up by our expenses, especially the rent. None of us are paid to do this work: it is a gift of the heart. So we continue to rely on our supporters and readers donations, to pay our rent on houses and other costs. We now need a total of at least £52,000 a year. Please make out a Standing Order and give generously to support our work with the crucified of today's world. You will have your reward. (Luke 16:39)

SUPPORT OUR WORK

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

CW houses and our finances are independent. There is no 'headquarters' or central organisation. We in London are a network, not an organisation.

To donate: - to Dorothy Day House make your cheque to "London Catholic Worker".

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

Standing Order form overleaf.