

THE LONDON CATHOLIC WORKER

Issue 50

Spring 2016

Free/Donation



Members of the London Catholic Worker and the Catholic Worker Farm maintained a vigil on Holy Innocents Day at PJHQ Northwood, while Martin Newell and Sue Gianstefani knelt and blocked the gate. Photo: Henrietta Cullinan

Learning community with a fire and feast

Simon Jones

In the blasted, sand dune wasteland behind Calais ferry terminal the smell of wood smoke drifts on the air. Rounding the end of a tarpaulin home, we come upon a group sitting by a fire, beckoning us to join them. There follows a bustle of finding chairs, people rearranging themselves to make room for a trio of westerners. And then hot, sweet chai and conversation.

In the 'jungle', the informal refugee community of some 6,000 people on this Calais industrial estate, tea lubricates the creation of community. Everywhere we go, we are invited to sit and drink and talk by a fire; summoned to share food bubbling in pots on stoves; stilled to listen to stories in broken English.

Much of this hospitality is spontaneous, an outflow of cultures where welcoming the stranger is a social obligation. And this from people who have not been welcomed to Europe, people who are seen as an awkward reminder that foreign policies have consequences. Most have travelled from the Middle East and the horn of Africa, lands broken by war and random acts of cruelty inflicted by governments clinging to power with western help. Most have stories of facing danger at sea, being brutalised by border guards and people traffickers, losing family members along the way, being hungry, cold and exposed to the elements. [▶ p 4]

Inside: *Learning community with a fire and feast* Simon Jones p1 *A movement against freedom* Nora Ziegler p2 *Subversive hospitality—from Lesbos to Calais* Benjamin Krauss p4 *Maria Skobtsova House* p4 *When fences mark the horizon* Arthur Beresford p6 *Defying the 'Asia Pivot'* Maya Evans p7 *Fr. Esteban expelled from Morocco* Juanjo Peris p8 *Giuseppe Conlon House update* p9 *How to get involved* p10-11 *Calendar* p11

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A movement against freedom

Nora Zeigler

In December last year we invited Ewa Jasiewicz to speak at Giuseppe Conlon House about climate justice and her experiences with direct action. A week or so before the talk, Ewa got in touch asking whether it was ok if she did something a bit more controversial and experimental. She felt uneasy speaking only about her climate activism and eclipsing her other activities, especially in the light of the war in Syria, the growing numbers of refugees arriving in Europe, who often encounter hostility and neglect, and growing Islamophobia. Ewa wanted her talk to be a form of direct action in itself, provoking her audience to reflect on the exclusions perpetuated within our own groups and activism.

Ewa began her talk speaking in Arabic, with interpretation by a friend. I could sense irritation among the audience. I myself was on edge. There were interruptions, some heated exchanges. Clearly some of us felt much more comfortable talking about the climate, which for most of us remains an abstract problem, than about racism, colonialism and state terror. Yet to ignore the relationship between climate change, climate policies and racism is itself a form of climate change denial.

The wealthiest countries owe their present wealth to the exploitation of the labour and natural resources of the rest of the world, and our earth's abundant but limited ability to replenish. Yet the disastrous effects of this exploitation is and will be felt most severely by those communities who have historically made the smallest impact. Even now, while European countries are reducing their own carbon emissions, Europe's wealthy, consumerist lifestyle depends on mass production and corresponding carbon emissions in other countries, especially China, with dangerous consequences for local communities as well as the global climate. Furthermore, the inhuman treatment of refugees in Europe, the violence of austerity and the ease with which our governments justify their illegal interventions and atrocities abroad, paint a sinister picture of what future responses to the consequences of global warming may look like.

These thoughts were weighing on me when, a few weeks later, I took the train to Paris, through the Eurotunnel, past the barbed wire fences, to take part in an action for climate justice on the last day of the COP21. Despite the state of emergency and ban on all kinds of demonstrations, thousands of people turned out for a mass act of civil disobedience. It was beautiful to see people successfully organising on a grassroots level, a creative and nonviolent display of solidarity and will to struggle for justice. It was empowering to feel part of this young and international movement, taking responsibility and organising together.

I don't exactly remember at what point during the day my excitement turned into doubt and the returning sense of futility. Perhaps it was after the protest when, walking through the city centre, we encountered groups of military-clad police heavily armed with machine guns. Or driving around the outskirts of Paris where we spent the night in a warehouse, seeing the racial segregation and men and women waving their Syrian passports at passing cars, begging for help. I sought refuge in a simple notion: the necessity to struggle and to find ways of connecting different struggles for justice.

Around the same time, in December, I spent two days at the refugee camp in Calais. In a brief conversation I had with a young man from Afghanistan, he said to me, 'You have freedom. We do not. We want your freedom'. I nodded and said nothing while asking myself, what is my freedom? Am I free if my freedom requires your imprisonment? And if you gain freedom, who or what else will take your place? Am I free if I depend on a system based on domination? And if that system is itself paradoxically predicated on a concept of freedom, what can it possibly mean to be free? This word, freedom, makes me uncomfortable and I am cautious of allowing it to define my own understanding of resistance and social change.

In her latest book, *This Changes Everything*, Naomi Klein analyses 'extractivism' as the underlying ideology of modern imperialism and capitalism. 'Extractivist' culture revolves around the endeavour to achieve freedom from the constraints of the natural world, including the limitations of human nature. She traces its history through the 'liberating' effects of slave trade and fossil fuels on the twin projects of industrialization and colonialism, to free market fundamentalism and an increasing fixation on technological and market-based climate solutions.

Underlying the concept of freedom is a sense of entitlement that justifies repression and exploitation, but is also destructive to movements of resistance that have tried to appropriate it and turn it against the oppressing powers. Struggles for freedom are always situated in a specific power relation and the entitlement or debt that is created in one situation of oppression can never be generalised. It therefore becomes difficult to connect different struggles, unless they challenge the ruling ideology of freedom and entitlement itself.

The concept of freedom so fundamental to Enlightenment thinking has from the outset been closely interlinked with exploitation and the separation of life worth living from life that is disposable. The freedom of enlightened humanity depends on the careful containment and subordination of irrational and unpredictable nature. This division of life relies on notions of racial, cultural, gendered and biological superiority and entitlement. It is the same system of thought that justifies cruelty to animals, the devastation of natural environments, the exploitation of workers, and the

incarceration of unwanted people in slums, refugee camps, detention centres and prisons. It is also the same system that separates struggles for justice and pits exploited people against each other. The blasphemy of the dominant culture under conditions of capitalism is that it severs and objectifies the interconnected parts of life, violating the dignity of creation.

Is it crazy then to ask whether freedom can exist without exclusion? If domination is the consequence of freedom, can freedom overcome domination? Or does the paradigm of liberation struggles perpetuate a divisive and inherently destructive system? If this is the case, then a movement connecting diverse struggles for justice would be a movement against freedom. For dependency. For interconnectedness. A struggle to acknowledge and celebrate our dependency on the earth and its resources. A struggle to express gratitude to the communities and the plants and animals that sustain us. A struggle to assert the connection between the displacement of over ten million Syrians and UK foreign policy. A movement to accept and cherish our own vulnerability and weakness as humans and to build reciprocal relationships between people and to the earth.

Nora Ziegler is a member of the community at Giuseppe Conlon House

From **Room for Christ**

Meditation on hospitality by Dorothy Day

'It is no use to say that we are born two thousand years too late to give room to Christ. Nor will those who live at the end of the world have been born too late. Christ is always with us, always asking for room in our hearts.

But now it is with the voice of our contemporaries that he speaks, with the eyes of store clerks, factory workers and children that he gazes; with the hands of office workers, slum dwellers and suburban housewives that he gives. It is with the feet of soldiers and tramps that he walks, and with the heart of anyone in need that he longs for shelter. And giving shelter or food to anyone who asks for it, or needs it, is giving it to Christ.

We can do now what those who knew Him in the days of His flesh did. I'm sure that the shepherds did not adore and then go away to leave Mary and her Child in the stable, but somehow found them room, even though what they had to offer might have been primitive enough. All that the friends of Christ did in His life-time for Him we can do. Peter's mother-in-law hastened to cook a meal for Him, and if anything in the Gospels can be inferred, it is surely that she gave the very best she had, with no thought of extravagance.'

The Catholic Worker 1945
www.catholicworker.org/dorothyday/articles/



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Giuseppe Conlon House offers hospitality to destitute refugees. We also run the Urban Table soup kitchen. We organise acts of non-violent resistance and produce this newsletter.

Urban Table Soup Kitchen:
Open Sunday 2:30 — 4:30 pm,
The Round Chapel, Powerscroft Road,
Hackney, London E5 0PU

The Catholic Worker Farm

Lynsters Farm
Old Uxbridge Road
West Hude
Herts
WD3 9XJ

Tel: +44 (0) 1923 777 201
Email: thecatholicworkerfarm@yahoo.co.uk
Website: www.thecatholicworkerfarm.org

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

Glasgow Catholic Worker

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

The Glasgow Catholic Worker offers 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 as well as having monthly meetings and prayers.

Learning community with a fire.....

[◀ front page] Most were glad to reach the comparative safety of the 'jungle'. Everyone dreams of making it to England.

And while they are here, they make the best of it that they can. They build shelters, enjoy the provision of educational resources in the form of a library and class rooms, take part in theatre and music activities in the dome, worship in churches and mosques, giving thanks to God for their continuing lives and the strength to keep going.

But the community that is emerging in the 'jungle' is not solely based on random acts of kindness. It is also born of the hard work of community elders and others who draw people together to ensure that all the camp's residents are able to eat and have a warm place to live while they are here.

People like the Sudanese community leader that I have spent a good deal of time with, watching how he creates a rudimentary but robust structure of provision within the section of the camp for which he is responsible. One cold, bright Monday morning I accompanied him as he toured the shelters, holding a bundle of tickets. He was visiting each of the community kitchens to give a representative a ticket for the distribution of food that would happen later that day (as it does every Monday).

These kitchens are a way of ensuring people get fed, but, more than that, they are a way of creating community, of making sure that those who are isolated are drawn into fellowship, that the weaker, more softly spoken ones get an equitable share of the food on offer. They make the camp a more civilised place.

Of course, as with all human activity, it is not without its problems, and my friend spends a good deal of his time and energy working to resolve disputes between people from many different nations and ethnic groups. But it's a burden he carries with grace and good humour most of the time.

He is trying to make the best of the awful hand he's been dealt. He fled a regime that wanted him dead, left his wife and family in the care of others, made a perilous journey across the sea and through Europe to the relative peace, freedom and safety of the 'jungle'. And having arrived, he has set about trying to create a community that works in the interests of as many of the residents of the camp as possible.

I have seen Jesus in him more often than I can count and I treasure the times I have spent in his company. My prayer is that one day he will be reunited with his family in a place of peace and safety.

As we have sat round fires, drunk tea, and eaten wonderful food, we have listened to the resilience of the human spirit. I have heard stories that have brought me to tears, left me feeling an unspeakable rage at the injustice visited on these good people,

and cast me into the arms of God weeping, praying for justice in hard times.

The 'jungle' ought not to exist; no human being in a civilised land should be reduced to living in a cold shack in a disused chemical dumping ground. Its existence is a mark of how uncivilised Europe is becoming. And yet I have seen community here that would be the envy of the neighbourhood I inhabit in leafy England; I have experienced warmth and fellowship, acceptance and welcome that have reminded what it means to be human.

Perhaps the 'jungle' can help us recapture what it means to be civilised once more.

Simon Jones, a Baptist minister, is involved in the Listening Project, supporting community leaders in the 'jungle', Calais. bromleyboy.blogspot.co.uk

Subversive hospitality

- from Lesbos to Calais

Benjamin Krauss

Faithful people have always cared for the strangers in the land, and solidarity with refugees has been a practice and a concern for many Christians. But the last few years, with their old and new wars, and an ever more militarized Fortress Europe, have brought the catastrophe of people drowning on their way to safety and freedom before our eyes daily.

In the summer of 2014, Christian Peacemaker Teams started accompanying refugees and solidarity groups on the island of Lesbos. Only ten kilometers from the Turkish coast, Lesbos is one of the main entrance points into the European Union. When the first large groups started arriving in the summer of 2012 local Greek groups like 'the Village of All Together' organized themselves to welcome and host them until they were ready to go on. In an abandoned campsite they started PIKPA, an open self organised centre, which has become a refuge for many refugees and a provoking alternative to the razor-wired 'First Reception Centre' in Moria: it is possible to host and even register refugees, without violence, with minimal resources, just by treating people as human beings. There is grudging and fragile support by the local government, based on the simple fact that the system would collapse without the open camp of PIKPA. Thus the activists are able to rely on the state to pay for the food and to allow them to use the camp.

In Kalloni, a diverse group of Marxists and a solitary Orthodox monk gave life to an old monastery by feeding and caring for refugees passing through. In spite of crushing austerity, unemployment and a rising far right, communities have chosen to welcome the stranger and stand in solidarity with them. As a member of Christian Peacemaker Teams I was honored to support them and to offer our skills of accompaniment and human rights observation.

This February I arrived in Calais, where around four to six thousand refugees live in an unrecognized camp on an industrial wasteland often referred to as the 'jungle', hoping to one day be able to claim asylum in the UK.

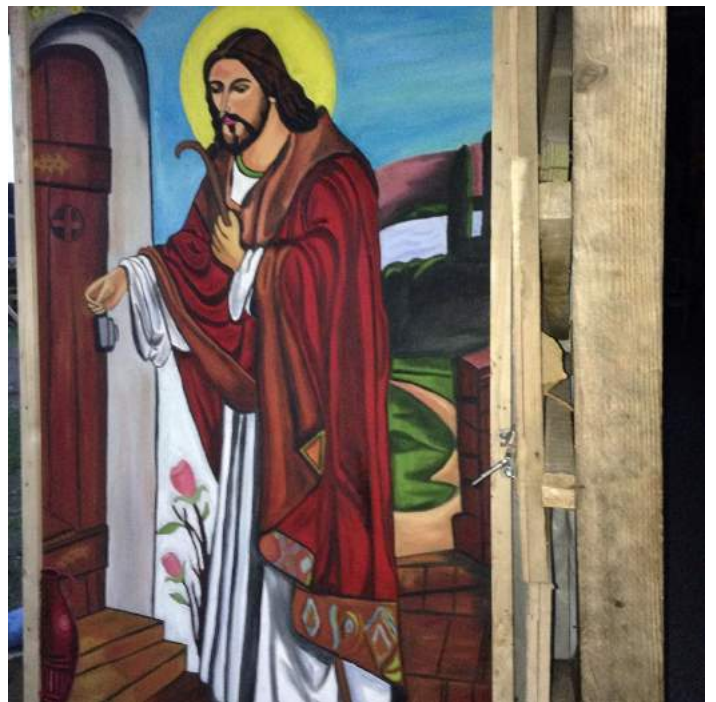
Hundreds of volunteers and refugees have transformed the 'jungle' from an absolute hell on earth to a place that's still horrible but also beautiful and where people's basic need for food, clothes and shelter is beginning to be met. Sadly, the local population is not as strongly involved in this as it is in Lesbos and many refugees fear to go into Calais because of the threat of violence from far right thugs and the police. As Br. Johannes Maertens, of the Calais Catholic Worker, says, 'Nobody wants to have refugees in their backyard; they don't want to be in your backyard either – they simply have no other choice'.

Meanwhile, the regional prefecture wants the camp to be removed, but without offering realistic alternatives for the people to go to, holding on to the illusion that they will simply disappear into thin air and refusing to accept that next summer will bring newcomers who also hope to claim asylum in the UK. In this tense situation, a peaceful presence of people committed to justice and nonviolent change is important.

In one of the soup kitchens I met Ibrahim whom I had first met in Lesbos summer 2014. It was a bitter-sweet reunion. We were happy to see each other again, but for my own part, I had to hold back tears. Ibrahim has been on his way for almost two years now, overcoming border after border, trusting his life to smugglers and depending on volunteers like me for handouts. Nevertheless he is determined to find his way to the UK and live in a country that is safe and prosperous.

From Lesbos to Calais, everywhere over Europe, refugees are facing rising fences and violence from Frontex, the European border management agency, police and fascist hooligans. In my home country of Germany there have been over a thousand reported attacks on refugee shelters in 2015 alone and far right movements like Pegida and parties like Alternative for Germany (AfD) are gaining ground. But at the same time, tens of thousands of Europeans are volunteering in shelters, as language teachers or accompanying people to legal procedures and doctors. The volunteers in Lesbos and Calais are but the most visible examples of a culture of welcome being parallel to the rise of the political right. For the sake of the people like Ibrahim, for the sake of small communities that practice hospitality and for our own sakes this culture of welcome needs to become a real political force. As people of faith with our stories of welcoming strangers and being a pilgrim people ourselves we have a special role to play in this movement to testify to the reality of hospitality.

Benjamin Krauss studies theology in Heidelberg, Germany, and is training to join CPT



'Jesus knocking at the door' St. Michael the Angel Ethiopian and Eritrean Church, the 'jungle', Calais. Photo: Br. Johannes Maertens

Maria Skobtsova House

Br. Johannes Maertens

A new Catholic Worker house has opened in Calais offering hospitality to people volunteering in the 'jungle'. Most volunteers come from churches or religious communities but the house also offers hospitality and support to other volunteers who join for a few days.

The house is dedicated to working with the refugees in the camp in Calais; volunteers share in morning prayer, breakfast, an evening meal and night prayer. During the day they work in the 'jungle'. The work is emotionally stressful and often exhausting so living in community is supportive. Volunteering in the 'jungle' can be practical, helping in one of the soup kitchens, distributing bags of food, clothes or shoes or simply being friends with people. The many stories you hear, the hospitality you receive from the refugees themselves and the friends you make will have a big influence on you.

Altogether 16 people, religious brothers, priests and students have joined the house in the last few weeks. The house has good links with the local parish, the local L'Arche community and Caritas France.

Maria Skobtsova House seeks to be a place where all are welcome in Calais.

To donate to the **Calais Catholic Worker** please send a cheque, made payable to 'London Catholic Worker' marked '**Calais Catholic Worker**' on the back to Giuseppe Conlon House, 49 Mattison Road, London N4 1BG

For other payment methods you can contact email: johanmaertens@hotmail.com

When fences mark the horizon

Arthur Beresford



Dwellings at the 'jungle' refugee camp in Calais
Photo: Simon Jones

For us in the UK, Calais is no longer simply a place known for its ferry port and the cheap wine that you can buy there. It has become a place that lays bare, on one hand, Britain's response to Europe's so called 'refugee-crisis', and, on the other, how devastating the consequences of a fortified Europe are.

Traveling back and forth in between the UK and Calais, for as long as I can remember, I have seen the town, that once seemed no different from any other grey industrial town in northern France, albeit with more factories, at first change into one where large numbers of people slept out in the streets and parks, then to one where those same people, and others who have joined them, now constitute the inhabitants of a refugee camp. They are sustained by the aid of volunteers, but otherwise threatened by the belligerence of local authorities and right wing extremists.

Making my way into the actual town centre, I often pass Rodin's sculpture, *The Burghers of Calais*, proudly placed in front of the town-hall. An irony besets this town, in that it has as one of its most prized possessions, a sculpture by Rodin, depicting the tragic fate of a group of men forced to leave Calais during the Hundred Years' War, while having at the far end of its industrial zone, a refugee camp full of people who have been forced to leave their country, yet who neither the French government, nor the British government, recognise as such.

The town flourishes in its own kind of strange way. What must undoubtedly on any other winter's day be desolate streets and empty cafes is now quite a flourishing town, though I'm sure the locals wouldn't want to admit it. Hotels are filled up, cafes are busy and on the whole, hundreds and hundreds of people make it down here every week, if not every day, to

do whatever they can to respond to the crisis that they see.

A usual trip to Calais at present consists largely of visiting the warehouse to drop off volunteers, donations and food, and other than racing around on random missions that seem to come up whenever anyone is in need of a van or a lift into the camp, I usually do go into the camp and visit people I've made friends with, to eat, drink, and discuss what we might do; they all simply want to access the UK

I've been thinking a lot about what might be possible, in as much as anyone is willing to believe that the British government might at some point allow refugees to access the UK from within Europe. At present it seems that whatever might be possible, it had better be brought about soon.

On February 1st, local authorities broke down a church and a mosque within the camp. Two weeks earlier volunteers and refugees had been forced to clear parts of the camp, a refusal to do so invoking police violence.

I have wandered around the place, since these changes have taken place, and it becomes quite hard not to associate it with images of WWII and the fences and entrances to the concentration camps that one might have visited or seen images of.

There is a difference between the politics of Hitler's Germany and the EU, primarily in that the latter doesn't seem to have the same kind of fanaticism and all that that has entailed, yet the idea of second-class citizenship is very much alive here. In fact, there is no recognition here of these people, who live in a refugee-camp in Northern France, as citizens. However strange it might sound, our equals are being labeled as non-human.

It has been well documented, though perhaps it might be documented better still, that at night riot police have fired tear-gas into the camp. Rubber bullets are fired off and, having dinner with a man I have recently befriended, many of his friends show us the scars that have been left on their bodies from being beaten and attacked either by the police or extremists.

I enjoy going out to Calais, not for any of the above reasons, but because the world as it is, with its stark and confusing realities, reveals parts of itself to me there. I am not hidden from it. There's no false comfort to sustain illusions.

The question I have to ask myself today though is, can I afford to keep telling people they ought to keep trying and have faith, or does there come a time it might be better for them to scatter themselves, somewhere else around France, Italy, Spain, Belgium, Germany?

I want to think it will not be in vain to keep trying. You get scared though; the cold is twice as biting when wire fences start to mark the horizon.

Arthur Beresford is a volunteer in Calais

Okinawans defy the 'Asia Pivot'

Maya Evans



Japanese protestors lie down in the road to block construction of the new US base, Camp Schwab at Ourawan Bay, Okinawa
Photo: Maya Evans

Around one hundred and fifty Japanese protesters have gathered to stop construction trucks from entering the US base, 'Camp Schwab', after the Ministry of Land over-ruled the local governor's decision to revoke permission for construction plans, criticizing the Japanese government of compromising the environmental and health and safety interests of the islanders.

Riot police pour out of buses at six am, outnumbering protesters four to one, with all road sitters systematically picked off in less than an hour to make way for construction vehicles.

All the mayors and government representatives of Okinawa have objected to the construction of the new coastal base, which will fill one hundred and sixty acres of Oura Bay, for a two hundred and five hectare construction plan including a military runway.

Marine biologists describe Oura Bay as a critical habitat for the endangered 'dugong', a species of manatee, which feeds in the area, as well as sea turtles and unique, large, coral communities.

The bay is particularly valued for the rich ecosystem formed by six inland rivers converging into the bay, that is the ideal habitat for *porites*, a genus of stony coral, and dependent creatures.

'Camp Schwab' is just one of 32 US bases which occupy 17% of the island, and which are used for manoeuvres such as jungle and helicopter training. There are on average 50 Osprey manoeuvres a day, whose extreme noise levels, heat and diesel fumes cause disruption for local inhabitants .

A formidable line of tethered red buoys marks out the area consigned for construction, including a group of offshore rocks, Nagashima and Hirashima, described by local shamans as the place where

dragons, the source of wisdom, originated.

Protesters, or 'kayaktivists', take to the waters around the cordoned area in speed boats and kayaks, and brave the attempts of the coast guard to ram them off course and even board their vessels.

The overwhelming feeling of the local people is that the government on the mainland is willing to sacrifice the wishes of Okinawans in order to pursue its military defence measures against China. Bound by Article 9, Japan has not had an army since World War II. However in the Indian Ocean, Japanese destroyers and refuelling ships supported the US operations in Afghanistan. In Iraq, Japanese planes transported cargo and US troops to Baghdad from Kuwait. The current conservative government wants to ram through a law that could lead to a revision of the Pacifist Constitution. Japan's 241,000 member military is already considered Asia's most sophisticated.

Meanwhile, Japan is footing 75% of the bill for accommodating the US, with each soldier costing the Japanese Government 200 million yen per year. That's \$4.4 billion a year for the 53,082 US soldiers currently in Japan, with around half (26,460) based in Okinawa. The new base at Henoko is also expected to cost the Japanese Government a tidy sum with the current price tag calculated to be at least 5 trillion yen.

Okinawa suffered devastating losses during the Second World War, with a quarter of the population killed within the three month long Battle of Okinawa which claimed 200,000 lives in total. Even the hilltops are said to have changed shape due to bombardment by heavy artillery.

Local activist Hiroshi Ashitomi has been protesting at Camp Schwab since the expansion was announced 11 years ago, he said: 'We want an island of peace and the ability to make our own decisions. If this doesn't happen then maybe we might need to start talking about independence.'

Maya Evans is co-coordinator of Voices for Creative Nonviolence UK. www.vcnv.org.uk



'Kayaktivists' protest the construction of Camp Schwab, the new US base at Ourawan Bay, Okinawa Photo: Maya Evans

Fr. Esteban expelled from Morocco

Juanjo Peris



Fr. Esteban Velasquez, *centre in the white shirt*, Monsignor Santiago Agrelo, Archbishop of Tangiers far *left*.

Photo: Jose Blasco de Avellaneda

Morocco has withdrawn the residence permit of Spanish Jesuit Esteban Velazquez, and denied him access to his post in the church of Nador.

The Spanish embassy and the Nunciature of the Holy See had been previously informed of the decision by the Government of Morocco, but officials in Rabat gave no explanation for the move. The permission or denial of access to the territory of a sovereign state is the exclusive and discretionary power of the authorities concerned.

Monsignor Santiago Agrelo, archbishop of the diocese, in a letter addressed to the Church of Tangier, showed his gratitude for and defended 'proudly' the work of Father Esteban for 'his dedication to the poor, especially immigrants'.

He also indicated his wish to be treated no differently from the poor: *'We don't need more protection than the poor have. We don't need to be more secure than a migrant at the national borders.'* He says: *'The laws that grant to states this discretionary authority over people are contradictory to [...] the Universal Declaration of Human Rights'*. He added: *'These laws are evidence of the hypocrisy with which states applaud in international forums what is right, yet do at home what is wrong'*.

Father Esteban made himself available to the Diocese of Tangiers three years ago, when he took his retirement. Since then, he has worked in Nador leading the church's efforts to support migrants in a centre where the youth of the region can access professional training.

The region of Nador is in northern Morocco, bordering Algeria and the Spanish cities of Ceuta and Melilla, the only two European territories on the African continent. These Spanish enclaves are

surrounded by three levels of spiked fence in order to deter illegal immigration. In the nearby mountains and villages of Morocco, there are settlements of migrants who barely survive in appalling conditions, waiting for a chance to enter Europe.

Father Esteban is known for having condemned on several occasions the human rights violations being systematically perpetrated on the borders of Ceuta and Melilla, and for having requested the presence of international observers in these enclaves. The team of the church in Nador regularly visits the migrant settlements in the nearby forests to provide blankets, footwear, food, and treat their injuries.

According to the Amnesty International, whose delegation was also arrested and expelled, the Royal Gendarmerie and Moroccan auxiliary forces regularly conduct violent raids against migrants in makeshift camps in which 'tents and personal belongings are burnt or destroyed, and money and valuables – including phones – are taken.'

The same report details the brutality of the response from the Moroccan and Spanish forces towards migrants and refugees who try to enter the Spanish enclaves. In February 2014, the use of riot control equipment by the Spanish forces resulted in 15 migrants being killed at the border of Ceuta.

The Amnesty International report also includes the testimony of some migrants who, having gained access to Spanish territory, were immediately returned back to Morocco. This process is known as a 'hot return', that is, without any formal procedure and any possibility to claim asylum in Spain. Moreover, the report includes testimonies of how once the migrants have been returned to Morocco, the auxiliary forces beat them and send them in police vans to large cities like Fez, Oujda and Rabat, or desert areas far from the Spanish cities.

After a visit in September 2012, the UN Special Rapporteur on Torture reported an increase in 'severe beatings, sexual violence and other forms of abuse' against undocumented migrants and urged the authorities to investigate and avoid such 'violence against African migrants.' Still, the Spanish government applauds 'the excellent cooperation it has with Morocco on migration' every time it has the opportunity.

In December 2013, after the death of a minor during a raid in the district of Boukhalef, Agrelo declared in the Spanish media: 'Is the first world asleep? No, blind, wilfully blind. [...] cannot help that blindness and the Holocaust spring to mind. Immigration policies are a crime of which someday we will be ashamed of, as we are ashamed of the Holocaust: the number of dead changes, but not the spirit that makes this happen'.

Juanjo Peris is a member of the community at Giuseppe Colon House

GIUSEPPE CONLON HOUSE - UPDATE

We are very sad to learn, at time of going to press, that French police have started a forced demolition of the southern part of the 'jungle' camp at Calais. Teargas canisters were thrown into the camp and dwellings and possessions were destroyed. Br. Johannes Maertens writes, 'This is a sad day for the people in the camp, people who have run away from war, from poverty and police violence. These are people and youngsters who have already suffered trauma. – I am ashamed today – I am ashamed to be a European.'

We pray for all those gathered there in the face of such grave mistreatment and injustice.



Sorting donations for Calais at Giuseppe Conlon House
photo: Mirjam Johansson

In January, Paul Magno and Sr. Megan Rice visited us from the United States, and told us about the Transform Now Ploughshares. In 2012 Michael R. Walli, Megan Rice, and Greg Boertje-Obed broke into the Oak Ridge Y-12 Nuclear facility. They hammered on a newly built building and spill real blood, donated by supporters, leaving messages and hanging a banner.



Paul Magno and Sr Megan Rice from Transform Now Ploughshares photo: Henrietta Cullinan

We were lucky enough to receive a visit from Yuichi Kamoshita and Sarasa Aihara, two Japanese activists who spoke to us about their resistance of the US military base at Henoko in Okinawa, as well as the history of the US military's activities there. The fascinating talk touched on the humiliating treatment that islanders had received while US troops trained there during the Vietnam War, and connected this to the courageous nonviolent resistance to the new military base that continues today.



The Ash Wednesday witness processes round the back of the MOD, scattering seeds. Photo: Pax Christi

After a day of reflection on the scripture readings for Ash Wednesday, learning about past actions from Pat Gaffney of Pax Christi, and sharing information on the Trident nuclear weapons system, members of the London Catholic Worker took part in the Ash Wednesday liturgy and procession outside the Ministry of Defence.

The yearly event bears witness to the need for repentance in the face of the possible renewal of the Trident nuclear weapons system.

Many people gathered with songs and prayer, tying purple ribbons on a cross, scattering ashes on the pavement and seeds. Henrietta Cullinan and Fr. Martin Newell, stepped forward during the liturgy to mark the walls of the building with blessed charcoal. Earlier in the day Ray Towey and Scott Albrecht had marked the MOD.



Catholic Workers from London, Glasgow, Oxford and Amsterdam at the national Stop Trident demo

Wish List

Ethical buying for the wish list

At Giuseppe Conlon House we try, as much as possible, to use food that would otherwise go to waste. We receive donations of fruit and vegetables from local shops and markets. Once a week we collect leftover bread from Dunns Bakery. Every evening we pick up leftover sandwiches and pastries at a local cafe. However, we also depend on donations of basic supplies such as cooking oil, sugar, spreads and tea. We would like to encourage our many friends and supporters to buy these items ethically wherever possible. Here is some information to help make ethical consumer choices. Thank you very much for your support.

nuts
raisins
cheese
tuna
chilli
sauce
rice,
couscous



Coffee, tea and chocolate Fair trade means that farmers receive a fair price for their product. You can find fair trade coffee, tea and chocolate at all the major supermarkets. www.fairtrade.org.uk

Chocolate Powder Green & Blacks, Divine, Cafedirect, Suma, Traidcraft.

Nestlé We especially prefer not to support Nestlé due to their irresponsible marketing of baby milk formula. www.ethicalsuperstore.com

Sugar Waitrose and Co-op's own brands are 100% fair trade. Fair trade sugar can also be found at Sainsbury's.

Tuna YES: Sainsbury's, Co-op, Waitrose, M&S, Tesco and Morrisons **own-brand** Tuna is 100% sustainably caught (pole and line)

NO: John West, Princes, Oriental & Pacific. These brands are sourced unsustainably meaning that the tuna is caught in big nets using Fish Aggregation Devices which attract not just the targeted tuna, but also sharks, rays and turtles. **Greenpeace UK 2014**

Peanut Butter The impact of unsustainable palm oil production is devastating for natural environments and the people depending on them. Certified sustainable palm oil has been grown on a plantation that is managed and certified according to criteria of the Roundtable on Sustainable Palm Oil, on land that did not contain significant biodiversity or wildlife habitat and meets the standards as set out by the RSPO. www.ethicalconsumer.org

Palm oil free peanut butter: Essential, Biona, Suma, Meridian, Whole Earth

Using certified sustainable palm oil: Sainsbury's, Waitrose, M&S, Co-op

Chocolate spread Palm oil free: Waitrose Seriously Chocolatey

Using certified sustainable palm oil: Essential, Plamil, Biona, Traidcraft, Vivani, Nutella, Cadbury, Sainsbury's, Waitrose, Co-op, M&S www.ethicalconsumer.org

Please NO tinned soup, tinned spaghetti, baked beans and NO pork

pulses

olive oil,
cooking oil
vinegar,
mayonnaise
tuna
spices, sugar
sunflower seeds
low-fat spread
fruit juice
herbal teabags
hot chocolate powder
instant coffee
cereal, muesli, jam,
marmalade, honey
peanut butter,
chocolate spread,
stock cubes

shampoo
toilet
paper
liquid soap
deodorant
shaving products
body lotion

Deliver to: **Giuseppe Conlon House, 49 Mattison Road, Londn N4 1BG.**
We can also collect donations from north and north east London.
Call 0208 348 8212



cleaning products
incense sticks
tealights

Regular events

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

Daily Prayers Monday – Saturday 9:00 am

Clarification of Thought First Thursday of the month, 7:00 pm

Bible Study Second and Fourth Thursday of the month, 7:00 pm

Monthly Prayer Third Thursday of the month, 7:00 pm

Rosary of the Oppressed Last Friday of the Month 6:30 pm

Vigil for Refugees First Tuesday of the month, Foreign & Commonwealth Office, King Charles Street, Third Tuesday of the month at the Home Office, Marsham Street, 12:30pm

All welcome. Call 020 8348 8212 for details

Giuseppe Conlon House volunteers

If you want to live simply, in community with the poor, and work for peace and justice, then this could be for you! Live-in volunteers join a community of hospitality and non violent resistance, for three months or more. They take part in accompanying the guests, in the daily tasks of hospitality, housekeeping, collecting food donations, building repairs, gardening, administration, organizing and taking part in events and vigils and creative projects. We offer free accommodation and meals. The benefits are gaining experience of living in solidarity with the poor, joining with acts of resistance, exploring Catholic Worker spirituality.

Volunteering There are many other ways of getting involved if you want to be part of our extended community. We have regular volunteers who come in to help cook in the evenings, pick up food donations or help us run the Urban Table soup kitchen in Hackney on Sundays. We also rely on volunteers to help us with different aspects of our work by sharing their time, knowledge and skills. For example, we often need help with DIY, plumbing, book keeping, fundraising, IT, and publishing this newsletter.

Sign up to our email and mailing lists for regular updates and to our mailing list to receive our free newsletter.

Email: londoncatholicworker@yahoo.co.uk



Would you like a speaker from London Catholic Worker to give a talk in your area?

We are available to give talks and workshops on catholic worker spirituality, peace and justice, faith and resistance, hospitality, on our work with refugees.

Contact us : londoncatholicworker@yahoo.co.uk

Upcoming Events

Stations of the Cross of Nonviolent Love, a London geography of suffering, meet opposite Downing Street, Thursday 24th March, 12pm

Father John Dear: The Beatitudes internationally known voice for peace and nonviolence, will be speaking on The Beatitudes. Hosted by the London Catholic Worker, Ekklesia and Pax Christi, Bloomsbury Central Baptist Church, 31st March 2016, 7pm

Catholic Worker Euro Gathering, Dulmen, Germany, 13th - 17th May 2016

The Hammer Blow Andrea Needham talks about her new book, Giuseppe Conlon House, London 2nd June 2016, 7pm

Disarm Trident Faith-based day of action and resistance at AWE Burghfield, part of Trident Ploughshares month long protest, 27th June 2016

For more information

Email: londoncatholicworker@yahoo.co.uk or call +44 (0) 20 8348 8212 for more details

Support Our Work with the crucified of today's world

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 independent financially. There are no headquarters, nor is there a central organization. More information is available on the U.S website www.catholicworker.com.

At Giuseppe Conlon House we run a house of hospitality for 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 pounds will pay for one day of heating at Giuseppe Conlon House
- 30 pounds cover the costs of one Urban Table meal for 60 guests
- 50 pounds covers one week's housekeeping including items like milk, sugar, margarine, toilet paper and cleaning products
- 150 pounds will pay for a volunteer's monthly expenses including transport
- 250 pounds is enough to take van load of supplies to Calais

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: ____ / ____ / 16 and monthly thereafter

Name of your bank _____

Address of your bank _____

Your account name _____

Your account number _____

Your bank sort code _____

Please pay: For the Credit of: London Catholic Worker

Triodos Bank Account Number 20066996

Deanery Road 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 _____