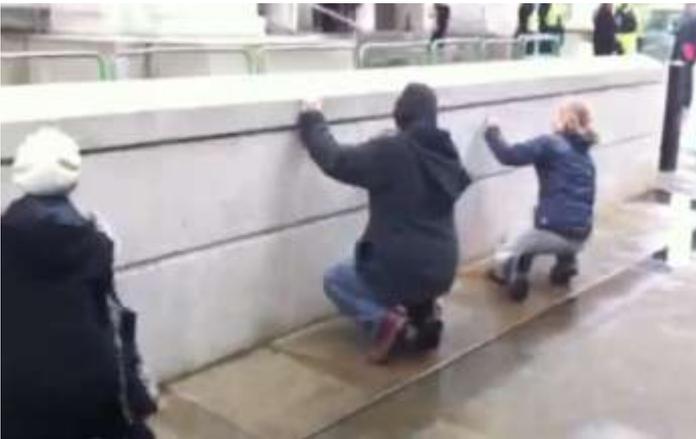


CATHOLIC  WORKER

## After Holy Week: Reflections on Non Violent Resistance

*Henrietta, a member of LCW reflects on a peaceful opposition to nuclear weapons and war during Holy Week.*

Early on the Monday of Holy Week three of us met in Embankment Gardens. We shared out sticks of charcoal, blessed them and set out in various directions. Katrina and I arrived at the corner of the Ministry of Defence (MOD), climbed over the fence and rushed over the lawn towards the wall. We started writing our message - *Disarm Trident Now*. I drew repeated crosses working left to right across the bare stone blocks between the window bays. Very quickly we were arrested and taken to Charing Cross police station.



The words Rachel, Scott and Miriam outside the MOD we wrote were repeated many times. *Disarm Trident. Choose Life. Trident Crucifies the Poor.* The police officer wrote them down in his notebook. A detective, summoned specially from Reading, took photographs. The

text was quoted again in the court documents. At our trial date I hope the words will be repeated again. The police report recognised the crosses as 'crucifixes'.

*Continued on p2*

*From p1 "Reflections On Holy Week"*

### Help When it's Needed

*Abdul lives with us at Dorothy Day House.*

Hello everyone who is reading this letter or article. My name is Abdul Hussein Mohamed. I have been under the care, or we can say LCW has taken care of me as I am homeless. LCW, through Crisis, has given me the hope and encouragement in life. When I am down they are there and have time for one who would like to talk about their issues. They give advice so I know what to do with my problems, i.e. UK Border Agency, illness etc.

In me I believe that LCW does a lot helping the homeless. And I mean HELP! This is very brief but I want to say they give me somewhere warm and comfortable to have a good sleep and clean bathroom and toilets. In the shower there is hot and cold water (one's choice)

Allah, God, has given me the chance *contd p9*

### Parting Thoughts

by Soo Tian Lee

In late September I will be moving to St Francis Catholic Worker House in Oxford, leaving this place where I've first experienced faith-based intentional community. There is much that I will miss: the cheerful patter at breakfast, the conversations with the guests from all over the world at dinner, the sound of our urban chickens clucking outside my window, and most acutely, the people *contd p8*

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## London Catholic Worker:

**We are:** Angela Broome, Simon Watson, Henrietta Cullinan, Chris Goodchild, Scott and Maria Albrecht, Martin Newell, Soo Tian Lee, Sean O'Malley, Ciaron O'Reilly, Mirjam Johansson, Liz & John Hamblett

### **Dorothy Day House**

16 De Beauvoir Road,  
De Beauvoir Town, London N1 5SU  
Tel: 020 7249 0041 Email:  
londoncatholicworker@yahoo.co.uk  
**We are:** Liz and John Hamblett

### **Giuseppe Conlon House**

49 Mattison Road, London N4 1BG  
Tel: 020 8348 8212 Email:  
londoncatholicworker@yahoo.co.uk  
Dorothy Day House and Giuseppe Conlon House offer hospitality to destitute refugees, mainly men. We run Peter's Community Café and the Urban Table Soup Kitchen. We organise regular non-violent resistance, and produce this newsletter.

**We are:** Martin Newell, Sean O'Malley, Ciaron O'Reilly, Soo Tian Lee, Sarah Fuller, John Raven

### **Catholic Worker Farmhouse:**

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

The Farmhouse offers hospitality to destitute women. We vigil regularly at the nearby Northwood Joint Forces Military HQ. We also grow organic vegetables and have a poustinia.

**Maryhouse** also offers a home to four destitute women with children.

### **Peter's Community Café:**

Open Mon-Weds **12noon-5.00pm**  
The Crypt, St Peter's Church,  
Northchurch Terrace, De Beauvoir  
Town, N1 5AT Tel: 020 7249 0041

### **Urban Table Soup Kitchen:**

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

### **Peter's Cafe and the Urban Table**

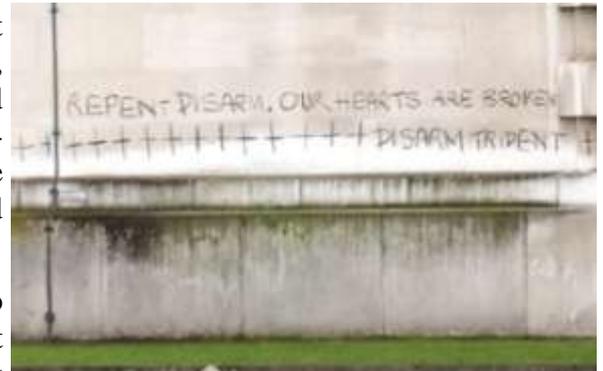
are both attempts to imitate Jesus' practice of sharing his table with all comers. At the Café in particular we also hope to offer a space to build bridges between the disparate groups and individuals in our local community, as well as welcoming activists.

But on the front of the documents it says part of the prosecution's case will be our 'bad character'. I have found it hard to write anything at all about this action because of the mixed feelings it left me with, not all positive.

I am closely attached to the London Catholic Worker community where I have attended weekly bible study and clarification of thought, prayed at vigils and blockades. Being part of the LCW extended community gives me the strength and understanding to continue to be involved in direct action. The LCW introduced me to the liturgy at the MOD on Ash Wednesday, 2012 being the thirtieth anniversary. This inspired me to join others and continue the action during Holy Week. On Ash Wednesday we mark each other, a reflection of ourselves, with the sign of the cross. During the action I was marking my fellows, the workers inside the building with the sign on the cross. The stony forehead of the MOD is a reflection of ourselves.

Whether I am religious or not, killing is wrong and planning to kill is wrong. Trident is the UK arming itself to commit genocide. But we have a choice. The workers inside the MOD have a choice to stop arming Trident. We are a part of that society and a part of that choice. As an individual I could send my message into the world by writing on a real wall, the wall of the MOD.

The adrenaline tumbles me over the fence. A force stronger than me lifts my arm to make marks on the stone, over and over. When the policeman stopped me I thought, yes, carry on writing, just a few strokes more, but then I felt his arm on mine and, just as I had been taught by good training in non violent direct action, I let my arm go limp. The grass was a brilliant green and spongy and damp to kneel on.



Henrietta's prayer on the MOD wall

I felt small and obedient taken to the police station in a van. I felt insignificant. What are a few strokes of a stick of charcoal against a monolith like the MOD? When I was finally released about six o'clock and my friends had peeled off the bus I felt afraid.

However after Easter I quickly began to draw strength out of my experience. I felt loved and able to love. Everywhere I went people seemed to be smiling at me, even at work. Everywhere I went the people I met were full of life and full of love: extended family, the administrators and teachers at my workplace, the students, even the noisy ones, the children in the park where I sometimes sit to eat my lunch. As a mother and a teacher the love and spirit and life in my friends, students, children were shining for me. I thought, 'How can anyone ever contemplate destroying humankind, seeing this? How could anyone sitting in Hoxton Square one Easter ever countenance the idea of killing and destruction?

This thought I will carry with me to the courtroom. This thought has given me the strength to write this. During Holy Week I meditate on Jesus' walk to Calvary, imprisonment. Being arrested and spending the time in custody was my prayer.

*Court date: September 3rd, starting 9.30am, at Marylebone Magistrates Court. Support inside and outside welcome, and of course your prayers.*

# Drones

## A Convenient Way of Killing?

it feels like we're interrupting a strange, private ritual as a waves of people pass us by on their way home (or to the pub!) from bee hive like offices, where they have been doing who knows what... The strange quiet of this ritual, matches the strange, quiet, secrecy of the reason we go there: the manufacture of drones by General Atomics, who have their UK HQ in the building behind us.

Drones are unmanned, remote-controlled aircraft built for surveillance and attack. They have become popular because they spare the cost and liability of sending ground troops to capture territory - giving the impression of bloodless wars won by technology, while killing thousands of civilians in countries where no war has been declared. It is argued by their manufacturers and the military who buy them that they are so precise that collateral damage is almost negligible but this is not the case – many reports exist of civilian casualties, amounting to thousands of lives.

At the moment, American drone warfare operations are directed from the White House, with the president himself selecting persons to be assassinated. US drones are deployed in the ongoing Afghanistan and Iraq wars, and in Pakistan, Yemen, Somalia, Libya, Palestine and Iran. Drones cause not only tremendous and indiscriminate physical destruction, but psychological trauma as well, destroying families and making victims of the survivors. In Pakistan alone, US drones have killed between 1,579 and 2,490 civilians since 2004; they have spared and yet ruined the lives of countless more.

While America excels in terror and violence, it does not act alone. The UK produces and buys its own drones - 54 Leicester-made Watchkeeper drones for £860 million, most recently. The economics of the arms trade are themselves predatory and unjust, building a financial motive into endless warfare and perverting labour to serve violence.

The use of drones disregards national sovereignties, the laws of war, and the principles of international law. The ease with which they can be deployed will undoubtedly mean more war, rather than more 'security'.

For us as Christians, more importantly, they disobey Christ, who said "What I command you is to love one another" (John 14.27). The violence of drone warfare destroys their bodies and our souls, desensitizing us to killing done in our name. That these remote-controlled murders incite so little protest from the public and government speaks to, among other things, how supportive of, immune and, perhaps, resigned, to the violence of the American-led capitalist empire we have become.



The Catholic Catechism states, "The arms race is one of the greatest curses on the human race, and the harm it inflicts on the poor is more than can be endured" and, "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and [hu]man[ity]." Ideally, companies such as General Atomics should shift their production to socially useful projects.

*By Kate Riley and Martin Newell*

### How can we stop this?

There is so little public knowledge about drones that raising these issues in different forums is key.

Come to the LCW vigil on Old Broad Street, (near Liverpool Street Station), 4.30pm—6pm every other Friday

There is also a 'Ground the Drones' week of action planned for 6<sup>th</sup> – 13<sup>th</sup> October 2012. If you would like to take part, go to the links below.

Contact the 'Drones Network'  
<http://www.dronecampaignnetwork.org.uk/>

or 'Drone Wars UK'  
[www.dronewarsuk.wordpress.com](http://www.dronewarsuk.wordpress.com)

for more information.

Or contact LCW (details on back page)

# Everything That is Hidden

Sarah Fuller, Originally printed in the *LA Catholic Agitator*, February 2011

Although Christians' levels of fidelity towards the vision of Christ in succeeding millennia since he preached his message have, to say the least, varied drastically, the tendency of governments to propagate a favorable vision of themselves in order to facilitate their own survival seems to have steadily endured. The characteristics of these mythologies vary, but their function is the same: to consolidate power through enthralling and inspiring the devotion of the political entity's populace, helping to ensure that the population's cosmology is compatible with the survival needs of the nation's political and economic structure.

The United States of America is, of course, one contemporary example of this dynamic. The United States promotes a vision of freedom, individual rights, and meaningful public participation in government decision-making. It promotes an image of itself as an agent of justice, fairness, competence and philanthropy on the national and international scene. The United Kingdom portrays itself in a similar light, as does the government of my home country, Canada.

Such rhetoric is so compelling, all-pervasive, and well-financed that it has led some to confuse powerful nation-states with the Kingdom of God, just as a couple of millennia ago, the role of Caesar was publicly conflated with that of Saviour. This gives theological import to the roles of such whistleblowers as Julian Assange and accused whistleblower Bradley Manning. Like Daniel Ellsberg (who released Pentagon secrets regarding the Vietnam war in 1971) before them, they are accused of facilitating the distribution of evidence that, contrary to popular mythology, powerful governments are not deities but are rather riddled with and built upon pragmatic evil.

Followers of Christ are instructed to do a wide variety of bizarre things. They are instructed to overlook social proscriptions as to whom they should love, talk with, and care about, for example, and are instead told to view all people as friends, neighbors, and God's children. They are exhorted to love their enemies and bless those who persecute them, even though this goes against pretty much every incarnation of cultural logic

pertaining to social relations ever conceived. Followers of Christ are told that the last will be first and that the Kingdom of Heaven belongs to poor people and little children, even though our culture always strives to canonize the strong, the competent, and the self-sufficient.

There is another bizarre thing that followers of Christ are asked to do, and that is to see past the public images of the power structures in which we live. In the time of the early Christians, this meant recognizing that the power of Imperial Rome was not divinely ordained, nor was Caesar the kin of the gods, contrary to government-generated propaganda and public relations campaigns. While the government of Rome jealously demanded fidelity from its citizens and colonies—in the form of economic tribute as well as religious and ideological devotion—followers of Christ came to understand faithfulness differently, in ways that often fatally conflicted with the definitions of devotion being propagated by Rome.

Followers of Christ came to view themselves as people whose first loyalty was to God and to the vision of the Kingdom of Heaven, where the last would be first and the first last, where riches were to be dispersed and not amassed, where the vulnerable were to be cared for and where devotion to God was to be expressed as love and care for one's neighbour. Needless to say, this vision was incompatible with the logic of Rome, and Christians were speedily despised, vilified, and killed.

Christ warned his followers that fidelity to his vision of the Kingdom of Heaven would inevitably bring them into conflict with the power systems in which they lived. In the tenth chapter of the Gospel of Matthew, he tells his followers that they will have to be "as shrewd as snakes and as innocent as doves," and that they would face discipline and reprimand within their local religious centers, as well as persecution, imprisonment, and trials before the "governors and kings" of surrounding peoples. They would face strife and rejection, just as Christ would and did, but they were exhorted to stand firm. "Do not be afraid of



Image by Sarah Fuller

them,” he tells his followers. “There is nothing concealed that will not be disclosed, or hidden that will not be made known.”

And, tragically but unsurprisingly, we witness that this kind of blasphemy against such self-sanctified powers is not timidly tolerated but is rather punished severely: Bradley Manning is still in military prison for allegedly collecting and releasing classified military information to WikiLeaks during his military assignment in Iraq, and Julian Assange is living and waiting in the Ecuadorian embassy in London, in fear for his life. By telling the truth, or making such uncensored information available, or by being accused of doing so, they unmask the vast chasm between the official story of the goodness and munificence of national governments, and the reality of the dirty and heart-wrenching incidents that really go into the consolidation of power. The concealed logic of power is revealed, the hidden side of a nation’s character, unfiltered, is made known, and the powers that be are infuriated.

The concealing of injustice—in this case one could point to the massive civilian casualties in Iraq and Afghanistan shown by the WikiLeaks information—goes

on apace and produces a yearning for justice. Bank bailouts, manipulated elections, the worn-out calloused feet of poor people treading the streets of metropolises around the world, hobbling through lines for food amidst the calloused hearts of prosperous cities, the calluses of my own heart as I covet luxuries and weigh and balance the amount of care and feeling for others that I let into my life—all of this injustice and hardness, much of it hidden (through creative accounting, artful foreign policy word-twisting, segregation of neighborhoods, police harassment, my own disguised fears...) cries out for transformation, for revelation, for acknowledgement, and redemption.

Christ taught his disciples about the Kingdom of God, a little seed that grows outrageously and is an affront to the exploitive conventions of power. He told us to be as shrewd as serpents as we encounter the powers of the world, and as innocent as doves. He assured us that faithfulness to the novel vision of loving the poor, our neighbours, and our enemies would result in conflict, in persecution. But, he said, “Do not be afraid of them. There is nothing concealed that will not be disclosed, or hidden that will not be made known.”

## LCW NEWS . . NEWS . . NEWS

Summer has been a busy time with lots of coming and going and moving around. Since we have 20 men staying here at Giuseppe Conlon House, in the shelter, we see changes all the time. But more this time.

Dorothy Day House was closed for refurbishment, so Liz and John moved in with us for the duration, as well as for a while Elizabeth and Gabriel, who will be married soon, and our guests there were spread around north London!

We spent two days moving ‘Peters Café’ to another part of St Peters Church while the café space is completely demolished to make room for an enlarged and renewed Peters Café.

Ciaron has been away for three months, and has just returned, while we waved goodbye to Tomas and Brett, who had been with us for 3 and 2 months respectively, and said hello to Sarah, Stefan and John - although Sarah is away in France for 2 weeks. Eleanor, who has been living locally and volunteering in the evenings, is also living with us at Giuseppe Conlon House while waiting to start her social studies course. Sarah, Brett and Tomas have written articles related to our work here, elsewhere in this newsletter. Brett’s detailed article concerning the issues relating to the controversial Julian Assange saga is particularly helpful.

Of course the world continues to turn too, taxing us with the twists and turns of the Julian Assange saga (see p6-7), while we continue to pray for Bradley Manning, who has been in custody for over 2 years with out trial, accused of sending the cables, the “Collateral Murder” video and other information to Wikileaks.

We finally began vigilling outside Tower 42 where the drones manufacturer General Atomics has their UK HQ (see p3) , after months of talking about it, and we joined the Farmhouse folks for a few hours outside the Watford Army Recruitment Centre.

The remaining chickens however have been here providing us with eggs and signs of life, all along, although the slugs have eaten most other things growing in the garden!

By Martin Newell



# Searching for the Truth: In Solidarity with Julian Assange



*This is an edited version of a report by Bret Flener who lived and worked with LCW for 3 months in 2012. He put together this report for Amos House Community Blog, his home community in Nashville Tennessee, to inform them of the circumstances around Julian Assange's arrest and why he has chosen to stand in solidarity with Assange. As a woman, it's good to see the original complaints of sexual offences addressed by Bret and to know that Assange complied fully with questioning for these. The sequence of events leading up to the Swedish Government's request for extradition helps to show that Assange's view, and that of Women Against Rape, that there is more than likely third party (USA) involvement in this extradition attempt. ((Original written June 2012 by. Edited by: John Hamblett, Lauren Plummer, Kate Riley, Jo Frew and Kayleigh Butterfield).*

**Background Information:** *(this section is paraphrased from the Wikileaks "about" section).*

WLs provides an innovative, secure and anonymous way for sources to leak information to journalists. One of WLs most important functions is publishing original source material alongside news stories, so readers and historians alike can see evidence of the truth. What conscience cannot contain, and institutional secrecy unjustly conceals, WLs can broadcast to the world. It is telling that a number of government agencies in different countries (and indeed some entire nations) have tried to ban access to WLs. It is important to note that Wikileaks does not solicit individuals for information

## **Julian Assange vs the Swedish Prosecution Authority**

During a visit to Sweden in August 2010, Julian Assange had sexual intercourse with two women, AA and SW. One week after he arrived, SW went to the police to seek advice. AA accompanied her for support. The police treated their visit as the filing of formal reports, for the rape of SW and the molestation of AA. One day later, the Head prosecutor conducted a preliminary investigation with the two women and assessed that there was no evidence for SW's rape charge, dismissing the arrest warrant, deciding the case was to be closed. On the same day the prosecutor decided that the preliminary investigation into the conduct alleged by AA would continue (on suspicion of the molestation offence only). On 30 August 2010, Assange, who had voluntarily remained in Sweden to cooperate with the investigation, attended a police interview regarding the ongoing Preliminary Investigation into AA's report. He answered all questions asked.

Meanwhile, on 27 August 2010, the counsel for the two women appealed the Chief Prosecutor's decision to a Senior Prosecutor in Goteborg who decided that the Preliminary Investigation into SW's claim would be resumed, under the offence of rape. She also decided that the preliminary investigation into AA's complaint would be expanded to include all the conduct in the complaint.

On 14 September 2010, Assange's counsels enquired in writing as to whether or not Julian was permitted to leave Sweden. On 15 September 2010, the prosecutor informed Assange's counsel that he was free to leave but informed them that the investigation was ongoing. Assange and his counsel tried numerous times to schedule a time for questioning with the Swedish government. From this point on, the Swedish government sought extradition through the English courts for the purpose of questioning Assange on the allegations of sexual assault or molestation, and one count of rape.

The claim came under the jurisdiction of the British Supreme Court on 30 May 2012; it was their job to rule on a technicality of European law, specifically the question "does a public prosecutor constitute a judicial authority?" Assange's counsels appealed on the narrow point of law that the Swedish Prosecutor was not a "judicial authority", but rather a party to the case, and that only a "judicial authority" can issue a European arrest warrant.

*The full "Agreed Statement of Facts and Issues" submitted to the Supreme Court of the United Kingdom by both counsels can be found here:*

[www.scribd.com/swedenversusassange/d/80912442-Agreed-Facts-Assange-Case](http://www.scribd.com/swedenversusassange/d/80912442-Agreed-Facts-Assange-Case)

## **Supreme Court Vigil 30th May 2012**

Approximately 50 supporters — including representatives from the London and Oxford Catholic Workers, Veterans for Peace UK, Friends of Wikileaks (FoWL), Wise Up for Bradley Manning Solidarity, and the 'South London Massive Christian Community' — gathered Wednesday morning at the British Supreme Court to keep vigil for the Julian Assange extradition appeal verdict, and to support the mission of Wikileaks. The legal technicality in question was whether or not a public prosecutor could be considered a "judicial authority." The 5-2 decision in favour of the prosecution was handed down by the Lords around 8:30am. However, Assange's defence found one more point of contention and was given 14 days to make a submission which the Lords may assess before deciding whether to re-open the case.



There is reason to believe that the US has issued a secret indictment (full information and e-mail correspondences made available here: <http://wikileaks.org/Stratfor-Emails-US-Has-Issued.html>) for Julian that could be used to extradite him to the US from Britain or Sweden. The confidential emails leaked to Wikileaks from the US private intelligence firm Stratfor lead many people to believe that the United States Government has a secret indictment against WikiLeaks founder Julian Assange. That Fred Burton, Stratfor's Vice-President for Counterterrorism and Corporate Security, is a former Deputy Chief of the Department of State's (DoS) counterterrorism division for the Diplomatic Security Service (DSS), is of particular importance on this point. In early 2011, Burton stated in internal Stratfor correspondence that a secret Grand Jury had already issued a sealed indictment for Assange. Wikileaks has anonymously received and subsequently released several principled leaks that involve the U.S. government and various financial institutions and corporations. Releases such as the Iraq War Logs, Collateral Murder video, Stratfor Global Intelligence Firm, and over 250,000 diplomatic cables have undoubtedly unsettled many of the senior US leaders. Calls for assassination have been made publicly by several senior political leaders in the US .



**Why I am in solidarity with Julian Assange and the mission of Wikileaks:**

1) As a person of faith striving to follow the example of Jesus, I believe communicating and living the truth, regardless of the cost, is fundamental to the practice of Christianity. I see a dedication to revealing the truth, regardless of the cost, in the mission of Wikileaks.

2) I would like to live in a more just and transparent world. Freedom of the press and principled leaking are necessary components of forming this world.

3) Some of my closest friends are in the military. If they are going to fight I would like them to know the reasons they are being asked to do so and the truth about the nature of war. This can only be accomplished by a truly free press.

4) Julian Assange is not the most humble or appealing public figure that has ever existed. But this does not mean we have permission to let the powers that be lock him in prison for the rest of his life without making noise about it. If most of us were to search deep, we may find wiggle room for a bit of sympathy and understanding in regards to some of his comments and behaviour. When you think about the extreme measures that nearly every superpower has taken to vilify Assange and the Wikileaks organization, one finds it easy to imagine how keeping a calm, cool, and collected demeanour could be a challenge. Like it or not, Julian Assange, along with the Wikileaks team, are taking risks to receive and publish information that the public needs to know. Kudos to them.

5) Katrin Exelsson, a spokeswoman for Women against Rape, wrote a letter in 2010 that was published by The Guardian (full link: <http://www.guardian.co.uk/media/2010/dec/08/wikileaks-rape-allegations-freedom-of-speech>) : *Many women in both Sweden and Britain will wonder at the unusual zeal with which Julian Assange is being pursued for rape allegations. Women in Sweden don't fare better than we do in Britain when it comes to rape. Though Sweden has the highest per capita number of reported rapes in Europe and*

*these have quadrupled in the last 20 years, conviction rates have decreased. On 23 April 2010 Carina Hägg and Nalin Pekgul (respectively MP and chairwoman of Social Democratic Women in Sweden) wrote in the Göteborgs-Posten that "up to 90% of all reported rapes never get to court. In 2006 six people were convicted of rape though almost 4,000 people were reported". They endorsed Amnesty International's call for an independent inquiry to examine the rape cases that had been closed and the quality of the original investigations.*

*Assange, who it seems has no criminal convictions, was refused bail in England despite sureties of more than £120,000. Yet bail following rape allegations is routine. For two years we have been supporting a woman who suffered rape and domestic violence from a man previously convicted after attempting to murder an ex-partner and her children – he was granted bail while police investigated.*

*There is a long tradition of the use of rape and sexual assault for political agendas that have nothing to do with women's safety. In the south of the US, the lynching of black men was often justified on grounds that they had raped or even looked at a white woman. Women don't take kindly to our demand for safety being misused, while rape continues to be neglected at best or protected at worst.*

6) Excerpts from Wikileaks mini-essays on principled leaking (<http://wikileaks.org/About.html>): *The power of principled leaking to call governments, corporations and institutions to account is amply demonstrated through recent history. The public scrutiny of otherwise unaccountable and secretive institutions forces them to consider the ethical implications of their actions. Which official will chance a secret, or corrupt transaction when the public is likely to find out? What repressive plan will be carried out when it is revealed to the citizenry, not just of its own country, but the world? When the risks of embarrassment and discovery increase, the tables are turned against conspiracy, corruption, exploitation and oppression. Open government answers injustice rather than causing it. Open government exposes and undoes corruption. Open governance is the most effective method of promoting good governance.*

from p1 **“Parting Thoughts”**  
that I've grown to love in and around  
the London Catholic Worker.

As a teenager I used to think about how time is such a strange thing. It passes slowly enough that a moment in the present may seem long and bothersome, yet quickly enough on hindsight one often wonders where it all went. Here I am then, writing this piece two years after joining the London Catholic Worker community at Giuseppe Conlon House in August 2010. My two years here have been a time of joy and sorrow, laughter and silence, as well as ease and difficulty. Indeed, it is impossible for me to write in any comprehensive way about my experience as the strange community member who has been a live-in resident, a part-time volunteer, and a 'full-time' graduate student (all at the same time!). Allow me, instead, to offer a brief jumble of random reflections on my time here.

I came into the community ignorant and idealistic. Like many of my generation from an evangelical background, my interest in faith-based intentional community had been sparked off by reading about the New Monasticism movement. A few years after the first sparks, I was given my first opportunity to live in such a community when Martin asked me if I'd like to be part of the new LCW house in Harringay that was to be opened in a couple of months. For me it was a long-held dream materialising in real life, and after a (perhaps too quick) discernment process, I said yes.

Of course, in theory I recognised that community life would not be all pudding and custard (although, thanks to BB's Cafe, we always have lots of donated doughnuts and muffins), but I was ill-prepared for the real challenges that we have had to struggle with as a community. Dorothy Day once wrote that the church is the cross on which Christ is crucified, and He cannot be separated from His cross. I have found faith-based community life to be similar, in a sense. In the context of community, we often feel heavy weights upon our



Image by Sarah Fuller

will have 'much trouble', but can trust in He who has 'overcome the world'.

Community life, of course, has not just been an endless ordeal in a vale of tears. If my last paragraph made it sound that way, it is because I find it much easier (particularly in writing) to ramble introspectively than to sing a new, cheerful song. Life at GCH has been pervaded with a constant, if sometimes submerged, sense of joy. The half-hour silence at morning prayer, the bad jokes shared, the monthly socials that have recently been ending with ecstatic, if clumsy, dancing from community members, guests at the shelter and friends from outside... These things have been for me a glimpse of the world we have to build 'where it is easier to be good' (Peter Maurin).

But even as the call of Jesus, the Gospel call, leads us to new challenges as we journey on in this 'pilgrimage of trust on earth', we have to answer His cry. And perhaps someday I will be able to do so whilst paying full heed to His words: "Take nothing for your journey; neither staffs nor bag nor bread nor money." (Luke 9:3a) But for now, fare ye well, my beloved friends in London. Blessings of peace, love and anarchy.

*“The act and spirit of giving are the best counter to the evil forces in the world today, and giving liberates the individual not only spiritually but materially”*

Dorothy Day, *Loaves and Fishes*, 1963

# Queen of Peace Vigil

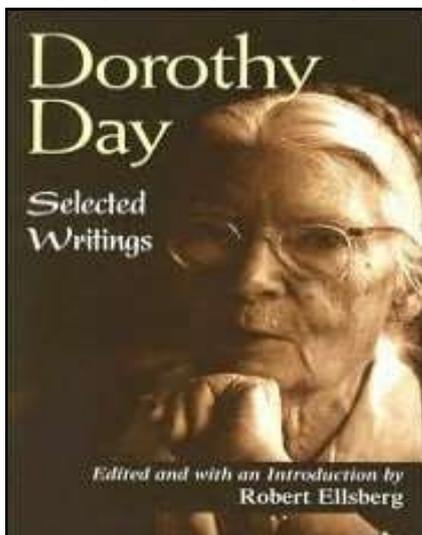
On 9th July, the Feast of Our Lady Queen of Peace, four Catholic Workers held a vigil beginning in Trafalgar Square before processing to Downing Street and then walking to the Ecuadorian embassy where Julian Assange has fled. We went in solidarity with those who tell the truth about war and are persecuted for it. We held placards with signs that read 'Mary Queen of Peace Pray for us' and 'No More War' and photos of the statue of Our Lady Queen of Peace. The history of this statue and the promotion of Our Lady under the title of Queen of Peace explains this witness and why the world needs her plea for Peace.

In 1917, at the height of WW1, Pope Benedict XV issued a peace plan pleading with the warring nations to stop. He was ignored. He then placed the world under the protection of Our Lady Queen of Peace, and had a statue commissioned in which Her face is downcast and sorrowful, her eyes non-engaging, she is not about to have a dialogue. Her left hand is outstretched in defiance and her palm is upright in a command to stop. Her message is clear, NO MORE WAR. She is saying no, for a greater YES. This is seen where she holds up the Christ child to the world as the model for humanity. Our Lord as a child, in simplicity and vulnerability, holds an olive branch out with a dove by his side, a symbol of the Holy Spirit, a symbol for peace. This is the Peace that

Our Lady intercedes for, the Peace offered by Him who she holds up, Him who she nurtured, Him who is Peace himself.

The history of the word 'peace' shows its deeper Christian meaning. Christianity, from the earliest days, has taken the empire's greatest expression of power and subverted it to reveal its' true meaning. The Roman Empire offered the peace of Rome, the 'Pax Romana', for those who submitted to the will of the emperor, a peace that is maintained by violence, vengeance and enmity. The fullest expression of this Pax Romana was to crucify Jesus. Christians contrasted this with the Pax Christi for those who submit to the will of the Father, a peace the world cannot give (John 14:27) and which also in a paradox of subversion and defeat is manifest in the Cross. Today we pray for peace during the liturgy, and hear political leaders maintain that security and peace is safeguarded by the threat of violence. Yet the Peace we pray for in liturgy and the peace maintained by the capacity to destroy entire peoples, as with Trident and MAD (Mutually Assured Destruction) operate from two different realms, one heavenly, the other satanic.

So it was important during our witness that we prayed in the same posture as Our Lady Queen of Peace, with our left hands raised in defiance saying No (*contd p10*)



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and most of all, for activism. ”

-Christian Century

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**QUEEN OF PEACE** (*from p9*) to war, No to Pax Romana and Yes to Pax Christi, to differentiate between 'peace' secured by violence, vengeance and enmity and Peace that is secured by nonviolence, unconditional forgiveness and enemy love. To the world the Christian understanding of Peace is folly, but 'peace' as the world understands it is focused only on the temporal, whereas the Christian understanding of peace is focused on the temporal *and* the eternal. The demands of conscience, truth and love make silence impossible and demands faithful witness. St Seraph of Sarvo said "attain the peace of God in your heart and a thousand souls around you will be saved". The means by which this peace is attained is mercy, forgiveness, compassion and humility. You have heard the saying 'All evil needs to thrive is for good people to do nothing' likewise for goodness to thrive, people need to speak the truth and obey their conscience. So, our witness ended in solidarity with Wikileaks and Julian Assange. While Satan is a liar and a murderer (John 8:44) and this is what the empires of this world need, the Kingdom is built on life and truth. People like Julian Assange and Bradley Manning who speak the truth about war need the prayers of Mary Queen of Peace as they battle evil. Our Lady Queen of Peace and Queen of Heaven could not be in greater contrast than with the culture of death, of war and abortion, whose forces have waged war perpetually in these last years, and whose 1967 abortion act has resulted in the ending of the lives of an estimated 7.7 million unborn children. Pax Christi is the antithesis of Pax Romana. In Love and truth and in penance for our own sinfulness, our witness outside Downing Street was a plea to people's conscience and humanity that Christ is our Peace and that the violation of human dignity never serves the common good. Let us entrust ourselves and our world to the intercession and protection of Mary Queen of Peace, that the Pax Christi may reign in our world by reigning in our hearts.

*By Tomas Murray*

*From p1 "Help When It's Needed"*

to realise step by step, how the world and the people in it can help each other. I am a Muslim and we say

In the name of God most gracious, most merciful  
Praise be to God, the Cherisher and Sustainer of  
the Worlds

Most Gracious Most Merciful  
Master of the Day of Judgement  
Thee do we worship. And Thine aid we Seek.  
Show us the Straight Way  
The Way of those on whom Thou bestowest Thy  
Grace. Those whose (Portion) is not wrath and  
who go not astray.

*Abdul H. M.*

## Regular Events:

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

**Fortnightly Drones Vigil**  
Outside Tower 42, Old Broad Street,  
(near Liverpool St Station),  
4.30pm – 6pm every other Friday.  
Contact Giuseppe Conlon CW House for  
more details.

## EASY ESSAYS by Peter Maurin

### Communitarian Personalism

"A man's a man  
for a' that"  
says Robert Burns.  
To bring out  
the man in man,  
such is the purpose  
of the Communitarian Movement.  
Communitarian is a fellow  
who refuses to be  
what the other fellow is,  
and chooses to be  
what he wants  
the other fellow to be.

### Basic Power

Bourgeois capitalism  
Is based on the power  
of hiring and firing.  
Facist Corporation  
and Bolshevist Socialism  
are based on the power  
of life and death.  
Communitarian Personalism  
is based on the power  
of thought and example.



## DATES FOR YOUR DIARY

### TALKS AT GIUSEPPE CONLON HOUSE

**SEPTEMBER 18TH at: 7.00PM**  
 "Eye Witness Afghanistan"

With Maya Evans, speaking about her visit to Afghanistan with a Peace Delegation last December

**OCTOBER 16TH at 7.00PM**  
 with Chris Cole from Drones Watch UK

Chris researches all issues related to the use of drones. He is a Catholic peace campaigner,.

### JOHN DEAR SPEAKING TOUR:

**"The Cost of Peace - Violence or The Non-Violent Jesus"**  
 with John Dear sj -Jesuit Priest, Christian peace activist

John is an author of books including "Disarming the Heart" . Followed by panel discussion, with CWs & others

Sept 3rd - 8th evenings - north of England  
 Sept 10th - Giuseppe Conlon House 7pm

DONATIONS requested to cover costs, average £10 according to what you can afford.

For more info soon, see:  
[myddeltongrange.org.uk](http://myddeltongrange.org.uk)  
 for events in north of England



## DVD FOR SALE:

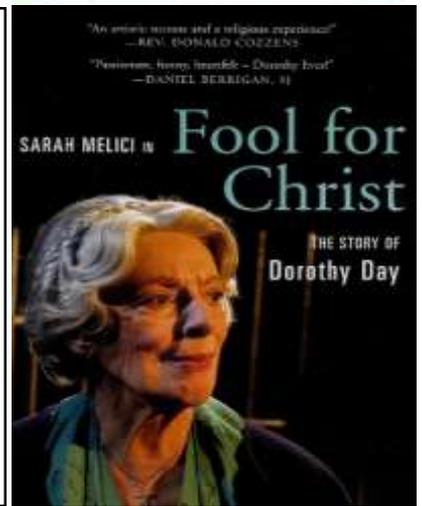
### "Fool for Christ - the story of Dorothy Day"

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

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

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

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 make cheques to "London Catholic Worker"



## 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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# CONTACT US

**NOTE: Postal Address:**

49 Mattison Road, London N4 1BG

**Tel:** 020 8348 8212

**E:** londoncatholicworker@yahoo.co.uk

**Website:** www.londoncatholicworker.org

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

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

**FOOD:**

- Dry goods, rice
- Instant coffee, fruit juice
- Tuna & corned beef
- Sugar & herbs & spices
- Tinned tomatoes & canned foods
- Cheese and eggs
- Breakfast cereals, porridge oats

**OTHER**

- Handyman / woman
- Plumber, electrician
- Shampoo, razors
- Cleaning materials & equipment
- Volunteer drivers with car / van

**OFFICE:**

- Book keeper
- Help with producing and sending out newsletters

**HOUSEHOLD GOODS:**

- Bike locks & bike lights
- Single sheets and single duvet covers
- Good, solid, folding beds

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

*Anti-©opywrite For Action*

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

### CW FARMHOUSE NEEDS:

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

### SUPPORT OUR WORK

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

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

**To donate to Dorothy Day or Giuseppe Conlon House** make a cheque to "London Catholic Worker".

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

**Standing Order form overleaf.**

### 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.

**We are not paid for this work: it is a gift of the heart. We receive nothing from the government. For reasons including our political witness, we are not a registered charity. Between us, we now have 4 houses hosting 42 destitute refugees not allowed to work or receive social security benefits - among the most disenfranchised in our society. We also run a community café and a drop in soup kitchen. So we continue to rely on our supporters and readers donations, to pay our rent on houses and other costs. Our voluntary poverty means that we can do all this for £76,000 this year. ( London - £40,000: Farmhouse - £36,000) Please make out a Standing Order and give generously to support our work with the crucified of today's world. You will have your reward. (Luke 16:39)**