

# CATHOLIC WORKER



## What Goes Around Comes Around...

### Solidarity and Resistance!

Sometimes it feels as these wars keep on expanding the anti-war movement keeps shrinking - and it all seems to become a little too personal.

In December, we had a party at Giuseppe Conlon House for Lillian and Michael Lyons. Michael, a *(cont. p.2)*



## God's Silent Messengers

Bad things draw more publicity than good things. Mere mentioning of the name, 'Roman Catholic Church,' calls to mind immediately to some people 'child abuse,' due to its wide publicity. Even though its world-wide publicity by the public media seems to be dying down. The reports of such cases were 'mainly,' 'past' events.

Contrary to the wish of human beings, what God really needs, is genuine repentance of the sinner, not his punishments or death: 'For I take no pleasure in the death of anyone, declares the Sovereign LORD. Repent and live' (Ezekiel 18.32, (New International Version). When one genuinely repents of one's sins and turns away from them, God always 'forgives' and 'forgets,' no *(cont. p.5)*

## The Way of the Cross for First World Christians

In his book "Who Will Roll Away the Stone?", Ched Myers conjures up the image of Peter standing by the fire in Pilate's imperial palace, while offstage, Jesus is being whipped and tortured. And Myers asks the question - "Where are we in this story?" Myers answer is that we, as 1st World Christians, are with Peter - 'warming our hands with the minor privileges of Empire', while we can hear coming from offstage and far away, the screams of those - of 'the least of our brothers and sisters ( Mt 25) - of Christ - being tortured and crucified to preserve the status quo that protects and preserves our privileges, comforts and lifestyle at the expense of the poor, oppressed and crucified of our world. And we are '1st World Christians', living here in the UK, and especially in London and the south east, at the heart of Empire.

This speaks to us of our context, where we are in the passion story and in the world, and what it means when Jesus says to us, as we have just heard in Matthew's Gospel "take up your cross and follow me". (Mt 16:21-27) *(cont. p.4)*

## Christmas in Palestine

I had a great opportunity this Christmas: to spend some time in Palestine, in the same place where Jesus lived each one of his days! As a Christian, I suppose it was the region I always wanted to visit, especially at that time of the year. It is hard to describe those two weeks in a few lines. I will try.

As a Brazilian, I found the sensation of being in the Asian continent pretty intense, in the heart of the Middle East, the same scary and fascinating place that most of us - at least in Brazil - just know by photographs and by the (often bad) news.

The landscape was amazing: deserts, mountains, lakes, old buildings... It is quite indescribable the sensation of being on the same mountain where Jesus used to teach, on the mount where he was transfigured in front of his disciples or in the place where he withdrew before his Passion. I left the country quite sure that Jesus was keen on a beautiful place and on good hiking!

If Jesus enjoyed a good walk, what we really like is building churches: I never saw so many in my entire life! Almost every event of some importance related in the New Testament is the theme of a temple *(cont. p.3)*

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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, Andrew Russell, Paulo Oliveira, Jeff te Braake, 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, Andrew Russell, Paulo Oliveira, Brendan O'Reilly and Jeff te Braake.

### **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 Johansen, Tatiana &

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-5.30pm**  
The Crypt, St Peter's Church,  
Northchurch Terrace, De Beauvoir  
Town, N1 5AT Tel: 020 7249 0041

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

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

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

## What Goes Around Comes Around... (from p1)

British Navy Medic who refused orders to deploy to Afghanistan and weapons training, had recently been released from serving a 7 month sentence in the military prison in Colchester. During his time in prison, the London Catholic Worker were involved in solidarity vigils for Michael at the Ministry of Defence, Downing St., and outside Colchester Prison. We also visited Michael in prison. Fr. Martin Newell, who was on one of those visits, was absent from our December party having been lifted for an anti-war action at Northwood Headquarters and was banged up in Pentonville Prison.

Michael and Lillian joined us in a vigil outside of Pentonville in solidarity with Martin and against the wars we have all been resisting. While in London, they accompanied other "Veterans for Peace" Ben Griffin and Matthew Horne, to the U.S. embassy in solidarity with Bradley Manning whose military tribunal pre-trial was commencing at Ft. Meade USA. A larger group of us returned to the embassy on Bradley's 24th. birthday as the pre-trial farce ran its course in the U.S. Also in December we had literally accompanied Julian Assange back into the High Court, where we explored possibly a new act of mercy for Catholic Workers of "getting the dissident safely into court past an aggressive British press pack". Julian is being defended by Giuseppe Conlon's legal advocate Gareth Pierce. They won an appeal point against extradition at the High Court, so are in the Supreme Court on Feb 1st. and 2nd. Meanwhile the star chamber of the WikiLeaks Grand Jury continues to sit in Alexandria, Virginia, U.S.A.

Michael Lyons decision to resist the war on Afghanistan and become a refusenik came directly from his reading of the WikiLeaks Afghan war logs that Bradley Manning is accused of releasing to WikiLeaks. So it all seemed too personal, a couple of degrees of separation. We need an expanding anti-war movement of nonviolent resistance and solidarity to end these wars. We need such a movement to free Bradley Manning and Julian Assange who are in the crosshairs of the empire for bringing their dark deeds in Afghanistan, Iraq and everywhere else into the light.

At the party Michael, who had no contact with the peace movement when choosing to resist the war, told a story that made the world seem even more smaller. In Feb 2011, following Michael's filing for conscientious objector status he was on a minibus in Davenport with other sailors on their way to their docked nuclear submarine when it was blockaded by peace activists.

While stalled by the blockade, another sailor said to him "Why don't you go and join your mates?" He replied "I wish I had mates like them!" Coincidentally Martin was one of those blockading the port. Well we're all mates now! Small world or small movement or what?

As any anti-war resister in chains or before the courts can tell you, the best solidarity one can offer is further nonviolent anti-war resistance. So after a couple of days of post-Christmas reflection and celebration at the Catholic Worker farmhouse we returned to Northwood Headquarters to mark the "Feast of the Holy Innocents". Before heading off we were in Skype dialogue with Maya Evans, Kathy Kelly and members of **the Afghan Youth Peace Volunteers** in Kabul.

In response to Northwood HQ's ongoing role in the war on Afghanistan, we explored 2011's revolutionary symbol of the Occupy Movement's tent and the opening of John's gospel.

"The light shines in the darkness and the darkness has not overcome it... and the word became flesh and he pitched his tent among us " (John 1:1,14)

Henrietta Cullinan, John Lyons, Rachel Wood, Maria and Scott Albrecht pitched their pop up tents at the gates of Northwood closing the main entrance to this command and control centre for all British forces deployed in Afghanistan. As the five risked arrest, we read a litany of names of British and Afghan dead.

In these dark days when many have grown exhausted with these long wars, we must keep the faith, realise the beloved community, non-violently resist and offer hospitality to those seeking refuge from war and exploitation.

by Ciaron O'Reilly

## Christmas in Palestine *(from p1)*

over there. There are churches to all preferences, spread all over the region.

However, being in the spots where everything happened gives new life to the scriptures. Some images that were a bit confused before I went now have powerful colours in my best memories.

Jerusalem is definitely a unique place: the world's history is intertwined with the history of the city. In the old part of town - all surrounded by walls that if they spoke could tell us endless stories, wonderful and sad alike, many old buildings are in excellent condition. The place, sacred to Muslims, Jews and Christians, is probably the most interesting city I've ever been to. On the other hand, I confess that the crowds of tourists, guides, photo-flashes, laughing, shouts... all the chaos that famous places attract bothered me much more than in general. I always find this kind of hysteria complete nonsense, but this time it even got a bit on my nerves.

After a few days fighting with the crowds for a small gap in what are called "holy places" (perhaps to feel something different, to get out more blessed or just to say that I have been there once), I felt the penetrating gaze of God upon me, repeating the following words: "Why look among the dead for someone who is alive? He is not here, for he is risen." (Luke 24) I felt kind of silly, childish, but free at last!

In Israel there is only one thing seen more often than Japanese people taking pictures: soldiers. What we usually call "the Israeli Defense Force" seemed to be a young crowd (some just teenagers) armed to the teeth, scattered all over the country. During the whole time I was there, I saw more people carrying machine guns than men in suits and ties.

But what about the war? Where are the suicide bombers? Things seemed fairly quiet there at the moment, but a silent violence is ongoing. Israel controls the Arab

territories with an iron fist, treating Israelis and Palestinians completely differently. Israeli Jewish settlements can be found around most of the important cities of the West Bank (or even inside a city, as in Hebron), in a continuing process of colonization designed to annex massive lands. Protected by the Israeli army, by giant walls and by frightening check-points, the settlers can keep smiling at the expense of the Palestinians. These walls separate people from their family, keep children away from their schools or adults from their work. These facts do not appear in the specials about the Holy Land broadcasted on Brazilian television, neither in the photo albums of most of the pilgrims, but is part of the daily life for millions of people.

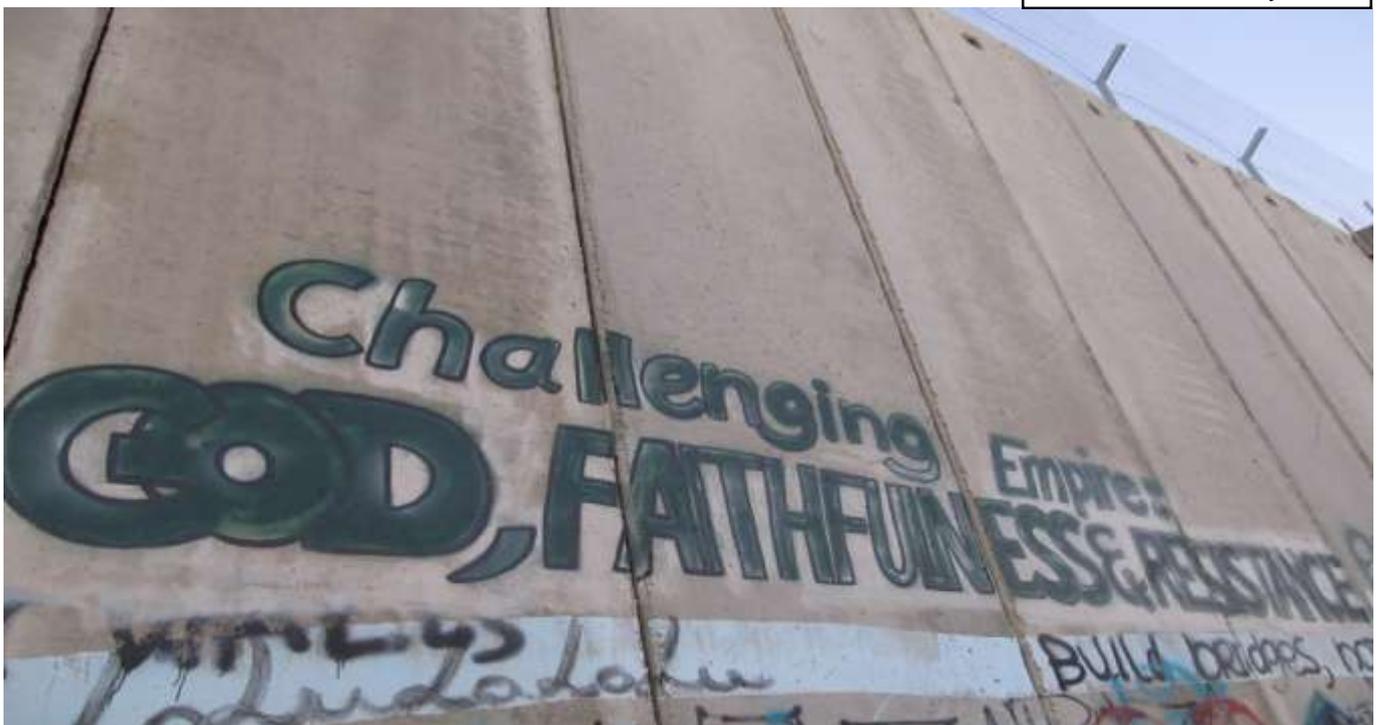
Like almost everyone who goes to the Holy Land, I was expecting something very special. Indeed I found it, not in the ruins, in the old churches or in the tombs, but there, right where injustice imposes its full weight in the West Bank. I had the privilege of living with an Arab family for four days in Bethlehem. A large family, with children playing around, rolling on the floor, hanging in your hair... In their simplicity, they gave me all they had; pretty much like the widow who, by giving two small coins, offered more than those who had donated fortunes (Luke 21). With welcoming smiles, warm hugs and lovely family meals they all showed me the Jesus that lives among us. They might have lost money, land and even relatives, but some treasures no one can take by force.

The lesson I draw from this experience? I think it is wonderful to travel to places so important in the history of humanity and for the history of our own faith. But if you want to find God, go to visit a forgotten member of your family or give some love to someone who is suffering! There is no need to travel so far.

By Paulo Oliveira

*Paulo is an intern with us here  
at Giuseppe Conlon*

Photo of 'The Wall' by Paulo



# The Way of the Cross for First World Christians *(from p1)*

The Bible tells us - especially in the books of Daniel, Ezekiel and Revelation - that empires come and go but the spirit of empire continues. In Jesus' time it was the Roman Empire that had succeeded the Greek and Persian and Babylonian empires. In our time, the British empire has been superseded by the American empire, or perhaps now the 'Global Capitalist Empire', headquartered in the US in Washington DC and New York, but also in London and Tokyo, and now perhaps Beijing.

But whichever the empire, the logic, the pattern, the spirit, the realities, continue. The key decisions are made at the heart of Empire, that's where the power is. Political, economic, military and financial power - were all headquartered in Rome in Jesus time, and in New York, Washington, London and Tokyo today. And Empire acts to preserve its power, wealth and privileges at the expense of crucifying the poor and powerless and those who oppose its rule, especially at its edges.

This was where Jesus was. Among the poor and powerless at the edge of the Roman Empire, opposing the power of Rome by calling for people to be loyal not to the Roman Empire, but to the Kingdom, or 'Empire', of God. Jesus opposed the Emperor by stealing his royal title "Son of God" and taking it for himself. He opposed the Empire by claiming the Emperor's authority as he proclaimed a "Gospel" for the poor - when the Emperor reserved to himself the right to proclaim "Gospels" - 'Glad Tidings' - in his Imperial decrees.

Practically speaking, Jesus was crucified for challenging the rule of Rome and the collaboration with it of the Temple priests and system. On Palm Sunday Jesus had led a march into Jerusalem like a liberator with the royal symbols of palms, riding on a donkey while the people acclaimed him, like Solomon did on his way to being crowned king of Israel (1 Kings 1:38). He had then overturned the tables of the traders and the bankers at the heart of the local power system in the Temple. All this on the eve of the Passover, when the Jewish people recalled the Exodus, when God had liberated their people from oppression by another major Empire in Egypt.

Jesus was crucified as a result of this claim to be inaugurating the rule of the Kingdom of God, challenging allegiance to Roman rule in Palestine. He wasn't the only one crucified for this offence. Crucifixion was a punishment for political crimes. After the Jewish Revolt against Roman rule in AD70 and the Roman destruction of Jerusalem, the roads around Jerusalem were lined with crucified rebels. As the years went on, Roman roads were lined with executed, crucified, Christians.

Because of this, until the Emperor Constantine became a Christian in the 3rd Century, the Cross was for Christians a sign of the torture and execution given out by the powerful to those who opposed them, who refused to give their allegiance to Caesar but instead gave it to Jesus, to a faith in the Kingdom of God, the kingdom of peace and justice and integrity and faithfulness, for which they prayed that it would 'come... on earth as in heaven'. Until that time, the Christian symbol was the fish, but after Constantine's 'conversion', his mother went to Palestine and claimed to bring back a 'relic of the True Cross' - and the Cross then became the symbol of Christianity and a sign of Christian devotion, with the sting was taken out of it.

Of course, the Cross is at the centre of our faith and of what God in Jesus has done for us. But it should sting. Because, as Myers said, we are "1st World Christians", "1st World disciples" - warming our hands by the fire of the minor privileges of empire.



Like Roman citizens in the time of Jesus, like white people in apartheid South Africa, we live in the safe, protected, zones of empire, we have freedoms, we have the vote, we have some freedom of expression, we live comfortable lives (only more so). But this is bought, like it was for Roman citizens, at the price of slavery and oppression for millions, not to mention torture and death, and environmental destruction. We, like them, live at the heart of an economic system that brings us the wealth, comforts, pleasures and goods of the earth, looted from the poor, the Third World, carried out by global corporations, protected by the military.

If are to answer Jesus' call to take up His cross and follow Him, we have to enter into and to deepen our solidarity with the Crucified One - Jesus - and the crucified ones of today's world - those who live at the edges of Empire and those who oppose its rule. That means identifying ourselves with their causes, with their 'community of destiny', with their hopes and joys, their grief and sufferings. We are called to let God seduce us, overpower us, as Jeremiah spoke of in the first reading, so that we do not model ourselves on the behaviour of the world, the society around us, the society of comfort and pleasure, warming our hands by the fire of the imperial household. We are called as St Paul says in the second reading to let our behaviour change, offering our bodies as a living sacrifice, truly pleasing to God.

This ultimately is the path to resurrection joy: there are no short cuts. This is the path that leads us along the way of the Cross, a way that leads not to death, but to death to self that we might have life in God, life to the full.

Based on a homily by Martin Newell at Greenbelt Festival. Readings: Jer 20:7-9 : Ps 62: Romans 12:1-2 : Mt 16:21-27

And see: Ched Myers: "Who Will Roll Away the Stone - Discipleship Queries for First World Christians": Orbis Books

## God's Silent Messengers *(from p1)*

matter the gravity of the offence: I, even I, am He who blots out your transgressions for my own sake; and I will not remember your sins' (Isaiah 43.25, New King James Version). But human beings seldom forgive or forget, even though they commit worse sins, with unusual frequency.

What will be the greatest surprise in the kingdom of God when the LORD has gathered His jewels here on earth and taken them home, will be that those people who were expected to be there, will not be there and those who were not expected to be there, will be there! Jesus highlighted this potential, paradoxical truth during His earthly ministry: At the last judgement, when those who thought they would be there but were instead, condemned, will express their greatest surprise to the LORD, who will say to them: 'I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me. Truly, I say to you, as you did it not to one of the least of these, you did it not to me' (Matthew 25.42,43,45, RSV).

Religious leaders of different denominations and their followers, who will also be shocked to find themselves condemned at last, will try to inform Jesus of how much they have achieved in His name: 'Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' But the LORD has answered them, "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. I never knew you; depart from me, you evil doers'" (Matthew 7. 21-23).

Though the image of the Roman Catholic Church has been seemingly tarnished, yet one must not lose sight of her sublime redeeming values, among them is her God's Silent Messengers, - The Catholic Workers, who are eyes to the blind; legs to the lame; ears to the deaf; and hope for the hopeless people. Bare-handed, without the Government grant nor the help of the philanthropists who blow trumpets, God's Silent Messengers clothe the naked, feed the hungry, shelter the destitute with warmth and care, love and compassion. They visit the sick in the hospitals. They affectionately welcome and entertain strangers (Heb 13:2) and make them feel very much at home.

Here, meekness and humility is epitomised, vivified and crystallised: God's Silent Messengers eat the same food and drink the same water with those they are sheltering. They sleep on the same type of bed and share the same toilet facilities with them. They put on the same quality clothes with them. In other words, their own clothes are not superior to those they are taking care of. This is a care at heart! It is increasingly difficult to differentiate these shepherds from their flock. They look

the same in appearance. Jesus so much identified Himself with His disciples that Judas could only show the mob who He was by a 'kiss,' in Gethsemane, even though people saw Him daily as He preached from place to place: (Matthew 26.47-49).

To those who are frustrated and depressed due to immigration and asylum problems, Gods Silent Messengers, silently, go through the appropriate channels, and the cases of these helpless people are looked into, by the Government officials concerned. Consequently, their cases are gradually and favourably treated. They are liberated! Frustration and depression, vanished! The Silent Messengers remain silent! No show of victory won. No demand of gratitude from their beneficiaries. They pursue other similar cases with equal amount of vigour, interest and love, persistently until victory is achieved.

How do these helpless people come to the Catholic Workers? Those who are aware of the existence of these God's Silent Messengers, introduce the helpless people to them because they know very well that these God's Silent Messengers are the last resort for the helpless. The God's Silent Messengers receive them without asking them about their religious affinities, their countries of origin, their ethnicity, their past criminal records, their medical and family records and histories. They just receive the people as they are, at their first value and start treating each person as the only one in their care.

How do these God's Silent Messengers meet up with their huge financial expenses? They make annual appeals for donation in the London Catholic Workers' Journal. The donors, who know who the Catholic Workers are - The God's Silent Messengers, keep to the 'rules of given' by their Lord and Saviour, Jesus Christ:

'Make certain that you do not perform your religious duties in public so that people will see what you do. If you do these things publicly, you will not have any reward from your Father in heaven.

'So when you give something to a needy person, do not make a big show of it, as the hypocrites do in the houses of worship and the streets. They do it so that people will praise them. I assure you, they have already been paid in full. But when you help a needy person, do it in such a way that even your closest person will not know about it. Then it will be a private matter. And your Father, who sees what you do in private, will reward you' (Matthew 6.1-4).

Through what means do God's Silent Messengers go about executing their business? They silently traverse their localities, running God's errands on their second hand bicycles, given to them by people.

Dr. J.R. Miller writes about the effect of 'Quiet Forces' in life. His discovery throws more light on the effectiveness of the activities of these God's Silent Messengers. According to Dr. Miller:

'In all the departments of life, it is the *(cont p11)*



# The Aims and Means

( Reprinted from *The Catholic Worker* newspaper, May 2008 )

**The aim of the Catholic Worker movement is to live in accordance with the justice and charity of Jesus Christ. Our sources are the Hebrew and Greek Scriptures as handed down in the teachings of the Roman Catholic Church, with our inspiration coming from the lives of the saints, "men and women outstanding in holiness, living witnesses to Your unchanging love." (Eucharistic Prayer)**

This aim requires us to begin living in a different way. We recall the words of our founders, Dorothy Day who said, "God meant things to be much easier than we have made them," and Peter Maurin who wanted to build a society "where it is easier for people to be good."

\* \* \*

When we examine our society, which is generally called capitalist (because of its methods of producing and controlling wealth) and is bourgeois (because of prevailing concern for acquisition and material interests, and its emphasis on respectability and mediocrity), we find it far from God's justice.

--**In economics**, private and state capitalism bring about an unjust distribution of wealth, for the profit motive guides decisions. Those in power live off the sweat of others' brows, while those without power are robbed of a just return for their work. Usury (the charging of interest above administrative costs) is a major contributor to the wrongdoing intrinsic to this system. We note, especially, how the world debt crisis leads poor countries into greater deprivation and a dependency from which there is no foreseeable escape. Here at home, the number of hungry and homeless and unemployed people rises in the midst of increasing affluence.

--**In labor**, human need is no longer the reason for human work. Instead, the unbridled expansion of technology, necessary to capitalism and viewed as "progress," holds sway. Jobs are concentrated in productivity and administration for a "high-tech," war-related, consumer society of disposable goods, so that labourers are trapped in work that does not contribute to human welfare. Furthermore, as jobs become more specialized, many people are excluded from meaningful work or are alienated from the products of their labour. Even in farming, agribusiness has replaced agriculture, and, in all areas, moral restraints are run over roughshod, and a disregard for the laws of nature now threatens the very planet.

--**In politics**, the state functions to control and regulate life. Its power has burgeoned hand in hand with growth in technology, so that military, scientific and corporate interests get the highest priority when concrete political policies are formulated. Because of the sheer size of institutions, we tend towards government by bureaucracy- that is, government by nobody. Bureaucracy, in all areas of life, is not only impersonal, but also makes accountability, and, therefore, an effective political forum for redressing grievances, next to impossible.

--**In morals**, relations between people are corrupted by distorted images of the human person. Class, race and sex often determine personal worth and position within society, leading to structures that foster oppression. Capitalism further divides society by pitting owners against workers in perpetual conflict over wealth and its control. Those who do not "produce" are abandoned, and left, at best, to be "processed" through institutions. Spiritual destitution is rampant, manifested in isolation, madness, promiscuity and violence.

--**The arms race** stands as a clear sign of the direction and spirit of our age. It has extended the domain of destruction and the fear of annihilation, and denies the basic right to life. There is a direct connection between the arms race and destitution. "The arms race is an utterly treacherous trap, and one which injures the poor to an intolerable degree." (Vatican II)

\* \* \*

In contrast to what we see around us, as well as within ourselves, stands St. Thomas Aquinas' doctrine of the Common Good, a vision of a society where the good of each member is bound to the good of the whole in the service of God.

To this end, we advocate:



# of the Catholic Worker

--**Personalism**, a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centred individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal "charity." We pray for a Church renewed by this philosophy and for a time when all those who feel excluded from participation are welcomed with love, drawn by the gentle personalism Peter Maurin taught.

--A **decentralized society**, in contrast to the present bigness of government, industry, education, health care and agriculture. We encourage efforts such as family farms, rural and urban land trusts, worker ownership and management of small factories, homesteading projects, food, housing and other cooperatives - any effort in which money can once more become merely a medium of exchange, and human beings are no longer commodities.

--A "**green revolution**," so that it is possible to rediscover the proper meaning of our labour and/or true bonds with the land; a distributist communitarianism, self-sufficient through farming, crafting and appropriate technology; a radically new society where people will rely on the fruits of their own toil and labour; associations of mutuality, and a sense of fairness to resolve conflicts.

\* \* \*



We believe this needed personal and social transformation should be pursued by the means Jesus revealed in His sacrificial love. With Christ as our Exemplar, by prayer and communion with His Body and Blood, we strive for practices of

--**Nonviolence**. "Blessed are the peacemakers, for they shall be called children of God." (Matt. 5:9) Only through nonviolent action can a personalist revolution come about, one in which one evil will not be replaced simply by another. Thus, we oppose the deliberate taking of human life for any reason, and see every oppression as blasphemy. Jesus taught us to take suffering upon ourselves rather than inflict it upon others, and He calls us to fight against violence with the spiritual weapons of prayer, fasting and non-cooperation with evil. Refusal to pay taxes for war, to register for conscription, to comply with any unjust legislation; participation in nonviolent strikes and boycotts, protests or vigils; withdrawal of support for dominant systems, corporate funding or usurious practices are all excellent means to establish peace.

--**The works of mercy** (as found in Matt. 25:31-46) are at the heart of the Gospel and they are clear mandates for our response to "the least of our brothers and sisters." Houses of hospitality are centres for learning to do the acts of love, so

that the poor can receive what is, in justice, theirs, the second coat in our closet, the spare room in our home, a place at our table. Anything beyond what we immediately need belongs to those who go without.

--**Manual labour**, in a society that rejects it as undignified and inferior. "Besides inducing cooperation, besides overcoming barriers and establishing the spirit of sister and brotherhood (besides just getting things done), manual labour enables us to use our bodies as well as our hands, our minds." (Dorothy Day) The Benedictine motto *Ora et Labora* reminds us that the work of human hands is a gift for the edification of the world and the glory of God.

--**Voluntary poverty**. "The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge and belief in love." (Dorothy Day) By embracing voluntary poverty, that is, by casting our lot freely with those whose impoverishment is not a choice, we would ask for the grace to abandon ourselves to the love of God. It would put us on the path to incarnate the Church's "preferential option for the poor."

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**We must be prepared to accept seeming failure with these aims, for sacrifice and suffering are part of the Christian life. Success, as the world determines it, is not the final criterion for judgments. The most important thing is the love of Jesus Christ and how to live His truth.**

## LCW NEWS...NEWS...NEWS

It now seems a long time ago but Remembrance Day was an important day for LCW to witness against the wars. Media and politicians played much on "our heroes in Afghanistan" while we remembered all war's victims with a silent vigil outside the Bank of England, financier of this conflict.

We celebrated the release of conscientious objector Michael Lyons from Military Prison with a party earlier in December, preceded by vigils at the US embassy in solidarity with Bradley Manning (see Ciaron's article)

Peter's Cafe had a very successful Christmas party on the 19th December. Extra contributions from local people allowed us to provide a veritable feast with roast chicken, 'pigs in blankets', roast veg., brussel sprouts and of course Christmas pudding and custard dessert. Crackers were going off, the



tinsel sparkled and a real warmth was shared by all (see photo below).

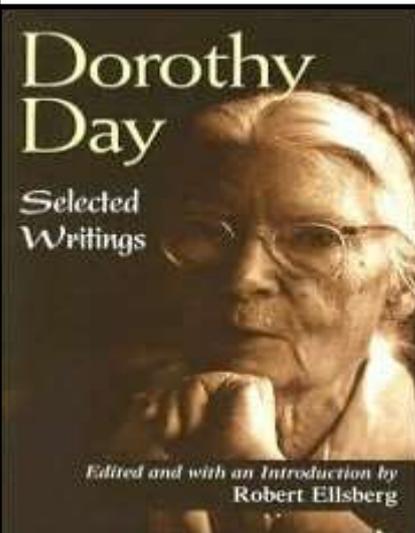
Comings and Goings – We have welcomed Geoff and Brendan at Giuseppe Conlon House; also John and Liz who are living in Dorothy Day House. Andrew has been with us since September 2011 and we wish him well as he now moves on.

Giuseppe Conlon House is also about to welcome some chickens in our newly built coop. We are sure they will be lovingly cared for by all at the house and hopefully return their love with eggs.

Martin Newell spent a couple of weeks in Pentonville prison for a disarmament action but thankfully was out in time for Christmas (see opposite page).

In January we took part in an event celebrating 30 years of the Ash Wednesday anti-nuclear witness at the Ministry of Defence. We are hoping and praying more people will come to take part this year. Contact us for more details.

Christmas day meals and celebrations were held at all of our Houses for workers and guests together. This was followed by our annual faith and resistance retreat for the feast of Holy Innocents (see Ciaron's article p1 & 2).



## SPECIAL OFFER:

### “Dorothy Day - Selected Writings”

for £5 + £2.50 p&p.

normal price £14.95 - 370 pages

“ Reads like a sustained prayer -  
for peace, for love, for humility,  
and most of all, for activism. ”

-Christian Century

Make cheques payable to “London Catholic Worker”

Send to: LCW, 49 Mattison Road, London N4 1BG

# In the Tomb with Jesus

I only went the police station to find out if I was being charged. For blockading Downing Street, pouring out red paint in the street: my motivation, to cry out against the red blood being poured out in Afghanistan, still, ten years on.

I'd be in and out in fifteen minutes. "No need to leave your things with your friends - you'll be out of here", they said! But then "Have you seen this (I hadn't) - there's a warrant out for you". Banged up in a police cell for 26 hours, feeling like I could just be forgotten and left there. But as I prayed, also feeling a Presence with me, assuring me I was in the right place at the right time. Jesus, Peter, Paul, the saints and prophets - so many have gone before us.

I ended up in Her Majesty's Hotel, Pentonville. I'd refused to pay a fine imposed for opening a gateway of peace into Northwood military HQ, entering in and praying for peace, praying where the sickness is. Some things struck me in Pentonville: white people appeared to be in a minority, more so white British people. All my three cell mates either were or had been in gangs: one knew Mark Duggan, the man who had been shot dead by police in Tottenham. There are TVs in all the cells now, unless you have broken

the rules and had this 'privilege' taken away. It was a struggle to keep my head and heart clear of the poison that is spewed out of this box of tricks, especially on late night Channel 4 or 5. At home at the CW, we have TVs only for video and DVD. I am so grateful! On the inside, as on the outside, TV is a sedative, it dulls pain, clouds the spirit.

People think that being in prison is like being dead. Life stops. Of course it doesn't. But there's a lot of depression around. Not dead, but not exactly 'alive' either. Certainly not the 'fullness of life' Jesus came to give us. More like somewhere between death and hoped for resurrection, stumbling out of the prison gates like Lazarus stumbling out of the tomb. Sensory deprivation, with only the vicarious and dubious pleasures of TV to connect to the outside.

Jesus said "when you visit the prisoner, you do it to me". Well, one cell mate said his wife would be delighted he'd shared a cell with an anti-war priest. He was Muslim.

Since then, the police are threatening me with an ASBO, along with Chris Cole. Leaving prison has been described as 'returning to minimum security'. Looks like minimum security just got tighter.

*By Martin Newell*

## EASY ESSAYS by Peter Maurin

### RIGHT OR WRONG

Some people say:

"My country is always right."

Some people say:

"My country is always wrong."

Some people say:

"My country is sometimes right and sometimes wrong, but my country right or wrong."

To stick up for one's country when one's country is wrong does not make the country right.

To stick up for the right even when the world is wrong is the only way we know to make everything right.

### PASSING THE BUCK

In the first centuries of Christianity the poor were fed, clothed, and sheltered at a personal sacrifice and the Pagans said about the Christians: "See how they love each other."

Today the poor are fed, clothed, and sheltered by the politicians at the expense of the taxpayers.

And because the poor are no longer fed, clothed, and sheltered at a personal sacrifice but at the expense of taxpayers

Pagans say about Christians: "See how they pass the buck."



## FOR SALE: CATHOLIC WORKER T - SHIRTS

The Catholic Worker Farm t-shirts:  
Front "Comforting the Afflicted",  
back of t-shirt "Afflicting the Comfortable".  
Available in black or white; sizes s, m, l, xl.  
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# "This Money is Not Ours"

by Dorothy Day

*The Catholic Worker*, September 1960, 1.

City Treasurer:

Dear Sir,

We are returning to you a check for \$3,579.39 which represents interest on the \$68,700 which we were awarded by the city as payment for the property at 223 Chrystie Street, which we owned and lived in for almost ten years, and used as a community for the poor. We did not voluntarily give up the property - it was taken from us by right of eminent domain for the extension of the subway which the city deemed necessary. We had to wait almost a year and a half for the money owed us, although the city permitted us to receive 2/3 of the assessed valuation of the property in advance so that we could re-locate. Property owning having been made impossible for us by city regulations, we are now renting and continuing our work.

We are returning the interest on the money we have recently received because we do not believe in "money-lending at interest." As Catholics we are acquainted with the early teaching of the Church. All the early Councils forbade it, declaring it reprehensible to make money by lending it out at interest. Canon law of the Middle Ages forbade it and in various decrees ordered that profit so obtained was to be restored. In the Christian emphasis on the duty of charity, we are commanded to lend gratuitously, to give freely, even in the case of confiscation, as in our own case - not to resist but to accept cheerfully.

We do not believe in the profit system, and so we cannot take profit or interest on our money. People who take a materialistic view of human service which to make a profit but we are trying to do our duty by our service without wages to our brothers as Jesus commanded in the Gospel (Matthew 25). Loaning money at interest is deemed by one Franciscan as the principal scourge of civilization. Eric Gill, the English

artist and writer, calls usury and war the two great problems of our time.

Since we deal with these problems in every issue of THE CATHOLIC WORKER since 1933 - man's freedom, war and peace, man and the state, man and his work, and since Scripture says that the love of money is the root of all evil, we are taking this opportunity to live in practice of this belief, and make a gesture of overcoming that love of money by returning to you the interest.

Insofar as our money paid for services for the common good, and aid to the poor, we should be very happy to allow you to use not only our money without interest, but also our work, the works of mercy which we all perform here at the headquarters of THE CATHOLIC WORKER without other salary or recompense than our daily food and lodging, clothes, and incidental expenses.

Insofar as the use of our money paid for the time being for salaries for judges who have condemned us and others to jail, and for the politicians who appointed them, and for prisons, and the execution chamber at Sing Sing, and for the executioner's salary - we can only protest the use of our money and turn with utter horror from taking interest on it.

Please also be assured that we are not judging individuals, but we are trying to make a judgment on THE SYSTEM under which we live and in which we admit that we ourselves compromise daily in many small ways, but which we try and wish to withdraw from as much as possible.

Sincerely yours,

DOROTHY DAY, Editor, The Catholic Worker

From: "Dorothy Day, Selected Writings"

- and also see Dorothy Day Library on the Web at <http://www.catholicworker.org/dorothyday>

## DVD FOR SALE:

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

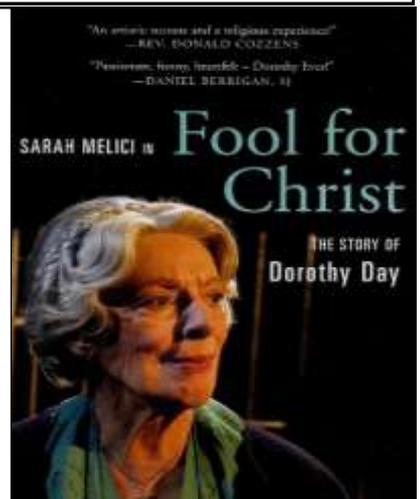
- the best introduction to Dorothy Day on film. 55 minutes.

"Passionate, funny, heartfelt - Dorothy lives!"

- Daniel Berrigan SJ

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

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



## DATES FOR YOUR DIARY

**Regular Events:**

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

**Mass & Bible study:**

Thursdays  
 6:00pm Mass  
 6.45pm tea/coffee  
 7.00pm Bible study starts  
 Giuseppe Conlon CW House,  
 49 Mattison Road, Harringay, London N4 1BG

**Mass and Bring & Share Social**

**Last Sunday of each month**

**6:00pm-9:00pm**  
 Giuseppe Conlon CW House

**Saturday morning football: 10.30am**

Finsbury Park - corner near Manor House Tube  
 station: check with GCH first before coming

**Ash Wednesday: February 22nd:** Act of Witness  
 at the Ministry of Defence (MoD), Whitehall:

Meet: Embankment Gardens, Time not yet fixed.  
 Check Pax Chrisiti website for more details:  
[www.paxchristiuk.org.uk](http://www.paxchristiuk.org.uk)



**No Borders Convergence:** February 13th – 18th  
 Workshops and seminars: 13–15th  
 Demonstrations and Actions: 16th–18th  
 See [www.london.noborders.org.uk](http://www.london.noborders.org.uk) for more info

**Giuseppe Conlon House:**

tel:0208 348 8212 E: [londoncatholicworker@yahoo.co.uk](mailto:londoncatholicworker@yahoo.co.uk)

**Catholic Worker Farmhouse**

tel: 01923 777 201 E: [thecatholicworkerfarm@yahoo.co.uk](mailto:thecatholicworkerfarm@yahoo.co.uk)

**GOD'S SILENT MESSENGERS** (from p5)

quiet forces that effect most. The sunbeams fall all day long, unheard by human ear; yet there is in them, a wondrous energy and a great power for blessing and good.

Gravity is a silent force with no rattle of machinery, no noise of engines, no clanking of chains and yet, it holds all the stars and worlds in their orbit and swings them through space with unvarying precision.

‘The dew falls silently at night when men sleep, yet it touches every plant and leaf and flower with a new life and beauty.’

‘Thus, even in nature, strength lies in quietness and the mightiest energies move noiselessly.’ *by Naboth*

*Naboth is a guest at Dorothy Day House*

### STANDING ORDER MANDATE

Please fill in the form in **BLOCK LETTERS**. Filling out this form enables us to set up a monthly standing order with your bank. It can be stopped at any time by informing your bank.

**I wish to pay London Catholic Worker £10 / £20 / £40 / other amount ..... per month / other .....**

Payments to be made monthly / other ..... First payment to be made on: ... / ... / 12 and monthly thereafter.

Your Bank Name.....

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

Your account name:.....

Your account number:..

..... Your sort code:

**Please pay:** Triodos Bank      **Credit of:**  
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 BS8 3NN                      A/C No: 20066996

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

**SIGNED:..... DATE:...../...../ 12**

PLEASE RETURN TO “London Catholic Worker”  
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YOUR NAME & ADDRESS:.....

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

TEL:.....

# CONTACT US

**NOTE: Postal Address:**

49 Mattison Road, London N4 1BG

**Tel:** 020 8348 8212

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

**Website:** www.londoncatholicworker.org

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

NAME .....

ADDRESS:.....

.....

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

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

**FOOD:**

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

**OTHER**

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

**OFFICE:**

- Book keeper
- Help with producing and sending out newsletters

**HOUSEHOLD GOODS:**

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

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

*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)**