

THE LONDON CATHOLIC WORKER

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Marking the MOD stonework with charcoal, 'Support UN Nuclear ban' on Ash Wednesday photo: London Catholic Worker

Good news

Even though this issue of comes out during Lent, there is much to celebrate.

Pope Francis made nonviolence the subject of his New Year's message. This is the first statement on nonviolence in 50 World Peace Day messages and a historic opportunity for us to explore the possibility of nonviolence at all levels.

Chelsea Manning is to be released in May, after Obama, in one of his last acts in office, shortened her sentence from 35 years to seven. She inspired many of us in resistance and peace activism through exposing the US war machine.

The London Catholic Worker was amongst the many groups that stood in vigil outside the US embassy, calling for her release. For this reason we include an article from former soldier, Joe Glenton (p5).

This month international talks, to negotiate a treaty to ban nuclear weapons, will begin. Our government does not support these talks. So it seemed all the more necessary when, on Ash Wednesday, Catholic Workers Fr. Martin Newell and Henrietta Cullinan marked the Ministry of Defence with charcoal calling for repentance. No arrests were made. Later on the same day Catholic Worker collaborated with Pax Christi in the annual witness and liturgy.

Passport holders, rights bearers, refuge seekers

Nora Ziegler

When I went home to Germany for Christmas last year I wandered into a small socialist bookshop and stumbled across a prose dialogue written by Bertolt Brecht in 1940, titled *Conversations in Exile* (Flüchtlingsgespräche). I was struck by how relevant the fictional humorous exchanges between two German refugees, a cynical intellectual and a Marxist worker, are to the political crisis we are experiencing in Europe now. The dialogue begins with the following passage:

The noblest part of man is his passport.[...] A man can come into the world anywhere, in the most careless way and for no good reason. But not a passport. That's why it's accepted if it's good, but a man can be as good as he wants and no one will accept him.'

As I was reading, I imagined Brecht's dialogues taking place between the men at our house
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The Farm offers hospitality to destitute women. We grow organic vegetables and have a poustina and hermitage retreat. Maryhouse also offers a home to four destitute women with children.

Glasgow Catholic Worker

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We offer a place of welcome for asylum seekers and destitute refugees in the centre of Glasgow at the Garnethill Multicultural Centre, open Saturday 9:00—1:00pm, and a soup kitchen on Friday nights. We keep a regular vigil at Faslane Nuclear Base and hold monthly meetings and prayers.

[continued from page 1]

of hospitality, men from Sudan, Iraq, Eritrea, Ethiopia, Algeria, sitting around the table talking about Brexit while the TV shows a BBC reporter commenting on Trump's latest tweet.

The growing number of refugees worldwide, widespread nationalist and racist rhetoric, fear of right-wing populism and extremism, and the increasingly hostile treatment of refugees and migrants around Europe painfully bring to mind another dark chapter of Europe's history that lies only a few generations back. In times like these it is important to look back and remember not only the depths of brutality and indifference of which our societies are capable, but also the people who resisted, fled, survived, analysed and reflected on the breakdown of democracy, the wars and the refugee crisis in the early twentieth century.

Currently UNHCR estimates that there are 65 million displaced people worldwide, of whom 21 million are refugees in other countries. Talk of a 'refugee crisis' in Europe began in 2015 when the International Organisation for Migration [IOM] recorded over 1 million undocumented people arriving in Europe via sea routes and 3,771 who had died on the journey. A question that has been repeated again and again in the last couple of years is, 'Why are they here?' or, 'Why do they want to come to the UK?'

The underlying attitude is that these men, women and children have no right to be here and therefore European societies have no responsibility to welcome, rescue, protect

or recognize them. In our time this attitude has a strong racist flavour. We are told that our cultural and political values are under attack from Islam and that the thousands of young men from Afghanistan, Sudan and Eritrea are 'economic migrants' who are looking for better living standards in Europe. A man who confronted us at our monthly vigil in front of the Foreign Office, where we remember and pray for refugees who have died on their journey to Europe, told me the UK has no responsibility to create safe passage because, 'We didn't put them on the boats.'

However, a similar situation existed in the early twentieth century when millions of Europeans were denationalised, expelled or fled from totalitarian regimes and became stateless. According to Malcolm J. Proudfoot, around 60 million Europeans became refugees as a result of the Second World War.

In *Origins of Totalitarianism*, written in 1951 [1] Hannah Arendt argues that these stateless Europeans, in losing their national status and citizenship rights, lost also their human rights and status as human beings. She writes: 'The conception of human rights based upon the assumed existence of a human being as such, broke down at the very moment when those who professed to believe in it were for the first time confronted with people who had indeed lost all other qualities and specific relationships – except that they were still human. The world found nothing sacred in the abstract nakedness of being human.'

Arendt argues that human

rights, and the 'human' as a political category, came into existence with the sovereign nation state which defines and protects the 'human' rights of its national citizens. The nation state is constituted by defining itself against other excluded nationalities and identities. Therefore, together with the rise of nation states and human rights emerged also the stateless person stripped of their rights and the dignity of being recognized as a human being.

Paradoxically, human rights are based on the principles of equality and universality as well as the mere fact of existing as a human being, a condition of inherent inequality and diversity. According to the philosopher Giorgio Agamben [2], this mere fact of existence, or 'bare life', is inscribed into the modern sovereign state in the form of national citizenship. It is no longer at the margins of the public sphere but becomes its invisible foundation. Human beings become part of the state as rights-bearers and passport-holders but thereby also become subject to the power of the state. Arendt suggests that this was the basis for totalitarian power: the ability of sovereign states to denationalise, disenfranchise and turn whole parts of their populations into 'scum of the earth'.

The 'scum of the earth' are people reduced to their humanity, to mere existence; stripped of all the qualities that would allow them to be recognized, and recognize themselves, as equal human beings. This is the situation now of undocumented migrants in Europe, the people who lived in the 'jungle' camp in Calais, and many people living with no



Greek and Armenian refugee children near Athens, Greece, following their expulsion from Turkey 1923 Public domain

recourse to public funds in the UK. The role of racism here is of course fundamental in that, unlike most of the stateless Europeans of the early twentieth century, refugees from Eritrea, Sudan or Afghanistan had already been stripped of one kind of citizenship from the beginning: the status of 'whiteness'.

Arendt, writing in the historical context of the American civil rights movement, makes an interesting comparison between black Americans and stateless persons. She writes that a black person who is considered as 'black' and nothing else loses the dignity of being a free and equal person because all their actions are attributed to their race. In the same way, a person who is considered 'human' and nothing else, having lost all forms of citizenship, loses the same dignity because all their actions are attributed to being a mere human animal. Hostility towards refugees and migrants therefore does not even necessarily have to be racist. It is a refusal to acknowledge seeking refuge as a political and social act, instead framing it as a pitiable 'natural' condition and thereby excluding the refugee-seeker from the 'civilized' world.

The question of how to oppose racism and the disenfranchisement of migrants and refugees can now be posed in this way: how can we oppose or subvert the power of the sovereign state over bare life; over us as mere human beings in all our inadequacy, inequality and diversity. An interesting form of resistance in this respect is the hunger strike. In the past few years different groups of refugees have used hunger strikes to demand recognition from European governments. The hunger striker, refusing to act as a mere human being who needs to eat, and demanding to be recognized as a political actor, appropriates and transforms the power of the sovereign over themselves. This act could be interpreted as a desperate gamble but also as a refusal to comply with the fear of vulnerability through which we are governed.

This is where I see hope for resistance: a politics of vulnerability. It is one thing to be compassionate towards others; learning to accept and value other people's vulnerability. It is even harder to make oneself vulnerable to the compassion of others.

[continued on page 5]

Around the world with the Catholic Worker

Bruce Kent

By some sort of coincidence three Catholic Worker newsletters have arrived on my desk at more or less the same time. One from Christchurch, New Zealand, one from New York and one from London. The UK and the New Zealand versions, both 12 pages long come on ordinary A4 paper – the one from New York on newsprint, probably A3 size and 8 pages long.

All three are inspiring as well as interesting. It is a long time since I first met Dorothy Day. She came to London in the 1960s and we all, metaphorically and literally, sat at her feet in the basement of St. Patrick's Church, Soho. She spoke in a quiet modest way but she lit a number of fires in many hearts including mine. These three papers are in their different ways testaments, not only to her work, but also to that of Peter Maurin, the wandering ex-monk from France, who inspired Dorothy. He is of course best known for his *Easy Essays*. They come in simple style poetry and each makes a firm social justice point. Three are in the current newsletter from New York and one in the London issue.

All three papers I have in front of me are, in their different ways, informative as well as inspiring. London has a piece about Tolstoy as well as one telling the story of the now demolished Calais refugee camp where CW

volunteers have been working. The Christchurch version has a piece about New Zealand as an arms exporter. Little did I know that New Zealand was deep into this unpleasant trade.

All three have a domestic style, most pronounced in the New York version which carries a page of notes with almost a school magazine flavor. 'We had an all too quick visit from X.' 'They had a wonderful party up at Y.' 'We were delighted to catch up with our friend Z.'

All three are full of hope and vision and none go in for the kind of criticism of the Church establishment, sometimes a feature of other radical Catholic publications. There is lively correspondence from readers in all except the London version. London however does go in for some practical information about what their house does and how the reader can help. Even a sensible shopping list is provided though I'm not sure what London has against baked beans. (Not wanted).

Pope Francis gets good coverage in the Christchurch and New York versions but his New Year message must have been too late for London. He would give three cheers to all of them for their positive message of basic Christianity.

If you are feeling slightly put off by established religion then please be aware that Christianity is alive and well in these and other inspirational House of Hospitality where the homeless, the refugees and the asylum seekers are always made welcome by volunteers from many countries and backgrounds.

Bruce Kent is Vice-President of CND and volunteers at GCH

from Easy Essays

1. Pope Pius IX and Cardinal Newman consider liberalism whether it be religious, philosophical, or economic, the greatest error of the nineteenth century.
2. Modern liberalism is the logical sequence of the so-called age of Enlightenment—the age of Voltaire, Rousseau, Thomas Paine, sometimes called the Age of Reason in opposition to the Age of Faith.
3. By sponsoring nationalism and capitalism modern liberals have given up the search for truth and have become paid propagandists.
4. Modern liberals have ceased to appeal to reason, and have chosen to appeal to prejudice.
5. So the Age of Reason, has become the age of Treason as Julien Benda points out in his book entitled: 'The treason of the Intellectuals' .

Peter Maurin

Chelsea Manning: a real post 9/11 hero

Joe Glenton

'Among her achievements was to prove to other military personnel that they were correct to question the wars and entitled to refuse, resist and disobey.'

It is instructive of our times that the greatest military hero of a generation became a prisoner not in the dungeons of some far-off enemy but in those of her own side.

Meaningful military heroism, Chelsea Manning has proven, is the heroism of rebellion. It tells us much that her baptism of fire came not on a distant field of battle but in a court martial for exposing the empire she once served.

For the woken soldiers of the post 9/11 generation—the ones who have recovered from the fantasy that we fought in just wars or that our only obligation was to our conniving leaders—Chelsea Manning represents the best of us.

She revealed the war, certainly, but also the conflict within the war. The one which all wars continue and yet obscure, between the wretched people caught up in the battles and the powerful who arrange them.

Far from lacking courage or integrity, her only failure, her foremost biographer wrote, was one of cynicism: cynicism because she believed that the US military was in the business

of liberation and freedom when in Iraq, Afghanistan and elsewhere it has always been in the routine of empire.

Many of our number put up a justified resistance to the illegitimate wars of our time, and many paid and continue to pay a price for doing so, but none fought back so signally and at so high a personal cost.

As WWII veteran and historian Howard Zinn wrote with typical clarity: "The soldiers began to rebel, which is always the most heroic thing soldiers can do, for which they should be given medals." Zinn was speaking about French army mutinies in WWI but his words, like his consistent critiques of war, are timeless.

Only a week ago a senior British general lamented how resistant millennials were to recruitment, he did so without a single reference to political impact on that cohort of the twin wars in Afghanistan and Iraq—wars which Manning helped expose as a sham. I personally know military personnel who resisted and were even jailed on the basis of Manning's leaks and many more, including myself, who took great succour from her deeds because they proved to a broader audience that what we had learned in the crucible of war was true.

Among her achievements, then, was to prove to other military personnel that they were correct to question the wars and entitled to refuse, resist and disobey.

I cannot know how many young people wrote off a military career based on the mosaic picture of the wars which Manning's leaks offered us but I believe, and hope, it was many.

There are no official military medals or awards for dissent, only for obedience. But Manning, whose real story we can now look forward to hearing in her own words, remains the foremost military rebel of her generation.

Joe Glenton is a former soldier and member of VfPUK. Reprinted with kind permission.

Passport holders, rights bearers, refuge seekers

[continued from page 3]

Wherever we insist on our rights in effect we are claiming a political status, and using it as a weapon, that will always be exclusive to some. To make oneself depend on the compassion of one's neighbour is the choice of a person who knows that they are only a human being, a mere existence, the same as every other person regardless of their nationality, race, documentation, or any other social identity. This choice makes the dignity of the unequal human.

As a Christian I believe that our 'mere existence' is a gift from God and therefore precious and sacred. Accepting the vulnerability of our existence is to become unequal but equally loved children of God, putting our faith in God, who is love, instead of citizenship and rights. This is what we mean when we say 'no faith in war', 'no faith in nuclear weapons' and 'no faith in borders'.

1 Arendt, H *Origins of Totalitarianism*, (1948)

2 Agamben, G *Homer Sacer: Sovereign Power and Bare Life* (1998)

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

Of mercy and silence

Roland Dale

The film *Silence*, directed by Martin Scorsese and based on the 1966 novel by Shusaku Endo, features two Jesuit missionaries travelling to seventeenth century Japan at the height of the persecution of Christians there. Their aim is to make contact with their mentor, a fellow Jesuit priest now living in Japan, who has apparently renounced his faith. The film is not easy viewing; it does not flinch from the terrible violence inflicted on the poor Japanese villagers, and also poses provocative questions about faith and about God. How can God remain silent in the face of such suffering? Is it possible to hear God and, if so, where can God be heard? The film provides no easy answers to these questions or the many others it raises.

The two priests, hiding in the surrounding countryside, are shocked by the violence that is meted out against the villagers by the Japanese authorities. In one scene, a group of villagers who refuse to renounce their faith are tied to crosses planted in the sea, drowned, and battered to death by the waves as the tide comes in. The last one to die sings a hymn to God as his fellow villagers look on. The majesty of God's creation is well depicted by the film's superb cinematography, but here especially it seems to reveal God as silent, impassive before the terrible human drama that is unfolding.

If the film's Christians were put to death on crosses in the sea, forced to drown beneath the waves, it is hard to forget Pacific island communities today, suffering from the prospect of having their homes submerged beneath the rising waters or battered by massive tropical

storms. Some islands remain polluted by nuclear weapons tests, while others are occupied by the military bases that surround China. These bases, and the war games and brinkmanship that continue in the Pacific, are not only threats to local habitats, they are the violent means that sustain and protect an economy that thrives on division, exclusion, and destruction.

Some people claim that God is anything but silent and impassive, and point to the natural world as evidence of this. They say that catastrophic climate change, perhaps not only inevitable but irreversible, threatens to reveal God's fiery condemnation of us and our way of life. In truth however,

it is difficult now to speak of a separate natural world that condemns us. Increasingly we are aware that we are not separate from nature, that we are an intimate part of this planet's ecosystem. Climate change is not an external force that comes to punish us. It is something we are doing. It is our slow, blind, collective suicide, and our murder of the poor. If we are determined to go down this road, we may indeed render God's Word totally silent.

It is curious that in the film, a poor man who continually renounces his faith to save his own life (in stark contrast with the courage of his family, all of whom are put to death), repeatedly appears to seek forgiveness and mercy through the sacrament of reconciliation. Some reviewers have noted that this man's appearance seems to be the clearest sign of God's intervention. He is depicted as a wretched man, but it is through him that God's mercy is revealed most clearly to the central character of the film. Ultimately, God is not silent but is shown to be suffering intimately with us, a God who knows what it is like to be imperfect, rejected, humiliated, and full of mercy.

Mercy has always been at the core of the Catholic Worker movement, which has taken up the works of mercy as something of a manifesto. These are not just the corporal works - feeding the hungry and sheltering the homeless - but also spiritual works like instructing the ignorant and admonishing the sinner. A merciful God who suffers with us is not a soothing balm that lulls us into a torpor or sends us shrinking back into the desert of a private personal piety.

On the contrary, while acknowledging that we do not have answers to all the questions that life throws at us, and acknowledging our imperfection and need for mercy, we are emboldened by a loving God to live out our faith to the full.

Today, many continue to suffer and the news seems to be filled with fear and hatred. If we listen carefully, maybe we can still hear God and find the courage and strength to take up the calling to make His love and mercy known in the world, to welcome the stranger, and to seek a genuine and lasting peace through nonviolent action.

Roland Dale is a live in member of the community at Giuseppe Conlon House



Latin Mass and the Catholic Worker

Sam Hickford

With no Christian upbringing whatsoever, during a time of spiritual uncertainty, I began flirting with different churches in my university town of York. I dallied with the Methodists and the Anglicans yet they left me uninspired. I came across Latin Catholic Mass in the Extraordinary Form, run by the Oratorians in the Victorian neo-Medieval church of St. Wilfrid's.

The service – nearly two hours long – is really something: the Gospel is sung in Latin, the attendant priest utters Jesus' name in a hushed whisper, an eight-person choir bolts back the responses in perfect Medieval Latin. Of course the notorious pre-1960s dress code – head coverings for women, innumerable frills for the clergy – is reinstated.

I was compelled towards Christianity from reading the Gospels, yet this particular service sealed the deal. Not the dress code, not the bizarrely anachronistic panegyric to Regina Elisabetta, but the solemnity and seriousness of the occasion and the overwhelming presence of the sacred.

After the homily, the Credo is sung beautifully by the choir – normally mumbled half-awake by the faithful – and coalesces at a pivotal moment: 'ET HOMO FACTUS EST' (and was made man). Ignoring the pomp and ceremony, such liturgy was a chance to contemplate how frail Christ became in sharing our

imperfect humanity. In terms of Catholic Worker spirituality, it made the fact that Christ is conscious of all human suffering visible and actualised: the pressing need to see all people as brothers and sisters in Christ.

I spoke to the priest – the first Catholic clergyman I'd ever really spoken to. I was taught the Faith and received the Sacraments. My confirmation involved being slapped in the face by the Oratorian priest as a reminder that I am a 'soldier in Christ', apparently not a Church-wide practice. I started singing in the Latin choir. New to the Catholic Church, I hung out with the laity, seeing them as 'the Church' since the amount of Papists I already knew could barely be counted on one hand.

From them, I learnt that the Oratorians use Latin masses because they prioritise non-verbal communication in reference to Medieval notions of the sacred, conscious of articulating the divine with hand gestures and musical signals. There sounded nothing objectionable about this. Yet I did hear a few mumbles among a few people I met that Vatican II was a botched job, that Pope Francis was nothing but a hippieish twit, that heavy metal and yoga are intrinsically sinful (even Christian heavy metal and Christian-influenced yoga). I did not agree on these counts.

So, deciding I was a <progressive Catholic> committed to the social teaching of Christ, I came to London, to Guiseppe Conlon House. Here I met Catholics I got on a little better with. Yet my heart longed for Latin Mass, and a guest in the House told me that there's a Tridentine Mass

off Seven Sisters Road. I cycled there one Sunday, confessed, received the Eucharist, even offered to join the choir. I later learned, from talking to another volunteer, that the church I visited was in the hands of a group of breakaway Catholics called the Society of Saint Pius X, traditionalists who count Holocaust deniers among their exalted clergy.

Now I realise the Latin Mass is associated with 'traditionalists', conservatives and generally strange people. This is a great shame, since – oblivious to the memories of a pre-Vatican II Church which was irrelevant to the modern world and desperately in need of reform - I am drawn to the Latin Mass on phenomenological rather than theological grounds.

I did not share the reservations older Catholics have about the Tridentine Mass, seeing it in connection to the binding authority of the 400 year old Council of Trent and the epitomy of a static orthodoxy. I'm not the only one: many people are attracted to the Latin Mass because of simple reasons like the intensity of prayer, as Professor William Dinges maintains in an article on the subject. 1 Sacrosanctum Concilium, a constitution of Vatican II, advises that the laity take a more 'fruitful' part in liturgy and restricts Latin in its use since it leads to passivity.

The pre-conciliar Church definitely had this problem: there is no obligation for casual drifters to really do anything at all, perhaps deafening them to the message of Christ. Yet it advises that vernacular masses take place alongside

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Dorothy Day speaks in Birmingham

Fr. Martin Newell cp

A couple of weeks ago, we had a first meeting of what will hopefully become the Birmingham Catholic Worker. We met in St Chad's Sanctuary, a Catholic run refugee centre next to the Catholic cathedral, made available by the Salvation Army. It was a good place to be reminded of the Gospel challenge to love our neighbour, our enemy and the stranger as ourselves, or even as Christ loved us.

Susan Clarkson came down from Bradford to join us, and Henrietta Cullinan came up from London. I began by introducing the Catholic Worker movement: our history, practice and politics. Watching the second half hour of 'Fool for Christ', Sarah Melici's inspiring one woman play about Dorothy Day, gave us the opportunity to learn from Dorothy herself about the movement she founded together with Peter Maurin. After a shared lunch, Susan gave us the benefit of her wider experience of the movement in Washington DC, New York and Los Angeles, as well as St Francis House, Oxford. Henrietta spoke about the influence of the Catholic Worker on daily life while living in a family home, which while not at all a CW house has become a transit place for all sorts of political activists, faith based or otherwise.

Henrietta then led us in a brief Bible study and sharing on the Gospel for the day from the lectionary. Providentially this was the feeding of the 4,000 (Mark 8 vv 1-10). I was struck that it said that Jesus "was deeply moved" when he saw all the people in the wilderness who had had nothing to eat for three days. It reminded us of that eucharistic truth, that

where bread is broken and when we share, even out of our lack, there is enough for all.

I reflected that if we were all as deeply moved, and thus moved into action, as when we see, hear or read about such faithfulness and deprivation among our brothers and sisters in God's family, the human family, the world would be a very different place.

Pope Francis has reminded us not to have hard hearts, but to weep when we hear or see the terrible events of our world, either in person or in the news. I pray that, in beginning to explore the Catholic Worker tradition here in Birmingham, we can learn to be moved more deeply by seeing Christ in the poor, and learn what to do about the so many injustices of our world.

For further information:

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Martin Newell is a founder member of the London Catholic Worker. He now lives with six male asylum seekers in a house of hospitality in Birmingham



Fritz Eichenberg, The Last Supper

Giuseppe Conlon House update

Giuseppe Conlon House is a house of hospitality of the London Catholic Worker, based in Harringay, North London. We live in community with 19 men who are asylum seekers and migrants and have no recourse to public funds.

At the moment Mirjam, Roland and Nora are the long-term community members and Sam has been living with us as a volunteer since November 2016. Westley, who was a volunteer with us for nine months moved on from Giuseppe Conlon House in early January. We are thankful for all his hard work and all that he brought to the community!

We are looking for new live-in volunteers and community members. If this is something that attracts you, see page 10 for more details.

With only four community members we have had to think about ways of reducing our activities and making our work more sustainable for everyone. This has been a positive process of thinking about why and how we do certain things and what our priorities are. At the same time, it has been wonderful to experience the help and support of our guests and our larger community of friends and volunteers. They remind us that this house is held together and grows through the help of many different people to whom we are all immensely grateful.

Unfortunately it means that we have had to put some ideas, such as plans to sew and print



Mirjam, Nora and Roland and friends take part in the monthly vigil for refugees outside the Foreign Office **Photo: London Catholic Worker**

our own T-shirts or replaster one of the bathrooms, projects that are on hold for now. Meanwhile, we have taken on other maintenance work around the house. We recently installed an integrated fire alarm system and right now are busy taking apart and repairing our washing machine. Our roof also needs fixing, windows need replacing and there is that filthy rotten cistern always causing us grief.

Last month one of our guests moved into NASS [National Asylum Support Service] accommodation and is awaiting a decision from the Home Office. A new guest moved in and is settling well. Another guest who has lived with us for many years has recently been granted refugee status. We are grateful that sometimes God answers our prayers the straightforward way!

In January we were in Reading in support of members of Put Down The Sword at their trial. They were arrested during the 'No Faith in Trident' day of action at AWE Burghfield on 27 June 2016. They were found guilty of blocking a public highway and are now appealing the decision. On the day, Put Down The Sword, members of

the London Catholic Worker and a group of Quakers blockaded three entrances to the site where Trident nuclear warheads are assembled and about 60 people held an all-day vigil at one of the entrances protesting the renewal of Trident.

At the beginning of February, Nora held a workshop here in preparation for the week of action in September 2017 to resist DSEI arms fair, scheduled to take place at the Excel Centre. In 2015, the London Catholic Worker took part in a 'No Faith in War' day and mourned the victims of the arms trade, using readings and prayers from the Roman Catholic service of committal, blocking the road using a small coffin and red paint, symbolising blood. While we blocked the road, activists of other faith-based groups followed lorries, one of which was carrying an armoured vehicle, back down the road with a banner reading 'This is a dead end. Turn around and go the way of peace'.

We are already making plans for this year's 'No faith in war' day of action on Tuesday 3rd September so put the date in your diaries and get in touch if you would like to be involved!

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Latin masses: they were not banned. This seems to be a good balance.

However, attempts to restrict the use of the Tridentine Mass by Pope Paul VI resulted in the formula becoming a symbol of Conservatism, even fascism.

For those committed to Catholic social teaching – for example, distributism – and even for Christians who believe in non-violence, the Latin Mass has many advantages. As a language, Latin connects us spiritually with early Christians, committed to living in community and to refusing to take up arms. Latin links us with the great communion of believers, saints committed to mendicancy and to hospitality. Dorothy Day herself describes her First Communion in *The Long Loneliness* replete with communion rails and *Sanctus*.

1 Dinges, W. *Ritual Conflict as Social Conflict: Liturgical Reform in the Catholic Church*, Oxford University Press (1987)

Sam Hickford is a live-in volunteer at Giuseppe Conlon House



Mirjam and Nora take the washing machine apart

Photo: London Catholic Worker



GIUSEPPE CONLON HOUSE

IS LOOKING FOR LIVE-IN VOLUNTEERS & COMMUNITY MEMBERS!



Giuseppe Conlon House is a house of hospitality of the London Catholic Worker and part of the international Catholic Worker movement.

We are a young Christian ecumenical community based in North London where we live together with 18 male destitute asylum seekers and forced migrants. We also help run a weekly soup kitchen, organise public talks and events, publish a newsletter, and take non-violent action against arms-trade, militarism, nuclear weapons, and in solidarity with refugees and migrants.

Community members and volunteers live and work full-time at Giuseppe Conlon House, sometimes sharing rooms. Tasks are diverse and include housekeeping, repairs, gardening, administration, support work, organising events, taking part in meetings, creative projects and simply befriending and spending time with guests.

As a Christian community, our faith is at the heart of our work. Community members and live-in volunteers pray together every day. However, our house of hospitality welcomes people of all (or no) faiths.

Live-in volunteers are usually expected to make a minimum commitment of 3 months. We provide free accommodation, meals and a weekly allowance. We ask potential volunteers to complete a questionnaire and provide us with a reference. Please email us for more information.



Contact: londoncatholicworker@yahoo.co.uk, 02083488212, www.londoncatholicworker.com

Wish List

our ethical shopping tips
<http://www.londoncatholic-worker.org/EthicalWishList.pdf>

- Chocolate for Easter!
- tinned tomatoes
- coconut milk
- tinned fish
- cheese
- Basmati rice
- easy-cook rice
- couscous
- kidney beans
- chickpeas
- lentils
- olive oil
- vinegar

- mayonnaise
- chilli sauce
- vegetable stock
- spices
- sugar
- muesli
- nuts and seeds
- dried fruit
- honey
- peanut butter
- spreads
- fruit juice and squash
- herbal teabags
- instant coffee

- toilet paper
- deodorant
- shampoo
- shower gel

- body lotion
- liquid soap
- tissues
- NEW men's underwear
- size M-XL

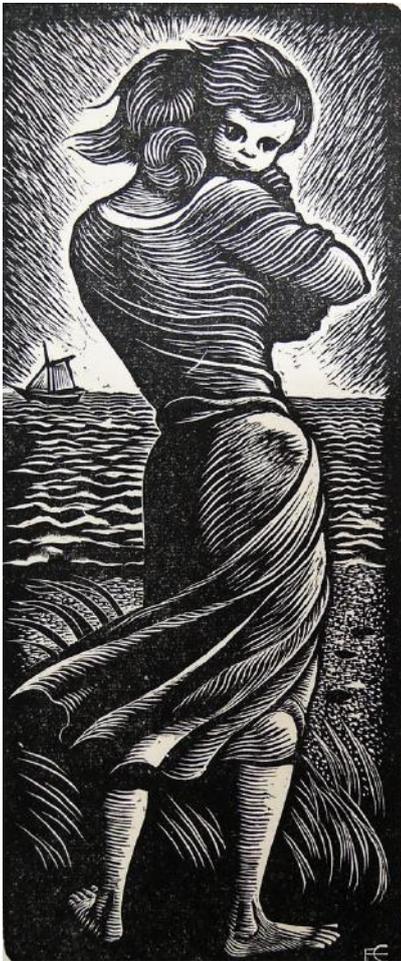
- Anti bacterial spray
- multipurpose cleaner
- toilet cleaner
- laundry detergent
- incense sticks
- tealights

Deliver to:
Giuseppe Conlon House,
49 Mattison Road,
London N4 1BG

We can also collect donations from north and north east London.

Call 020 8348 8212

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



Fritz Eichenberg, Dorothy Day, illustration for the Long Loneliness

Volunteering

There are many opportunities to get involved in our extended community, whatever your skills. We need help with cooking, at Giuseppe Conlon House and at the Urban Table in Hackney. We need help with DIY, bookkeeping, fundraising, IT and producing this newsletter.

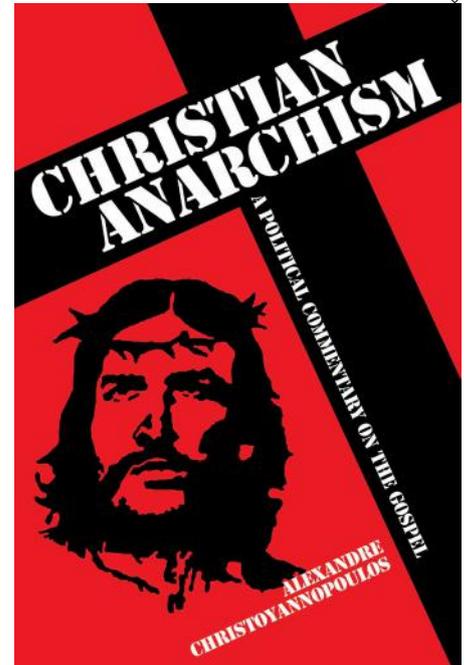
And as a volunteer you are very welcome to join us in our faith and resistance activities.
email: londoncatholicworker@yahoo.co.uk

Write in!

We warmly invite you, the reader, to comment on what is written here. Please keep your letters topical and brief. We will be including interesting letters in our next issue, Summer 2017. We also welcome drawings and poems
Contact details: page 2

Radical Reading Group Launch

Thursday 23rd March
7:00 pm
and then every fourth Thursday of the month
The first book we will be reading is:
Christian Anarchism - a political commentary on the gospel
Alexandre Christoyannopoulos
We have some copies of the book for sale as well for £18 (including postage and a £3 donation)
Please send us a cheque made payable to "London Catholic Worker". For the 23rd March, please read the Introduction and Chapter 1.



Regular events

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

Daily Prayers Monday – Saturday 9:00 am

Clarification of Thought First Thursday of the month, 6:30 pm

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

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

Radical Reading Group from Thursday 23rd March, Fourth Thursday of the month, 7:00 pm

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

Vigil for Refugees

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

All welcome. Call 020 8348 8212 for details

Upcoming Events

Monday 27th March Town crier action by Trident Ploughshares and friends: 'Oyez Oyez, Good news from the United Nations'. Meet Trafalgar Square 9.30am

Friday 14th April: Stations of the Cross of Nonviolent Love, Whitehall.
Meet by St. Martin's in the Fields, Trafalgar Square, 12:00pm. Finish at Westminster Cathedral, 15:00 pm

Saturday 20th May Migrants Mass at St Anthony's Forest Gate, London, 11:00 am

24th - 29th May CW European Gathering Cudham, Nr Sevenoaks, Kent

Tuesday 5th September 'No faith in war' day of action to show resistance to DSEI arms fair at Excel Centre in London

Support our work with the crucified of today's world

We are a part of the radical, Christian, pacifist Catholic Worker movement started in 1933 in New York by Dorothy Day and Peter Maurin. There are now over 150 houses and communities in the United States and in other countries. Catholic Worker houses are independent financially. There are no headquarters, nor is there a central organization. More information is available on the U.S website www.catholicworker.com.

At Giuseppe Conlon House we run a house of hospitality for twenty homeless and destitute asylum seekers who are not allowed to work or claim benefits. In collaboration with two local churches we also serve a meal for up to seventy people in Hackney on Sunday afternoons.

Cash donations

We are not paid for this work. We receive nothing from the government. For reasons to do with our political witness, we are not a registered charity. We are all volunteers, so we are able to make the best possible use of what we are given, for the benefit of those in need.

Bills! We rely on our readers' donations to pay all utility bills, building repairs, volunteer and guest expenses, printing and household supplies.

If you would like to support our work at the house please consider sending us a donation or setting up a standing order.

£20 will pay for one day of heating at Giuseppe Conlon House

£30 covers the costs of one Urban Table meal for 70 guests

£50 covers one week's housekeeping including items like milk, sugar, margarine, toilet paper and cleaning products

£150 pounds will pay for a live-in volunteer's monthly expenses including transport

Ways to donate

Cheque: payable to 'London Catholic Worker', to Giuseppe Conlon House, 49 Mattison Road, London N4 1 BG

Online: London Catholic Worker, Triodos Bank, Account No. 20066996 Sort Code: 16 58 10

Paypal: a 'donate button' is on the front page of our website www.londoncatholicworker.org

Please consider setting up a regular donation. You can use the Standing Order Form provided below

We would be very grateful for any help you can give us.

Our accounts are available on request

<h1 style="margin: 0;">Standing Order Form</h1> Please use block letters	
I wish to pay the London Catholic Worker £10/ £20/£40/other amount _____ per month/ other _____	
Payments to be made monthly/ other First Payment to be made on: ____ / ____ / 17 and monthly thereafter	
Name of your bank	
Address of your bank	
Your account name	
Your account number	
Your bank sort code	
Please pay: Triodos Bank Deanery Road Bristol BS1 5AS	For the Credit of: London Catholic Worker Account Number 20066996 Sort Code: 16 58 10 Until further notice the sum of the value indicated above
Signed _____	Date _____
Please return to : London Catholic Worker 49 Mattison Road London N4 1BG	Your Name and Address
	Email