

THE LONDON CATHOLIC WORKER

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Christian Climate Action at the Department of Energy and Climate Change, Whitehall left: whitewashing the sign and kneeling in prayer right: stencilling the words Extreme Climate Change and whitewashing the building Photo: Christian Climate Action

Christian climate protesters arrested in Whitehall

Five Christian climate protesters were arrested in Whitehall, London, following their protest against government hypocrisy on climate change, which they call a 'climate whitewash'. The five, from Christian Climate Action, a group concerned about the effects of climate change on the future of our one planet and its inhabitants, were arrested for criminal damage after writing in whitewash and black paint on the wall of the DECC (Department for Energy and Climate Change). They said, 'Underneath the hypocritical whitewash of fine talk on climate, are DECC policies that lead to death.'

The five, acting on the first day of the COP15 conference on climate change in Paris, wearing disposable overalls, marked D.E.C.C, delivered a letter to Amber Rudd, the Energy Secretary. They prayed and stood with a skeleton and a 'whitewashed tomb' *, before whitewashing the wall, and painting in black letters, 'Dept. for Extreme Climate Change' on the wall of the DECC.

Ruth Jarman, one of the five, said:

'Climate change is the most serious danger facing the world that God created to be good. Rather than addressing climate change, DECC policies are undermining global efforts to confront this threat. The meeting of world leaders at the Paris Summit this week is a crucial moment. We have taken this action because the urgency and importance of real cuts to greenhouse gas emissions is not getting through. Climate change is already a source of war, conflict and refugees. The ultimate test of a moral society is the kind of world that it leaves to its children. So we hope more Christians and others will be blessed with a holy rage, moved out of their apathy and led in love to prophetically resist climate ignorance and denial, realising our need for fundamental change and repentance.' [continued overleaf]

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[continued from front page] Those arrested were Ruth Jarman from Hampshire (52), Phil Kingston from Bristol (79), Helen Whitall from Exeter (32), Westley Ingram from Surrey (39), and Fr Martin Newell from Birmingham (48).

They have been bailed to appear at Westminster Magistrates Court on December 15th, 2015.

Christian Climate Action www.facebook.com/christianclimateaction

*Jesus, in Matthew 23:27, says: 'Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean.'

Whitewashed walls

Martin Newell

We are at a crucial point. World leaders are meeting in Paris. Globally, temperatures have already reached one degree above pre-industrial levels. For those of us who have agonised over what climate change will do to our planet, and all the people and life on it, especially the poorest, we are beginning to find out. The conflict in Darfur, Sudan, started over drought and water supplies. A major factor in starting the war in Syria was the effects of drought. Many of the African refugees coming to Europe are in effect climate change refugees. Here at Austin Smith House Birmingham where I live these days, still with refugees, they tell me of extra-ordinary temperatures, droughts and deaths from both in so many places around the world.

Pope Francis has called all people, but especially Catholics and all Christians, to an ecological conversion, and reminded us of the urgency of tackling climate change. The attacks in Paris on November 13th remind me of the words of Jesus to the people of his time, "If only you knew the things that make for peace". He called his people to repent, to change their ways, to avoid the destruction that was coming. We too need to change our ways, if we too want to avoid to any degree the destruction that is coming.

So, perhaps in the ways of providence, I was led to join four other members of Christian Climate Action in 'revealing' (as with the book of Revelation and the symbolic acts of the prophets) the truth of our peril and of government policy and action. On Monday we went to the DECC (Department of Energy and Climate Change). There we placed a white coffin, a 'whitewashed tomb' (Jesus, Mt 23:27) with a skeleton inside to represent what underlies the fine words on climate change policies, and we delivered a letter to Amber Rudd, the DECC Minister. Inspired by the words of Ezekiel (Ez 13:10-16) we painted white-wash on the walls to expose the 'climate whitewash' of policies that are bringing destruction closer, moving our country even further away from meeting the

already inadequate government climate change emission targets. We also re-branded the DECC to reflect more accurately its activity, "Dept for Extreme Climate Change", painted on the wall in clear black letters.

Before approaching the DECC, we prayed for guidance and inspiration, for the Holy Spirit to speak through our action. When we arrived, all seemed calm. We acted quickly, thinking that the police could come before we had finished. One of our number read the words of Ezekiel out loud and we continued to pray as we knelt in a semi-circle in a slightly odd way in front of the open 'coffin'. It took fifteen minutes for the police to arrive. It seems the many police on Whitehall could not be spared from their duties guarding other government offices, so they had to call in a car from Charing Cross police station. Fifteen minutes later we were in police station cells, for a day of prayer, rest, quiet and scripture study. Twelve hours later we were released with a date to return once more to Westminster Magistrates Court, currently on December 15th for a brief plea hearing before trial.

This action for me is an act of penance, a sign of repentance, a call to myself as well as others to change, a sign intended as a wake up call. We all, myself included, need to wake up to what is already happening to our world, make urgent changes and take urgent action. We have all been asleep too long. The hour is upon us. I hope and pray that my participation in this action will move me further to conversion, as well as my family, friends, church, society and government. I know it is still only a drop in the ocean, a seed in the wind. But we are many, another world is possible, and the reign of God grows even from a seed, even when we are sleeping. So too, this is an act of faith, in love, in peace, in justice, in people, in prayer, in God. Amen.

Fr. Martin Newell CP is a member of the London Catholic Worker and lives in Birmingham



Fr Martin Newell, Westley Ingram, Ruth Jarman, Phil Kingston, and Helen Whitall at the DECC
[photo: Christian Climate Action]

Thoughts on our visit to the whitewashed tomb

Westley Ingram

I won't say anything about the severity of our situation other than that it is more severe than we like to discuss. We talk about climate change as if it were a thing in itself and not both the result and, increasingly, the cause of a number of inter-related issues which are cultural, economic, political, spiritual, technical, as well as physical. Even if we were not concerned with climate change or were somehow to magically stop it, these other, often unnamed issues would also soon spell catastrophe.

In addition, our solutions to climate change seem to be consistent with the approach that gave us climate change in the first place. The plans for world wide technological and political salvation, based on the assumption of utter acquiescence from those who must be eradicated or subdued to provide us with the resources for our new green Eden, seem to originate from our imperial imagination. This is the same imperial imagination that eradicated continents full of people and delivered genocide over genocide, before its current manifestations in industrial capitalism, globalisation and neo-liberalism. It is also this imperial imagination which has formed us, our culture, our language, our economics and morality, our nation, our infrastructure and our religion.

It is not clear if we can address climate change; we are so unable to see our own dark impulses, our own sense of entitlement, that mean we take what we want and live within narratives which justify this endless grasping acquisition. We have even come to call traits, which are clearly awful, our great virtues and to even mention them is offensive or ridiculous. In addition, to come to terms with our true position regarding the factors leading to catastrophic climate change may be beyond us and even if we managed to grasp it, it would leave us in a very difficult position where we are entirely dependent upon systems that we entirely condemn. This is an assault on the ego and a practical contradiction that may be unbearable for us.

This however is the position Christians have found themselves in for some time. Yet we have not considered it in the main.

It is with this outlook that I am considering the work we have set ourselves regarding these 'tombs'. I could understand if our government said that clearly the people they represent don't want to address climate change and therefore they will not. This would be honest and would allow us to take part in an honest national debate about our priorities. However this is not the position of our government. As has been highlighted on numerous occasions, this administration (in common with previous ones) is actively promoting devastating policies (not just environmental policies) while also actively [continued on page 8]



The Catholic Worker in the UK

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

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

The Catholic Worker Farm

Lynsters Farm
Old Uxbridge Road
West Hude
Herts
WD3 9XJ

Tel: +44 (0) 1923 777 201
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Website: www.thecatholicworkerfarm.org

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

Glasgow Catholic Worker

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

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

Making the personal political and back again

Nora Ziegler

I recently attended a conference organised by Global Women's Strike that brought together women from around the world struggling against sexism and racism in their communities and for the rights of mothers, domestic workers and other carers. In her opening talk, Selma James, co-ordinator of GWS, commented that caring work is rendered invisible by the fact that it is almost exclusively performed by women. Transforming this work into a natural female attribute not only hides that it is work but also that it is a very basic and valuable human quality. The ability to care is the most fundamental human skill that enables us to live together in communities.

The work of carers is not only invisible in our capitalist society, but in our Catholic Worker communities too. When asked what I 'do', I often begin by saying that a lot of it is 'just cleaning and cooking'. I might say that it is also a bit like 'social' work. Those of us who are a bit older and male might get away with describing ours as 'pastoral' work. I also do some 'case' work and 'admin' work and 'activism stuff'.

One friend jokingly described me as a mother of 25 grown-ups. This, I think, is closest to the truth. Not in the matriarchal sense but in the spirit of Jesus' words 'whoever does the will of my Father is my brother and sister and mother'. All the work carried out at a Catholic Worker house can be thought of as the work of a caring mother, sister or brother. I am not just thinking about the house work or providing accommodation for people who are homeless and vulnerable. All the different aspects of the Catholic Worker can be thought of as "caring" work.

Living together in community requires a great amount of time and energy for building relationships and managing conflicts and boundaries. Cooking, cleaning and looking after everybody's home is important work, and even more so when it is done with love. Vigiling and protesting in solidarity with victims of violence and injustice are acts of caring. Creating networks and spaces for discussion and clarification of thought is also a form of caring for each other.

Our inability to recognise this work, even when it is our own, exposes a certain weakness within the Catholic Worker philosophy. Feminist activists and writers have argued that the invisible reproductive and caring work of women should be valued and compensated. It should be brought out of the private sphere into the public, as part of the social contract between workers and capital. Silvia Federici, in her feminist critique of Marx, writes 'They say it is love. We say it is unwaged work'. This is not just a demand to enter capitalist relations by attaining wages. Making work visible is the basic condition in order to be able to struggle against the conditions under which this work is performed. The first step is to recognise

that there is work being done.

The next step is to revolutionize how, why and by whom this work is done. The Catholic Worker is strongly inspired by Peter Maurin's philosophy of work, encouraging work to be done for free, as a gift to others, from the heart. This is to reclaim work both from exploitation under conditions of capitalism and from bureaucratisation under state socialism. One of Peter Maurin's Easy Essays could easily have read "They say it is unwaged work. We say it is love". The problem is that this personalist philosophy disregards all the work that is already being done for free, from the heart, but only rarely voluntarily, and mostly by women.

Unfortunately this is not only a disregard by omission. Dorothy Day wrote that men are the 'pure of heart' in the movement, that women by their very nature are more materialistic, thinking of the home, the children, and of all things needful to them, especially love. Are these things only needful to women? Much more likely they are important to all of us but the men Dorothy Day is speaking of do not need to worry about them because they can rely on women to do the job. And when women do this job for free they are not 'pure of heart' because they are supposedly just following their natural instincts.

Ironically, as Catholic Workers we want to personalise work but we do not recognise as real work that which is already personal. This can result in subtle and hurtful patterns of sexism and racism within our communities. For example, living in a community requires the drawing of personal boundaries. In my experience in communities it is usually women who do this while men feel free to flirt and throw around their emotional and sexual needs carelessly. Another example is the emotional work of compromising. Sometimes after a four hour meeting somebody needs to give in, for the sake of everybody's sanity. Again it is more often women who do this, it is a form of caring for the community and it is not easy work.

Another consequence is that we do not see the contribution of our guests in building community. This is a form of racism as well, as we take for granted the guests' humility in accepting our hospitality. The guests take part in cleaning, cooking and other everyday tasks in the house. Furthermore, in order for this house of hospitality to work, volunteers rely on the majority of the guests trusting us, accepting the rules, supporting each other, forgiving our mistakes and sometimes excusing our bad behaviour. This work is difficult, it is essential to the community, but too easily ignored.

We need to first make the personal political before we make it personal again. We need to celebrate the work of caring as a basic human need and activity, and value the women and men who do it. Regardless of our different skills and interests, we are all called to care for each other. No person should think that they have a more important task, that their

behaviour should always be excused, their wishes always indulged. We are all called by Christ to serve one another and Catholic Worker communities should be places where we learn to do this freely and equally.

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

Advent reflection

Henrietta Cullinan

Last week I witnessed as four members of Veterans for Peace UK marched at the head of a small group, held up their service medals and left them at the entrance to Downing Street, in protest at government's decision to bomb Syria. The huge number of photographers there, carrying heavy cameras and back packs, pushed and shoved so hard I could hardly squeeze in to grab a blurry photo of the back of the veterans' heads.

Walking back to my workplace, I thought this was a very good action for Advent.

There was a great deal of media coverage for this action. I couldn't help but notice the thousands of comments, likes and shares on social media. I heard Ben Griffin, the coordinator of VfP UK, say that 75 new members had joined since the vote to bomb Syria. I heard him urging army personnel not to drop the bombs, not to fuel the airplane. The message of VfP has enormous courage and passion. They really are 'voices in the wilderness'. The veterans had brought with them medals from their service in Libya, Iraq, Afghanistan, countries that represent for us in the West, a wilderness.

A year ago I was preparing to fly to Kabul, Afghanistan. During Advent we hear, in the opening of Mark's Gospel, of 'the voice of one crying in the wilderness', words that I often kept in my head while I was there. The group that I travelled with was once called Voices in the Wilderness and is now called Voices for Creative Nonviolence. We were told to be careful of carrying any religious material or papers, so I kept the words in my head, and often took them out to turn them over like jewels.

The reading goes onto say,

'I am not fit to undo the strap of his sandal.'

In my parish church there is an icon of the Madonna holding the child Jesus, and he's wearing sandals. It is a common icon. For some reason the picture has transformed in my head into an image of Christ's foot with the untied sandal strap, hanging down into the darkness. For me to be fit, as John the Baptist implies I need to be, I have to be actually fit, I have to have the strength to reach that darkness. I have to constantly push myself to get down there. I think 'down' is the important concept here.

There are three kinds of down.

The veterans were given their medals as part of a system that gives rewards, apart from wages, for required behaviour. The veterans were rewarded for their work by being given kudos and status, represented by a medal and a gaily striped ribbon. I have heard members of Veterans for Peace UK speak many times, most recently in London and at the American airbase at Menwith Hill, Yorkshire. I've listened to the poems and reflections that came out of their brave insistence on the truth and their suffering and hardship. I have heard Ben Griffin liken to work in the military to that on a factory production line, where each role in is compartmentalised. Each task is broken down into so many smaller tasks so it is easy for an individual to ignore their personal responsibility, and hard for any individual to see the truth, to see how his own particular task, refuelling the aircraft, cooking the meal, mending the uniform is playing its part in committing acts of extreme aggression and violence.

The veterans' recent action, of casting aside their service medals, is an expression of how they are sick at heart. In leaving their medals on the wet cobblestones outside Downing Street, in amongst the tissues and chewing gum, they seem to me to be reaching down, humbling themselves, purposefully giving up the pomp and glory. They are telling us it is vainglorious to put our trust in weapons.

Afterwards they swiftly walked away, as if they wanted to distance themselves from these tokens of officialdom. I saw one comment on social media, describe the action as a 'happening', a word usually used for performance art. After they had left the site, the photographers crowded around to grab a picture of the medals. I was surprised at the confusion in the comments from the ensuing crowd. One man picked up the medals, 'to see if it was genuine'. Another said, 'Have some respect!' I believe they were both wrong. The 'happening' wasn't seeking validation. The medals weren't asking to be curated, like Tracy Emin's bed.

Staying behind to photograph the medals on the ground, that looked so tiny, [continued on page 6]



Four veterans left their service medals outside Downing Street on December 8th photo: Henrietta Cullinan

so insignificant, I thought of their political message- What medals of the state do I have? What can I give? What can I give up? Just as we sing in the carol, 'In the bleak midwinter'.

Back to St. John the Baptist and the voice in the wilderness. And that sandal strap. I visualised -forgive me, I'm a slow learner - what being fit to untie the strap of his sandal would involve. He's a king who is so mighty I will never be good enough to climb those steps, up to His throne and approach and bend down to undo His golden sandal strap. But of course in His infinite mercy I would be allowed anyway.

Or, I won't be fit to bend down so low, to find that person, to find Christ amongst the poor or in the wilderness. How far can I go into the darkness, the wilderness? Like the yoga teacher says, breath into the pose, stretch a little further. I remember last year a woman in a night shelter asked me to rub her legs and she showed me her leg, mottled and scarred. I wasn't able to. But my sister-in-law rushed along and did it instead of me – she is a nurse after all.

While preparing this newsletter I found this passage in Dorothy Day's diaries,

'There are always these, "our least brethren," in whom we may see Christ as he told us to. And the harder it is to see him under the dirt and drink and vermin, the more we are exercising our faith. "Love is surrender," we had been told on our retreat in July. "Give yourself to God in the poor." And how else can we show our love for God?'

I am called during Advent to see if I can find that place that wilderness, to reach towards the strap of the sandal, hanging there in the darkness.

Henrietta Cullinan is a writer and peace activist and edits this newsletter

St. Francis House and beyond

Susan Clarkson

It was the House of Hospitality, St. Francis House, which brought me to Oxford almost eleven years ago. The Oxford Catholic Worker community ran St. Francis House for twenty two years and it has been a joy to share in the work. Now things are changing and Clive and Mena, who own the house and started the work, are taking a different direction and hope that the house will continue to be a resource for the local community. They are wonderful people and all my love and prayers go with them as they embark on this new venture.

We told our guests, five asylum seekers, almost a year ago that the house would be closing. The long closure has been painful but also blessed. We have been reflecting on all the people who have lived at St. Francis House, guests and workers, and there have been so many inspiring people.

It seems a good time for me to put down some thoughts about what this closure has been like for me personally.

For some time now I've been aware that the work has been getting too much for me physically. I'm no longer young and my sight is failing. The closure of St Francis House has made me reflect on my life from now on. There are many positives in this, the main one being membership in the Society of Friends and being part of Oxford Quakers. Being a Quaker in Oxford opens up all sorts of opportunities for continuing the kind of work I've been doing as a Catholic Worker; resistance to war and warmaking, active work on behalf of marginalised people in Oxford and sharing in a worshipping community.

The last few months, leading up to the closure of SFH were painful for me, mainly because of my concern about the guests and their future. I realise that I went through a genuine grieving and mourning period but certain things have contributed to my being able to turn this grief into positive and active joy.

First of all I am able to continue our weekly sandwich distribution to homeless people in the centre of Oxford. This has been part of SFH life for nine years and for five of those years we have been accompanied by a small but enthusiastic group of students. Food and drink preparation now happens at my flat and I feel a real sense of connection with SFH while carrying this out, especially as I've brought from SFH my favourite set of scales, my favourite tin for making shortbread and the big yellow teapot!

Secondly, I have been able to offer hospitality to one of our former guests during Ramadan. I was originally prepared to take two guests as I have a guest bed and the bedroom is big enough for two people to share for a short period, but this wasn't necessary in the end.

There is a project in Oxford now which attempts to find accommodation for asylum seekers in spare rooms. I thought that I might be able to join this scheme by offering emergency accommodation for a couple of weeks. I don't have a spare room but am happy to give up my bedroom for a short while and sleep in the sitting room. I thought it might be a good plan to ease myself into this and see if it worked, by offering accommodation to our young former guest, N., who had nowhere else to go and was planning to sleep on the streets. It has worked so far. It has been easy because N. and I know each other; it is summer and he is happy to spend time out of doors and seeing friends; observing Ramadan means he is often with his worship community and shares food with them after nightfall; he is on the list to take up accommodation in a spare room when one becomes available. I know it would be very different offering accommodation to a complete stranger but I think I might give it a go!

Susan Clarkson is a Quaker and peace activist. You can read her journal at susanclarksondotcom.wordpress.com

Waging Peace: Global Adventures of a Lifelong Activist

from Easy Essays

Peter Maurin

1933—The Catholic Worker

The aim of the Catholic Worker is to create order out of chaos.

The aim of Catholic Worker is to help the unemployed to employ themselves.

The aim of the Catholic Worker is to make an impression on the depression through expression.

The aim of the Catholic Worker is to create a new society within the shell of the old with the philosophy of the new, which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.



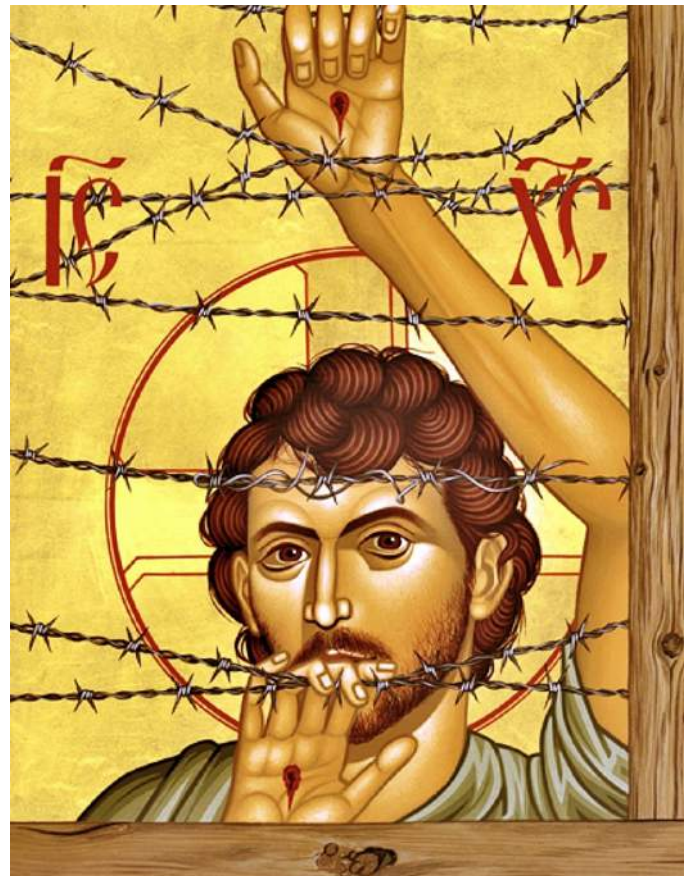
David Hartsough and Joyce Hollyday
PM Press, 2014; 320pp; £14.99

Reviewed by Henrietta Cullinan

The front cover of this book - a portrait of the author holding an iris in both hands whilst hemmed in by riot police - shows a kind, thoughtful-looking man, who one can well imagine meeting on a peaceful protest here in Britain. However, this image belies the book's central message: if I believe that my life is not more important than anyone else's then I need to be prepared to put my own life in danger.

Several examples are provided by the 'spiritual giants' the author has met during his life as a committed peace worker. Thus Hartsough recalls a summer of organising with Brian Willson, a Vietnam veteran who, during protests in California, lay on the railway line in front of a train carrying munitions bound for Central America. Horrifically, the train did not stop and rolled over his body, inflicting life-threatening injuries. Willson had stated: 'We are not worth more. They are not worth less'. In another example, this time from Mexico, Hartsough accompanies a priest back to his village which has been occupied by the military. Padre Joel says: 'My life is life only if I am willing to hand it over.'

Hartsough voices the hope that he too can show this courage, later quoting an even harsher judgement by Daniel Berrigan: 'We have assumed the name of peacemakers, but we have been, by and large, unwilling to pay any significant price.' [cont. overleaf]



Christ of Maryknoll, icon by Br. Robert Lentz OFM

[Continued from page 7] During the course of the book we learn about the author's own part in daring protests, such as the 1972 'People's Blockade' that attempted to obstruct the passage of the Vietnam-bound USS Nitro with a fleet of canoes. There are also powerful first hand accounts of non-violent direct action taken by groups under threat in places including Central America and the Philippines. And Hartsough also records being present at a number of remarkable historical events. For example, in Russia, when the people encircled the 'White House' to protect their democratically elected government from a military coup.

I greatly appreciated reading the author's accounts of the peace delegations he has led to conflict zones all over the world. The delegates were not always welcomed, and sometimes their lives, and the lives of the groups they visited, were threatened. But I also found encouraging the importance he gives to the smaller kinds of actions that one might think make hardly any difference. For example, Hartsough stresses the importance of enabling the old and frail to protest, and recalls accompanying his own parents, even to the point of being arrested with them. These well-told stories will help motivate contemporary peace activists - especially since even now, at 74, Hartsough himself keeps up the pace, protesting at drone bases.

Incorporating some of the author's own sentencing statements, some practical methods for action planning, and his 'Ten Lessons' of peacemaking, this book is a valuable resource as well as a radical and powerful testament to the effectiveness of committed non violent peacework.

*This review originally appeared in Peace News and is reproduced with kind permission
<http://peacenews.info/reviews>*

Thoughts on our visit to the whitewashed 'tomb'

[continued from page 3] claiming to be addressing this problem. This is not only mendacious but confusing and a waste of vanishing time. In this light it is reminiscent of the words of the prophet Ezekiel:

'Because they lead my people astray, saying, "Peace," when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash, therefore tell those who cover it with whitewash that it is going to fall. Rain will come in torrents, and I will send hailstones hurtling down, and violent winds

will burst forth. When the wall collapses, will people not ask you, "Where is the whitewash you covered it with?"'

Ezekiel 13: 10-16

Perhaps this is only very regrettable and should be considered a cause for Christians to practice silent lamentation. Britain does call itself a Christian country. We are required to take a position on what does the gospel mean and who is this Jesus. To do nothing but to watch is to give agreement to this crushing gospel of respectable death.

In this light this small act we propose, this little visit to these tombs serves two purposes for me and perhaps a third.

One is to attempt to position myself on one side of this battle over the nature of the Gospel and the legitimate expression of Christianity, to force myself to face my own love of this awful lie and to cut off some of the possibilities for me to live a quiet life under this oppressive regime.

The second is just to make the statement which is not made enough and is surely true that this instrument of the state that promises to serve us does the opposite and that despite ruthless negligence, incompetence and deliberate destructiveness it seems to remain a respectable establishment. The timing of this coincides with the Climate talks, where the powers of the world will meet and agree to not address climate change. We have reason to believe that even the lacklustre promises of our Government will not be met or will be said to be met only with slippery words. The timing aside this is an ongoing issue. In the light of the words of Ezekiel above, it is not legitimate for leaders to carry on this way. In fact it is a disgusting misrepresentation of Christ to pretend that this instrument and its use of its power is not a disgrace.

Third, but in a minor sense there is the chance that this may in some way affect the image of this instrument of the state and perhaps affect national discourse. Perhaps since this is evoking Biblical themes and the words of Christ -

'Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.' Matthew 23:27

It may serve as a spur to Christians who are not engaged and encouragement to those who are. It may even allow us to make contact with like minded individuals not known to us presently.

Thank you for allowing me to take part in this. Not only this trip to the tombs but also this broader endeavour. I pray we are honouring the Lord in this and that our many shortcomings in this matter will be covered by the Grace of God.

Westley Ingram is a frequent volunteer with the London Catholic Worker

Giuseppe Conlon House update



The London Catholic Worker joins some of the other 'zines' on sale at the London Anarchist Bookfair
Photo: Henrietta Cullinan

This autumn the community has been active in hosting talks, workshops and celebrations. Catholic Workers ran a stall at the London Anarchist Bookfair, during which Nora Ziegler gave a seminar on 'radical hospitality'. The participants discussed the possibility of radical response to the growing number of refugees and the securitisation of borders in Europe. The seminar investigated the role of hospitality in organising in solidarity with refugees and migrants. But also discussed were the dilemmas around donating to the camp in Calais, where many volunteers are hard pressed, but which might also be attracting 'misery tourism'. Some stressed the importance of building community with the inhabitants at the camp, even for a short time, while others pointed out that, for some individuals, it would be the first time that they had taken part in an alternative, political project which has to be a positive thing.

Close to Remembrance, Ben Griffin and Adrienne Knapp from Veterans for Peace UK talked about their experiences in the military and challenging the propaganda of the British Legion red poppy campaigns and official parades. Fantastic music and a bit of radical history was provided by the folk singer Ryan Harvey. It was a great event, and some of our community went on to support Veterans for Peace on Remembrance Sunday as they marched to the Cenotaph under the "Never Again" banner. The Veterans for Peace UK parade is a powerful,

moving occasion, and if you have never had the chance to be present at one, it's definitely worth visiting their website, www.veteransforpeace.org.uk.

In the lead up to the COP15 Climate Change Conference in Paris, Ewa Jasiewicz, an activist in the climate and social justice movements who has worked in Iraq, Palestine, Syria and Afghanistan, lead a wide-ranging discussion, 'Who gets to Change the Climate?' Introducing the talk itself as direct action, Eva spoke for the first ten minutes in Arabic, while her flat mate translated into English. Except for three Arabic speakers among us, we mostly were put in an awkward position and reacted in various ways, interrupting and changing the subject, falling asleep, letting the mind wander. Eva was making the important point that, while it might be exciting to climb inside a cooling tower, being arrested, or putting oneself at physical risk is not possible for everyone. The purpose was to illustrate the importance of inclusiveness and how we relate to each other in activist groups, and reflecting on the events in Paris. The issues raised continue to spark debate within the community.

Celebrations

For Thanksgiving, Sarah and Matt Stanislawski, two of our incredible volunteers, cooked a huge meal which was enjoyed by everyone. The effort they put into sharing their family holiday with our community was really appreciated, and we continue to be astounded at all the generosity they show us. The giant turkeys continued to feed us for days afterwards, with the meat finding its way into curry, stew, soup, and sandwiches.

We held an early Christmas party for the community, volunteers and visitors. There was excellent music and dancing thanks to the Green Kite ceilidh band, lots of great discussions, food, and general merriment. It's a real joy to see so many different people gathering around our community, taking part and sharing in our work.

Nora and Juan both visited Calais again, and our church space is once more filling up with donations to be sent there. We're looking forward to getting everything sorted and sent off soon, doing what little we can to make life more bearable for the refugees there, especially in these worrying times.

Thank you

We are thankful, as ever, for all the people supporting us, for those who give so generously their time, their gifts, their money, and for you who read this newsletter. We are thankful as well for those who support us in more hidden ways, through prayer and through spreading the word of what we're trying to achieve here: Christian community, the works of mercy, a revolution of the heart. Without all of you, our work would not be possible, and we wish you all a joyful, peaceful, Christmas season.

Giuseppe Conlon House is looking for new members

If you want to live simply, in community with the poor, and work for peace and justice, then this could be for you!

Members join a community of hospitality and non violent resistance, for three months or more. Members take part in accompanying the guests, in case work, in the daily tasks of hospitality, housekeeping, collecting food donations, building repairs, gardening, administration, organizing and taking part in workshops and vigils and creative projects. We offer free accommodation and meals.

The benefits are gaining experience of living in solidarity with the poor, joining with acts of resistance, exploring Catholic Worker spirituality.

Volunteering

There are many other ways of getting involved for those who want to be part of our extended community. We have regular volunteers who come in to help cook in the evenings, pick up food donations or help us run the Urban Table soup kitchen in Hackney on Sundays.

We also rely on volunteers to help us with different aspects of our work by sharing their time, knowledge and skills. For example, we often need help with DIY, plumbing, book keeping, fundraising, IT, and publishing this newsletter.

Sign up to our email and mailing lists: get in touch to subscribe to our email list for regular updates and to our mailing list to receive our free newsletter.

Email: londoncatholicworker@yahoo.co.uk

From the Duty of Delight The diaries of Dorothy Day

Monday February 14th, St Valentine's Day 1944

' " I have said to the Lord, Thou hast no need of my good deeds" ' Psalm XV.2

'We are so subject to our bodies. At their slightest bidding we make ourselves warm, cool, fed, re-freshed, and we count ourselves most spiritual when we are never conscious of them because they are so well cared for they are perfectly comfortable and never bother us.

The bourgeois, the material, fights for abstractions like freedom, democracy, because he has the material things of this life (which he is most fearful of being deprived of). The poor fight for bread, for increase in wages, for time to rest, for warmth, for privacy.

Have you ever been in the two-room shacks of poor Negroes in the South, or of miners in Pennsylvania, Kentucky and West Virginia, of steel workers, have you seen the slums of Washington, D.C. or Harrisburg, Pa. and seen people living ten in a room?

No one talking about the spiritual here in hovels. Keep that locked in our own breasts. Here we cannot show our love for them by talking retreats, the spiritual life. "A certain amount of goods is necessary to lead a good life" - St. Thomas. Privacy above all. A certain freedom from nagging hunger and anxiety and pain.

We cannot make a Christian social order without Christians. It is impossible save by heroic charity to live in the present social order and be Christians.'

Make a donation to our seasonal edible wish list:

lamb
peanuts
raisins
cheese
chocolate

Please NO mince pies or Christmas puddings
NO alcohol NO pork

Chilli Sauce
Rice, couscous
Red and green lentils
Olive oil, cooking oil
Vinegar, mayonnaise
Tinned fish
Spice, Sugar
Sunflower seeds
Low-fat spread
Fruit juice
Herbal teabags
Hot chocolate powder
Decaffeinated coffee
Cereal, muesli, granola
Jam, marmalade, honey
Peanut butter, chocolate spread,
Vegetable stock cubes

Toilet paper
Liquid soap
Shampoo
Deodorant
Shaving products
Body lotion

Household cleaning products
Incense sticks
Tealights

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

Regular events

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

Daily Prayers Monday – Saturday 9:00 am

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

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

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

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

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

All welcome. Call 020 8348 8212 for details

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

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

Contact us : londoncatholicworker@yahoo.co.uk

Upcoming Events

The Upside-down Bible, Symon Hill, Book Tour, hosted by Ekklesia, 20th January 2016, Bloomsbury Baptist Church, London 7pm

Transform Now Ploughshares speaking tour: Birmingham, either 22nd or 23rd January 2016 (tbc), contact Martin Newell for more info: martin_newell1967@yahoo.co.uk mob: 07985 728 464

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

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

Million Women Rise, International March against male violence in all its forms Saturday 5th March, Duke Street, London, 12pm

For more information

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

Catholic Worker Recipe: Sarah's Pumpkin Pie

Sarah Magno

Last year Sarah, a live-in volunteer, made delicious pumpkin pies and this year we gave it a go ourselves using her recipe:

Pie Crust

Ingredients:

1 1/4 cups all purpose flour
2 teaspoons sugar
1/8 teaspoon salt
1/2 cup cold butter (1 stick), diced
1 large egg, lightly beaten
Flour for rolling the dough

Directions:

Using a food processor, pulse the flour, sugar, and salt until combined. Add the butter and pulse until it resembles yellow corn meal mixed with bean-sized bits of butter, about 10 times. Add the egg and pulse 1 to 2 times; don't let the dough form into a ball in the machine. (If the dough is very dry add up to a tablespoon more of cold water.) Remove the bowl from the machine and bring the dough together by hand. Form the dough into a disk, wrap with cling film, and refrigerate for at least 2 hours.

On a lightly floured surface, roll the dough with a rolling pin into a 12-inch circle about 1/8-inch thick. Transfer the dough to a 9-inch pie pan (ROUND, because American pie is ROUND) and trim the edges, leaving about an extra inch hanging over the edge. Tuck the overhanging dough underneath itself to form a thick edge that is even with the rim. Flute the edge as desired. (this means take a fork and press it into the edges)

Filling Ingredients:

4 cups pureed pumpkin fresh or tinned
1 1/2 cup sugar
2 cans (12 fluid ounces each) evaporated milk
4 large eggs
2 teaspoons ground cinnamon
1 teaspoons ground ginger
1/2 teaspoon ground cloves
1 teaspoon salt
1/4 teaspoon ground nutmeg

Directions:

In a large bowl, whisk together all the ingredients until smooth. Pour into the pie crust. Bake on 400 F, for about 50 to 60 minutes. The centre should be fairly solid, but a little loose and jiggly. You should easily be able to put a toothpick in and out of the centre but it doesn't have to come out completely clean. (If the edges get very dark, cover them with aluminium foil.)

Sarah Magno stayed at Giuseppe Conlon House in 2014/15

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 20 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 50 people in Hackney on Sunday afternoons.

Cash Donations

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

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

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

up a standing order.

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

Ways to donate

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

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

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

Please consider setting up a regular donation. You can use the **Standing Order Form** provided below. We would be very grateful for any help you can give us.

Our accounts are available on request

Standing Order Form Please use block letters

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

Payments to be made monthly/ other First Payment to be made on: ____ / ____ / 16 and monthly thereafter

Name of your bank _____

Address of your bank _____

Your account name _____

Your account number _____

Your bank sort code _____

Please pay: For the Credit of: London Catholic Worker

Triodos Bank Account Number 20066996

Deanery Road Sort Code: 16 58 10

Until further notice the sum of the value indicated above

Signed _____

Date _____

Please return to :

London Catholic Worker

49 Mattison Road

London N4 1BG

Your Name and Address _____

Email _____