



ADVENT 2010

Christmas Appeal

We offer accommodation, support and love to eight destitute women and without your help we cannot continue this vital ministry. We are not paid, nor do we receive government funding. Please give generously.

“Should I not be Concerned?”

(Jonah 4:11)

One of the most subtle temptations we face today is the ability to fabricate our environment, that is, to create a context in which we can demonstrate to ourselves, and others, that we are practicing Christianity without any of the natural tests or trials faced by less wealthy Christians who do not have the means to control who they live with, where they live or how comfortable their lives could be. We have the ability to construct an artificial life that holds no challenges and presents minimal suffering or interaction with those who suffer.

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We are Still Pacifists

“We are still pacifists. Our manifesto is the Sermon on the Mount, which means that we will try to be peacemakers. Speaking for many of our conscientious objectors, we will not participate in armed warfare or in making munitions, or by buying government bonds to prosecute the war, or in urging others to these efforts.” Dorothy Day - One month after the bombing of Pearl Harbour.

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Original image from <http://cruzblanca.org/hermanoleon/byn/rc/ev1in27.gif>

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“Should I not be Concerned?”

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In Luke chapter 4 we find Jesus in the wilderness (not a comfortable, climate controlled church or home), tempted with the power to turn stones into bread (no need to pray for daily bread or endure back breaking labour to earn food), offered the opportunity of unlimited power (complete control over our lives and the lives of others), and the guardianship of angels to ensure no harm would come (the best health care, with time, means and the ability to keep our bodies in optimum health).

As we know, Jesus turned away from these opportunities and instead went straight into Nazareth to live a precarious existence, “*the son of man has no place to lay his head*” (Luke 9:58), face disrespect and rejection by his friends and family, “*no prophet is accepted in his hometown*” (Luke 4:24), and to continue the path towards Jerusalem where he would accept the suffering destined for any man/woman who would choose to challenge the domination structures of the world, *Jesus set his face like flint toward Jerusalem, knowing full well what awaited him there*” (Luke 9:51; Isaiah 50:7).

Jesus follows the call to speak unerringly and without compromise of God's plan for how we should live with each other, proves his message with miracles, presents the reality of his love for us by forgiving sins and restoring life to the marginalised, and accepts the consequences of such actions which were, and would be today, the clear demonstration that the powers and principalities in control were fundamentally unjust and did not serve

the needs of all God's people. Is it the same today?

In comparison to the majority of people on the planet, we as wealthy Christians face the same temptation (see *Rich Christians in an Age of Hunger*, Ron J. Sider). We can choose to live safe, warm and comfortable lives. We provide good things for our families, good education for our children and kind, sympathetic friendships for those we meet. We pray for the poor and homeless and donate money to charity but are frightened to engage in a more intimate way. To enter the wilderness of another's life in all its poverty is a profound challenge.

If we distance ourselves from the poverty in others we are only left with the poverty in our own lives, which can be a very destructive experience. The broken body on earth is to be found not only in the Eucharist, or the Lord's Supper, but also in the church, which is the broken body of Christ, and in the broken body of suffering humanity. When people are hungry or thirsty, or naked, or sick, or in prison, it is Christ who suffers these things, and because only a body can suffer thirst, hunger, nakedness, illness and imprisonment, it is not the Spirit but the body of Christ that suffers (Matt. 25:31-46) (see *The Broken Body*, Jean Vanier).

Should I not be concerned about the pain others suffer? In giving and putting our hands into the wounded persons who are part of Christ's body here on earth, we understand more deeply the presence of God in our own lives - something we may never experience alone. Like Thomas, we may find it difficult to experience the truth of Christ's resurrection by hearing the Word alone and sometimes find it difficult to relate to the Gospel story at all in anything but a spiritual construct.

“Put your finger here; see my hands. Reach out your hand and put it into my side” (John 20:26), said the risen Jesus to Thomas, and you will know who I am. “Thomas said to him, “My Lord and my God!” (John 20:28). Where can we find and

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put our hands into the wounds of the body of Christ today, and in what context can we let others put their hands into our wounds and find God? Putting your hands into another's wounds is a very tactile and intimate act, an act Christ lived and calls us to live. It is real; a close up encounter that is profoundly moving, life giving, life changing.

Community life; all of us together rich and poor, is one expression of the Gospel; the Good News. Good news indeed that we can turn from the temptation to fabricate our environment. Good news that if we share our lives (including our possessions) then each of us receives what each of us needs.

"All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need." (Acts 4:32-35).

While living in community with the poor we experience, even in such a small way, the life of Christ. We live a precarious existence (not having next month's rent), face disrespect and rejection from friends and family (you're crazy, you live an impossible ideal), seen healings (deep wounds shared and loving hands gently placed to give comfort) and miracles (the dumb speak: ladies able to articulate their suffering and call for justice in their countries or speak truth to power by going to court and testifying against their persecutors. The lame walk: those empowered to leave lives of horror, to walk away from trafficking and abuse. The blind see: eyes are opened to the goodness of God.)

To stay and live in community with all the joys and sufferings that come from the experience without taking up the power to leave is challenge enough. To turn from the temptation to return to an environment where we choose to experience life on our terms is temptation indeed. To follow the example of Christ who lived the Gospel and accepted the consequences of these actions is the most difficult. To follow in His footsteps by dedicating our whole lives to the spread of the Good News; to see injustice, and speak out against it regardless of what hardships will follow, is truly terrifying.

Jesus knew full well what awaited him in Jerusalem as a consequence of speaking out against the corruption and hypocrisy of the powers and principalities of his time (Luke 9:51). As do those who speak and act against all injustice today (eg. the Arms Trade, nuclear weapons, rendition, deportation, torture) and face long prison sentences.

We, as wealthy western Christians, face the temptation in the wilderness our whole lives. For this society we live in is indeed a spiritual wilderness and we are sorely tempted to have unlimited bread, power over our own destinies and to lead healthy unchallenged lives. But to what end? Is the price we pay for accepting these temptations a life in the wilderness for those we choose not to help and a spiritual wilderness for ourselves?

Maria Albrecht

We are Still Pacifists

(Continued from page 1)

Christian Pacifism - A philosophy so old that it sounds new? A radical philosophy rooted in the Gospels? A load of Rubbish! Or one which indeed requires the Christian to "Take up his Cross"?

This issue is key, my friends, because on it hangs the future of our brothers and sisters throughout the world. Whether they face death, injury, disease, famine or migration is often in our hands. Christians too often remain silent on these matters. Einstein said *"All that is necessary for evil to succeed is for good men to do nothing"*.

For all of the Pre-Constantinians out there who feel that The Church fell away from the 'true faith' after the Emperor Constantine's conversion, I have a question. Scholars are clear that the earliest post-Jesus, pre-Constantinian Christians were Pacifists and that after Constantine's conversion, Roman armies were baptised on mass and thereafter Christians have been prevalent throughout the Military. Scholars also recognise that 'Just War Theory' originated with the Roman Pagan Cicero and it is not to be found as a doctrine in the Gospels or the Epistles but rather picked up by St. Augustine post Constantine. So why then should Christians hold to 'Just War Theory' as though it were a Doctrine of Christ? It seems rather that it should be considered purely a State Doctrine which is contrary to the Gospel.

Some readers will know that I enlisted in the U.S. Air Force when I was 17. Throughout my youth I was taught the Doctrine of Mutually Assured Destruction (MAD). The philosophy taught that if the US and the USSR had nuclear weapons aimed at their opposites then no one would endeavour to use them because there would always be an opportunity for such intensive retaliatory strikes. Some called this a 'Mexican Stand Off'. Then we were indoctrinated with the Star Wars Missile Defence System; which

would have enabled the US and possibly parts of Europe to defend itself against a first strike by either Russia or China but of course left the US open to commit a first attack without retaliation from its enemies. Then along came the Dogma of Full Spectrum Domination; which is the American prospect of fully dominating land, sea sky and space in order to protect its national interests. "We should not expect opponents in 2020 to fight with strictly 'industrial age' tools," the report states. "Our advantage must ... come from leaders, people, doctrine, organizations and training which enable us to take advantage of technology to achieve superior war-fighting effectiveness." Now it is The War on Terror which feeds upon fear and complacency. A war without end that is certain to leave in its wake more terrorists.

I believed in MAD as I Fired M-16 Rifles, Refuelled FB-111 Fighter Bombers and loaded AGM-69 SRAM Nuclear Weapons. Then I thought as a child, I allowed the State to tell me who my enemies were and was governed by fear of the other. I was told by an Uncle named SAM that I had to do my duty and that my brothers across the Soviet Union were not of the same substance as me and my American brothers. They were Godless Atheists.

Then I had a dream, a vision, in which Jesus appeared (although I didn't see anyone) to me as I slept and called me to be his own. He entered my mind and heart with his Word and his love and called me to become a disciple; As Bonhoeffer says, *"When Christ calls a man, He bids him come and die."* I was taught the doctrine of MAD until I was taught a new doctrine. My Secret Clearance was taken from me and I was sent to the Base Chaplain who tried to persuade me that because in the OT there are numerous times that people kill in the name of YHWH it is ok for Christians to do the same. I am sure Constantine's Militia were told the same. I asked if Jesus' way of living was definitive for the Christian. The response was unsatisfactory. I had no solicitors to defend me and other Christians

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offered no support. I don't blame them; they were young, but the Chaplain should have known better.

The Sermon on the Mount teaches us to be poor, to mourn, to be meek and thirst for justice, to be merciful and pure, to be peacemakers and to be persecuted because of our pursuit of justice. We are told, "Love your enemies and pray for those who persecute you". Here Jesus is shown to be the new Moses, new law giver. "...whoever practices and teaches these commands will be called great in the kingdom of heaven".

Martin Luther King Jr. wrote that the Pacifist is indeed very active and Pacifism is not the refuge of the coward. "True pacifism is not unrealistic submission to an evil power...it is rather a courageous confrontation with evil by the power of love, in the faith that it is better to be the recipient of violence than the inflictor of it, since the latter only multiplies the existence of violence and bitterness in the universe, while the former may develop a sense of shame in the opponent, and thereby bring about a transformation and change of heart."

Daniel Berrigan SJ. who has given his life to serving the poor and to war resistance writes, "We have assumed the name of peacemakers, but we have been, by and large, unwilling to pay any significant price. And because we want the peace with half a heart and half a life and will, the war, of course, continues. War, by its nature, is total-but the waging of peace, by our own

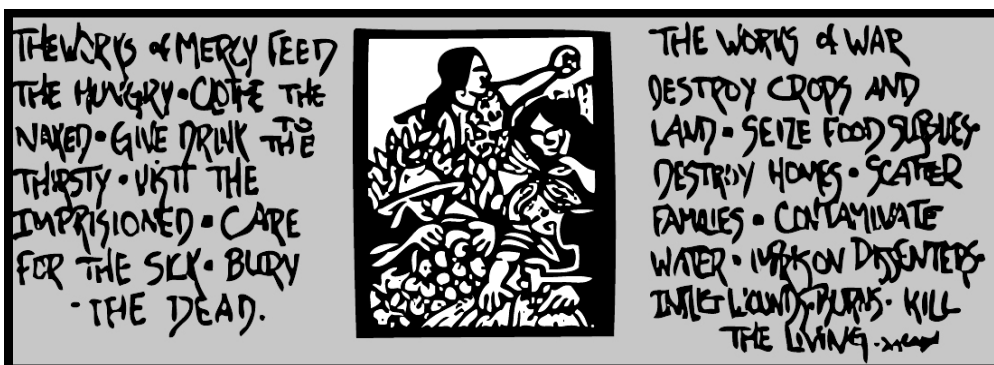
cowardice, is partial. So a whole will and a whole heart and a whole national life bent toward war prevail over the verities of peace."

And so 60,000 Iraqi civilians are dead and hundreds of thousands wounded as a consequence of our Just War posturing. Over a million Women and Children have died as a result of the sanctions we held over the country in the 90's and we said nothing. The war in Afghanistan is spilling over into Pakistan and we are unconcerned. We have come to believe other doctrines "But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that person be condemned!" (Gal. 1:8)

How can the Gospel be Good News for those who have either suffered so greatly or have perished due to our negligence? And yet we are told to do the Works of Mercy; "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?'" (Matt. 25)

The works of War do the exact opposite of the Gospel mandate: they destroy crops and land, seize food supplies, destroy homes, scatter families, contaminate water, imprison dissenters, inflict wounds and burns and kill the living.

Scott Albrecht



Frequently Asked Questions

In the beginning of December I went back to my home country for a week. I went there to celebrate the feast-day of St. Nicholas, which is very big in Holland, and to answer all sorts of difficult questions, like “What are you doing living at some crazy Christian-hippy farm-commune?”, “What was wrong with going to university?” and “Why didn’t you write?”

Though all of those questions are very good article-material, I chose here to restrict myself to the first question: “What are you doing at the Catholic Worker Farm?”

After being home for a few days, and having had some practice at answering this question, I developed two standard answers to choose from. The first one goes a bit like this: “We take the social message of the gospel seriously, and try to become disciples of Jesus Christ by following the law of love and doing the works of mercy; we share our house and our meals with people that really need them. We lead a life filled with prayer, contemplation and pure physical labour.” The other answer is: “Hmm, mostly weeding, I guess”.

Maybe both of these answers are too simplified. The first one makes our life seem too hard; the second one makes it sound too easy. I think the reason it’s so difficult to explain what we do is because it’s so diverse: sometimes we are farmers, sometimes activists; sometimes we are beggars, and sometimes social workers.

One theme that does seem to run through all that we do is FOOD. First of all we spend a lot of time in our garden, growing our own organic produce. Like Ecclesiastes teaches us: there’s a time for sowing, and there’s a time for harvesting, a time for weeding, and a time for picking stones, a time for building rabbit fences, a time finding out whether the disease that’s killing all the leeks this year will also affect onions if we plant them in the same bed next year, and too little time for everything.

Besides gardening we have other ways of getting food. About once a month we go and

beg at a big vegetable market. We always leave with a full car. We also get a lot of food donated. We get free bread from a local bakery, and we have cupboards full of baked beans from a couple of harvest festivals.

That’s it for the boring, getting-the-food-part. Now comes the more enjoyable eating-part. One of the good things about eating at the CW-Farm is that it’s so international. We have a very big table, filled with many people that have all left their home countries. Some of us left because

we couldn’t find a community to eat with, some of us left because we couldn’t find food to eat, and some of us left for completely different reasons. Maybe that sounds a bit sad, but it certainly has some advantages. The most obvious one is that we have food from all around the world; in a normal week we might eat Tunisian, Ethiopian, Rwandan, Ugandan, and Eritrean meals, complemented by baked beans on the weekend, when we don’t have a cook.

Besides that, the ethnic diversity also adds a lot of value to our dinner conversation. We

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often have what I call: 'In my country'-conversations. Let me explain: In a house like ours, most people find out pretty quickly that a lot of sentences that used to begin with 'Everyone', like: 'Everyone knows the Beatles', or 'Everyone rinses the soap off their dishes after washing them', suddenly have to be precluded by 'In my country'. So an 'In my country'-conversation is a conversation in which a lot of those sentences are used. In this way we all learn a lot about intercultural difference and we find out important facts of life. Did you know, for example, that most Afghan men shave their armpits? When our Afghan community-member found out that most western men don't, she gave me a look as if she'd just seen me eat a live frog; a complicated mix of surprise, disappointment, and disgust.

Our table-fellowship, however, is not restricted to the people that live on the farm. We also often have guest: people that come over for a few days or weeks, to work with us, people that regularly come volunteer for a day, or people that just come to visit or to check out the farm. It's always nice to welcome local people into our house of hospitality.

Of course our life is not limited to the gathering and consuming of food. We also pray for our daily bread every morning. We have a short morning prayer, in which we read from the Bible and pray from our hearts. After this it often happens that Scott, who is a certified theologian, explains about the readings a bit more.

The only thing I can think of that doesn't have anything to do with food is war. This is probably why we spend some time every week trying to stop it, by holding placards and handing out leaflets. We believe in a future where everyone is sitting under their own vine and fig tree, in peace and unafraid, with a stomach full of fruit.

Herman van Veelen

Why Not Be A Beggar?

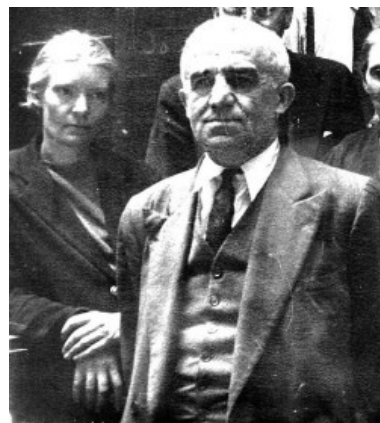
People who are in need
and are not afraid to beg
give to people not in need
the occasion to do good
for goodness' sake.

Modern society
calls the beggar
bum and panhandler
and gives him the bum's rush.

The Greeks used to say
that people in need
are the ambassadors of the gods.

We read in the Gospel:
"As long as you did it
to one of the least
of My brothers
you did it to Me."

While modern society
calls the beggars



“Love in all Sincerity”

The Catholic Worker Farm
Lynsters Farm, Old Uxbridge Road, West Hyde, Hertfordshire, WD3 9XJ
Home 01923 777201 Mobile 07983477819

**MONTHLY STANDING ORDER FORM
FOR A COMMITTED GIVER**

Please complete this form and return to:

The Catholic Worker Farm, Lynsters Farm, Old Uxbridge Rd., West Hyde, Herts, WD3 9XJ

Your Bank Information

To the Manager (Your Bank).....

Bank Address (in full)

.....

Your Sort Code

Your Account Number.....

Your Account Name

Your Roll Number (for Building Societies).....

Your Personal Information:

Name.....

Address.....

Town.....

County.....

Post Code.....

Telephone.....Email

Please accept this mandate as my authority to make the following **monthly** payment (Standing Order) of:

£5 _____ (Please Tick Here)

£10 _____ (Please Tick Here)

£20 _____ (Please Tick Here)

Other Amount _____

Total Annual payment £ _____

This is to be paid now and thereafter monthly. This replaces any previous instruction in favour of The Catholic Worker Farm until countermanded by me/us.

Beneficiary: The Catholic Worker Farm

Bank: Lloyds TSB

Address: Lloyds TSB St. Albans (309725)

Account Number: 00727903

Sort Code: 30-97-25

BIC - International Sort Code/Swift Code:

LOYDGB21185

IBAN - International Bank Account Number:

GB98 LOYD 3097 2500 7279 03

Signed Date.....

*Alternatively you may send a cheque to the above address –Make payable to
THE CATHOLIC WORKER FARM*

LITTLE PORTION HERMITAGE

At the heart of our community we recognise the need for prayer.

To this end we have built our Little Portion Hermitage (4x3 metre log cabin).

Hermitage comes from the Greek *eremos* which is the Desert. As we go into the Hermitage we go into the desert of our own hearts. There we battle for what is God's, the old self dies and the new self grows.

We are offering this hermitage for any who would like to come on a retreat. The log cabin has heat, electrics, bed, dresser, desk and chair, it sits 40 metres from the main house in a secluded wooded area over-looking Lynsters lake. Meals, shower and washing facilities are taken in the main community house.



The Hermitage



Comfortable yet Simple Living

GUEST HOUSE

A great place for you and three or four friends to spend a weekend alone or having a guided retreat. A newly built 4x5m log cabin (sleeps 4-6).

- **Social Justice: A Contextual Theology for the First World** – A modest proposal for a way in which Christians could be living in the first world.
- **We Did Not Invent Community** – Community as ontologically rooted in the Trinity and expressed in a continuum of possibilities within human experience.
- **Jesus' Last Week** – A radical day by day exploration of Jesus' last week.
- **Jesus; Priest, Prophet and King** – Exploring questions such as – What was Jesus' response to the 'Poor of God' in his culture? How do we live out of our baptism in our culture?
- **The Catholic Worker** – Catholic Social Teaching – putting "love in action" through the Works of Mercy.
- **Faith Based Non-Violent Direct Action** – Scott has had multiple arrests & 4 criminal records for love of neighbour. Here he shares his theological reflections on such actions.
- **Radical Discipleship** – Following Jesus in 'The Way' of discipleship.
- **Living with the Poor** – Scott, Maria & family live with those who have been denied asylum, bonded, abused and trafficked.
- **Christian Anarchism** – Exploring Christianarchy; looking afresh at scripture with the possibility that God's ideal is human communities 'without rulers'.
- **Christians in Empire** – An examination of the claims of Empire and claims of The Kingdom of God upon its citizens.
- **Should Christians Fight in Wars?** – An exploration of The Early Church Fathers on participation in war-making.
- Other Topics include; Franciscan Spirituality, Repentance and Resistance, The Domination System of First Century Palestine and Jesus the Rebel.
- Contact Scott on 07983477819 for more details.



Our Daily Bread

"Our father who art in heaven hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread..." (Matt 6:9-11)

When we pray this prayer with our cupboards, fridges and freezers literally filled with food we are bound to think that perhaps the bread can symbolize something else that we want to ask God for. But what did Jesus actually mean when he said *bread*? Well, I believe he meant bread. By this petition, maybe Jesus is not so much teaching us how to pray today, but rather to live a life where the petition is relevant as it certainly was for the disciples.

To remind myself of God's presence I sometimes imagine Jesus working alongside me during the day. What would he be doing, how would he be thinking in that very situation. One of the most profound things we do here at the Catholic Worker Farm is also one of the smelliest. Some call it "Dumpster Diving". Why I find this so profound is basically because I am completely convinced that we are working on the right side. On the right side of the bin, that is – the same side as Jesus. I imagine him walking around with me on the grounds of the big vegetable wholesale market that we visit every third week or so. When I ask myself, would Jesus be outside the bin throwing the vegetables in or would he be in the bin picking them out? I think I know the answer.

It is about rescuing the food, resisting the huge amount of institutionalized food waste and accepting that how we treat our food

does not only affect us but also other people around the world who might not have food on their table. When you think about it; if we would treat everyone like our brothers and sisters, then when we go to the supermarket, we would think of it as our family fridge – a resource we carefully administer together with people we love. We would first grab the bananas with little brown spots and choose to buy the milk running out of date tomorrow instead of the one good for another 5 days in order to not cause unnecessary waste.

It has been said that regularly going to find food in the dumpsters will change my heart. I believe that in order for that to happen it requires some honesty on my part. There is a big difference between on the one hand; following my instinct to collect, treasure hunting in the bins for the excitement of it, taking things for myself, and on the other hand; looking for food to feed someone else because we couldn't possibly afford fresh vegetables otherwise. Doing one of the Works of Mercy – Feeding the hungry. Therefore I always try to remember the women who we live with when I walk from bin to bin.

When any of the workers at the market approach us my heart always beats a bit faster, for I do not know what to expect. To be told off, questioned, or given something. Last time someone came by with a bunch of flowers for us. We also have a committed giver who faithfully every time drives by with his truck and dumps a sack of onions or potatoes in our boot. If one of the workers do ask me what I'm doing I want to be able to explain instead of saying "Ehm... nothing, just walking around looking."

"keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread" (Prov 30:8)

The other week a security guard got really cross at us and tried to chuck us out. We went to the manager of the market and got

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permission to be there on the condition that we didn't take anything from the dumpsters, but only asked the workers for donations. That was the end of the dumpster diving era and the beginning of the begging era.

One day I found myself picking totally inedible rotten tomatoes from the ground with a man behind me dictating "You can take this one, and that one. And take that one over there, come on what are you waiting for? Take this one" Completely taken aback I couldn't do anything else but simply obey him thinking to myself "What's happening? This is interesting and certainly a humbling experience." Begging is like putting the Lord's Prayer – asking for bread – into practise. If it is done with an honest heart I believe it gives us perspective, enables us to explore new dimensions of human relationships and it also provides an opportunity for others to give.

A deeper meaning of the petition for bread in the Lord's Prayer is disclosed when we, as Warren Carter does, see it in the context of the whole world.

"Implicit in this request is a recognition that bread and other necessities without which life would cease come by way of the human community on earth. But

God's will is not always done here. The petition recognizes that basic resources are not justly distributed, that many lack adequate access to what they need to sustain life, and that some procure excessive bread by unjust means which deprive others. By asking God to give us our bread, the petition also asks God to ensure that others cooperate in, not hinder, this daily supply of what is necessary. It is a petition against the wealthy and greedy who hoard property and through loans, interest, debt, high prices, limited supply, taxes of tariffs enjoy the bread of injustice while ensuring that others do not have what is necessary for existence." (Matthew and the Margins p 167.)

So I do not pray alone "give me today my daily bread". I pray, together with the whole church "give us this day our daily bread". This is, for me, the same as asking God to help me not to procure excessive bread so that I through unjust means or thoughtlessness, deprive others of what they need.

"... and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from all evil. For thine is the kingdom the power and the glory for ever and ever. Amen." (Mt 6:12-13)

Mirjam Johansson

The Catholic Worker Farm t-shirts

Front: "Comforting the Afflicted".

Back: "Afflicting the Comfortable".

Available in black or white, sizes s, m, l, xl.

£15
(including postage)

To order e-mail us!





The Albrecht Family: Scott (holding Bertie the dog), Justin, Maria and Francis.

Who We Are:

Scott Albrecht, Former Chaplain, U.S. Military and Third Order Franciscan, BA, MA in Applied Theology, Faith Based Peace Activist. Scott and his wife Maria have accompanied homeless men and women at various times over the past 18 years. Maria Albrecht, IT Manager, Third Order Franciscan; PGCE and a Diploma in Compassionate Ministry from the Diocese of Chicago in the USA. The Albrecht family consists of Scott and Maria and their children, Shoshannah, Christian, Justin and Francis. We currently live with two full-time Interns, Mirjam Johansson (Sweden) and Herman Van Veelen (Netherlands). They bring with them many gifts and skills which are greatly appreciated.

What We Do:

The Catholic Worker Farm takes its inspiration from the international

Catholic Worker movement founded by Dorothy Day in New York (1930's). The Catholic Worker seeks to live out Catholic social teaching through practicing the Works of Mercy. "For I was hungry and you fed me, I was thirsty and you gave me drink. I was a stranger and you welcomed me into your house..." The CWF provides accommodation, food, English lessons, counselling and other services for 8 destitute (without access to public funds) female asylum seekers and their children, at no cost.

All of the women are street homeless and are referred to us by Refugee Services. We live with our guests full time and share common living areas.

We are not salaried or stipended but rely on Maria's income and donations (see Standing Order form on page 8); supplementing our expenses from our personal savings when necessary. We work to maintain a large organic garden to help sustain our household.



C.W. FARM NEEDS —

- Financial donations to sustain and increase our work
- Food, especially juice, milk, cheese, butter, & cooking oil and cleaning supplies.
- Toilet paper & sanitary napkins.
- Help in the garden, cleaning, cooking or DIY
- People to engage in Vigils, participate in "Round Table Discussions"
- Prayer—Without this, all the rest is useless

Roundtable Discussions

Every 1st and 3rd Tuesday of the month, 7.30pm. Call Scott on 07983477819 for more details.

Binding the Strongman

A radical study of Mark's Gospel. Every 2nd and 4th Tuesday of the month, 7.30pm. Call Scott on 07983477819 for more details.