



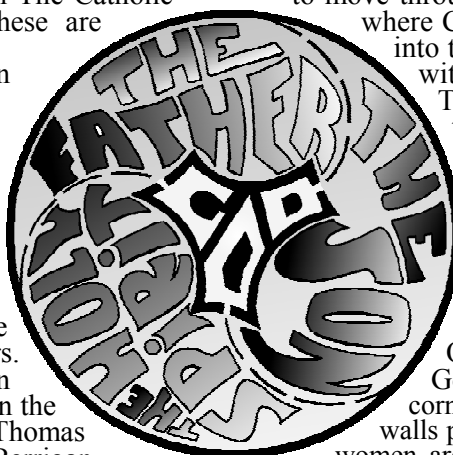
**Feast of The Holy Trinity 2013**

## A THEOLOGY OF THE CATHOLIC WORKER

As far as I can distil there are three essential elements within The Catholic Worker movement. These are Community/Hospitality, Resistance/Reconciliation and Prayer/Work.

Community/Hospitality flowed through the lives of St. Vincent DePaul who teaches us how to do The Works of Mercy, and St. Francis of Assisi who lived in Voluntary Poverty while caring for lepers. Resistance/Reconciliation were dominant features in the lives of Dorothy Day, Thomas Merton and Phil & Dan Berrigan.

Prayer was the main characteristic of both



St. Theresa of Avila who teaches us how to move through our Interior Mansion where Christ dwells and to enter into that mystical union, lover with the beloved, and St. Theresa of Lisieux who teaches us to find God in the smallest of our activities, and with certainty, Christians know of St. Benedict's motto; Laboreare et Orare meaning Labour and Prayer.

Our foundation is The Gospel, Christ the cornerstone, he sets all the walls plumb. Yet, these men and women are also the stones that the Catholic Worker is built upon.

*(Continued on page 2)*

### OPEN DAY

**CATHOLIC WORKER FARM OPEN DAY**

**SATURDAY 29 JUNE 3PM - LATE**

*Live Music*

Learn about our

*International Buffet*

Bonfire

Networking

*Trampolines*

**POETRY**

(Continued from page 1)

Thus, Community, Resistance and Prayer/Work have always been foundational to the reality of God's plan for man. But why is that so? Earlier I claimed they were "Essential" to the Catholic Worker. Essential at its very root, even etymologically, IS what IS... The word *Esse* which is Latin for what is "to be" or "to exist".

*Ontos* is Greek for "being" or "the authentic essence of being". When we speak about Ontology, we speak about the reality or essence or very being of, in this case God. We are Human Beings because God is Pure Being. He is not becoming. Yet we are contingent upon him, he is the ground of our being. "In him we live breath and have our being" (Paul).

This is what makes Jesus so remarkable. Jesus does not say, 'I resurrect' for example. He says, "I am the resurrection". Now this IS an ontological reality!

God is our starting point theologically and if we are to ask why we live in community, for example, it would be simple enough to point back to God's ontological reality and say, God in his very BEING IS community. He, himself IS the grounds for why we live in community because he is trinity!

To push the point further, we could say that Jesus had the experience of community with the Father and The Holy Spirit for all eternity. When he was born, he did not descend from the mountain, fly in on the clouds or come up from beneath the sea. No, he was born into the human family. Jesus, Mary and Joseph formed community. As he left his mother and began his public ministry he formed a *Habarim*, a community of 10 or more men that followed a Rabbi. It was the divine prerogative to form community. Normally, students choose a Rabbi. In Jesus' formation process, he chooses them.

Hospitality is a key feature of Jesus' community, the breaking and sharing of bread, the restoration of families, the hard graft of holding and forming the brothers into disciplined followers. Jesus pitches his tent among us, and invites us in. Even at the end of days he goes to prepare a place for us. Offering hospitality. I would like to propose that Jesus is the only one that could teach us authentic community and hospitality. We need to see it with our own eyes. It was not sufficient for the Israelites to offer bread to the stranger. Only the church could form

authentic community in which "no one had need". And only because Christ himself taught us community.

Resistance is the work of The Spirit. It was the Holy Spirit who drove Jesus into the desert to resist Satan. It was the Holy Spirit who filled Jesus and empowered him to speak truth to those in power. The Holy Spirit who filled the early disciples forming them into a resistance community who challenged empire. The Acts of the Apostles are the actions of the Holy Spirit in the life of the Church and in the world.

It was the Holy Spirit who in 1960's America inspired Dr. Martin Luther King to denounce the 3 great evils of America; Poverty, Racism and War. He said, "We have the Spirit of Christ and the method of Ghandi". It was the Holy Spirit in Archbishop Oscar Romero, who said "Before an order to kill that a man may give, the law of God must prevail that says: Thou shalt not kill! No soldier is obliged to obey an order against the law of God." (Romero's last Sunday sermon.)

The Holy Spirit animates, It is the *dunimas* or the power within the people of God which leads us into a pursuit of, not only our personal sanctification but the sanctification of the whole of creation. Our resistance to the powers and principalities find its origin in the Holy Spirit. It is the prophetic Spirit which brings our innermost being into conformity with God's Holiness and our social structures into justice.

"Peter Maurin loved St. Benedict," wrote Dorothy, "because he said that what the workers needed most was a philosophy of work." Work is rooted ontologically in the Father, the Creator, artificer. God created in the first six days, then he rested. Judaism sought to mimic the divine work and rest ethic through work and Sabbath. God continues to create and is generative. "In loving his own productive, generative, generous love, God loves all those ways in which that love can be realised in creation" Rowan D Williams.

Hence, The Catholic Workers (emphasis on "Workers") Pray/Work and do The Works of Mercy. We work hard, for free, yet with a cost to ourselves. Prayer and Labour dignifies man as he participates in God himself.

The characteristics of the 3 divine persons find expression, no matter how poorly, in our daily lives and for this we are grateful.

**Scott Albrecht**

## **FIRST ENGLISH TRESPASS AND ARRESTS LINKED TO ANTI DRONES PROTEST**

On Monday June 3rd six peace activists, representing “Disarm the Drones” became the first activists to face charges for anti-drones related offenses in England, they were kept over-night at Lincoln police station after they planted a peace garden in RAF Waddington on Monday morning. They were charged with Conspiracy to Criminal Damage and aggravated trespass, the charges were later dropped and changed to only Criminal Damage.

The non-violent peace activists ‘DISARM the drones 6’ managed to breach security at Britain’s drone control base in Lincolnshire. Their threat was considered so serious they were kept over-night and sent straight to court yesterday, some of their homes were also raided by police and computers have been seized.

Their action was timed to coincide with the fifth anniversary of the first UK Drone strike and the International Day of Innocent Children Victims of Aggression.

The six individuals, who took in news stories about civilians killed as a result of drone strikes were: Chris Cole (Drones Researcher), Martin Newell (Catholic Priest), Dr Keith Hebden (Anglican Priest), Susan Clarkson (Quaker Pensioner), Henrietta Cullinan (Teacher) and Penny Walker (Grandmother). They all felt moved to act after British Armed Drones (Unmanned Combat Aerial Vehicles) became operational from British soil on the 25th April 2013, and the MoD has since confirmed that British drones controlled from RAF Waddington have made their first kill in Afghanistan.

Serious legal questions have been raised by the UN, Britain and the US about the legality and morality of drones, especially

around their use in undeclared wars. As part of their legal defence ‘Disarm the Drones 6’ plan to invoke international law which reserves the right to break a law in order to stop a greater harm from happening. The 6 have been bailed until a preliminary hearing on the 4th July 10am at Lincoln Magistrates Court.

Chris Cole, anti-drone campaigner, from Oxford said, “To build real peace and security in our world we need to breach the silence and secrecy that surrounds remote warfare and expose the impact of the drone wars on global peace and security as well as the lives of ordinary Afghans.”

Penny Walker, grandmother from Leicester, said, “We created a gateway and peace garden at RAF Waddington in order to make a way for other people of peace to do their civic and moral duty and disarm these drones.”

Dr Keith Hebden, Anglican Priest said, “After entering RAF Waddington we planted a Vine and Fig tree, echoing the words of the prophet Micah, ‘they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid.’”



On 7th February 2013 The Oxford Union held the debate "This House Would Not Fight for Queen and Country". It was the 80th anniversary of the original debate in 1933 in which The Oxford Union voted in favor of the motion. Speaking for the motion were Ben Sullivan (Christ Church College), Ben Griffin (Former SAS soldier) and Gareth Porter (US Historian). Speaking against were Rory Stewart (Conservative MP), Nikolai Tolstoy (International Monarchist League) and Malcolm Rifkind (Former Foreign Secretary). On the night the motion was defeated as it has been on every occasion that it has been held since 1937. Below is a transcript of the speech given by Ben Griffin of Veterans for Peace.

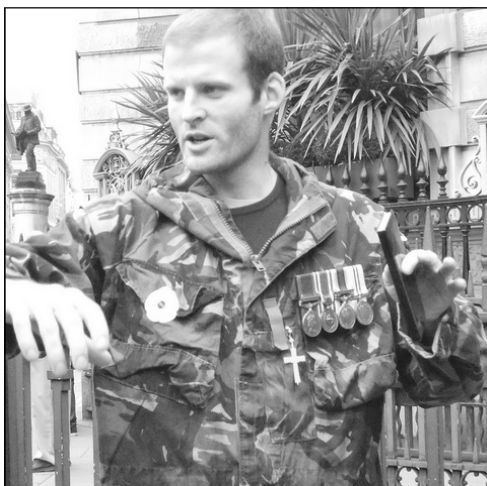
## I Will Not Fight for Queen and Country

**Fight for Queen and Country, what does that mean? It is a jingoistic phrase dreamt up by some propaganda merchant intent on stoking the fire of that false religion patriotism.**

The idea of fighting for Queen and Country is held tight by those who never have and never will actually fight.

It is held by those who long to bask in the reflected glory of war.

It is held by those who have no experience of the suffering that war inflicts.



Ben Griffin, former SAS soldier, served in Northern Ireland, Macedonia, Afghanistan and Iraq before starting Veterans for Peace UK.

It is an idea held up by those who gain the most from war, Politicians, Generals, The Arms Industry and The Media.

It is a phrase that is dredged up again and again to stifle dissent and build unquestioning support for the aggression we choose to unleash.

We must look at what lies behind this decrepit phrase.

Who is it doing the fighting?

A well-trained and professional force that's highest collective desire is to go to war, any war.

This force does not fight for Queen and Country. It fights when it is told to fight.

Even when the Generals believe that a certain war is illegal or un-winnable or detrimental to the long-term security of these isles, when it comes to the crunch they always want war.

What does the fighting involve?

Well if you believe the media or the citations written for medals awarded you might imagine that the fighting consists of bayonet charges, lone hand grenade assaults on enemy positions or modern-day spitfire pilots scrambling to some noble action.

In my experience the reality is a lot darker.

Long periods of waiting punctuated by unforeseen moments of extreme violence.

Having your legs blown off by an IED.

A supposed ally shooting holes in your chest.

Dying in a helicopter crash.

Burning to death in a transport plane.

Being beaten to death by an angry mob.

Being shot in the face as you break into someone's home.

The reality is setting up thousands of checkpoints in the country you have occupied, dis-



*(Continued from page 4)*

rupting the lives of the people and then killing them when they approach too quickly or fail to stop in time.

The reality is raiding people's houses, using explosives to enter homes. Detaining previously unknown males some as young as 15 and handing them over to be tortured. Whilst their families are left to fend for themselves, Traumatized by your action.

The reality is killing people from the safety of an attack helicopter or drone control room. As if you are playing a computer game, with no regard for the lives of people who have been dehumanized.

Haji, Raghead, Sand Nigger, Chogie, Argie, Paddy, Gook, Chink, Jap. Kraut, Hun. All terms used by our armed forces. The product of a society which still believes in its superiority over other people's and cultures.

We pretend that we wage war for higher, noble causes. We claim that our armed forces fight for Freedom, Democracy or Human Rights.

This is not the case. We wage war according to Policy. It is a choice determined by Government. This policy is influenced by those who gain the most from war. Politicians, Generals, The Arms Industry and The Media. These scoundrels always predict victory. Always insist that violence is the answer. They Ignore the inevitability of unforeseen consequences. The existence of Blow-back The fact that it is our own policy that creates our enemies.

They deny that we have been defeated to maintain support for current and future blood-letting.

The reasons they give for starting wars rarely match the reasons they give for continuing wars and rarely match the actual outcomes.

These scoundrels currently hold the noble position of backing a military junta in Mali against insurgents that we decided to arm in Libya.

Before that they celebrated the Arab Spring whilst turning a blind eye to Saudi Arabian aggression in Bahrain. Where weapons that we supplied were used by our Saudi allies to

kill civilians engaged in non-violent protest. Their silence in this matter shines a light on their complicity.

In both Iraq and Afghanistan, once the reasons for going to war were found to be false, or unattainable or just forgotten, those with a vested interest in continuing the wars resorted to one of the oldest tricks in the book.

They cultivated the myth of the soldier as hero.

They told you that you might not understand why the war continued but that you should support the soldiers.

They told you that to stop the pointless slaughter would be sacrilege to those heroes that had already died.

Truth is the first casualty of war and tonight you will see this phenomenon first hand. You will hear men speak in reasonable tones using educated language to mount a defence of Fighting for Queen and Country.

They will argue that at the very least we must be ready to defend this country. But they are talking about a hypothetical situation. The Taliban are not going to invade, The Chinese are not massing on the coast of France.

From positions of vested interest they will try to convince you that Fighting for Queen and Country is your highest duty. But what they are really calling for is a continuation of business as usual. Fighting and killing in accordance with their policy. Which is designed to fulfill their interests, their greed, their ambition.

I am a Human Being and my allegiance is not to Queen and Country but to the whole of Humanity.

I no longer accept the lies which perpetuate war.

I no longer accept that violence can lead to Peace.

Never again will I be complicit in the killing and torture of my Brothers and Sisters.

Never again will I accept the vile religion of Patriotism.

I refuse to pull on that rancid uniform.

I refuse to fight for Queen and Country.

**By Ben Griffin (Former SAS soldier)**

## A Theology for Daily Work

About four weeks ago I arrived at the Catholic Worker Farm to stay for the summer, and I'm settling into the community of women, children, and volunteers. Though the ministry of the Catholic Worker is unique and the community is diverse, what I've done thus far appears to be an array of ordinary tasks. In our fairly large garden, we're weeding the fallow beds, harvesting spinach and rhubarb, and we sowed new crops last week. I've had many conversations with the women at the kitchen table, learning and inquiring about their life back home. When the weather was nice last weekend, I jumped on the trampoline with the 6-year old, and the other night I read poems with the 9-year old. Multiple times I organized and re-organized the pantry, vacuumed the house, and went for walks around the block with one of the women and her toddler. I've done the extent of handiwork that I can manage, and we've visited a couple markets and industrial parks to ask for donations. The list goes on. In a biography about Dorothy Day by Robert Coles, co-founder of the Catholic Worker Movement, Day shares a similar reflection, stating, "for me, the heart of our work is just that, the daily pastoral responsibilities: making the soup and serving it, trying to help someone get to the hospital who otherwise might not get there... There are days when all morning has been taken up with cutting up vegetables and all afternoon has been taken up with trying to arrange for someone to see a doctor and then sitting with that person in the outpatient department [at the hospital], and then it is evening..." (102).

These everyday, familiar tasks that make up a large part of our schedule have prompted me to reflect upon what it is that makes life here different. As Dorothy Day states, "The real issue is what we are trying to do here. Do we understand our intentions well enough to be able to explain them to others?" (114). I think I am beginning to learn how to answer Dorothy's question. I find the work here commonplace and yet unique because it stems from a core belief in intrinsic dignity, a theological teaching I think is at the heart of the Catholic Worker. This phrase is used by Roman Catholic Church, of which Dorothy Day was a devoted member. Intrinsic dignity is the belief in the rights of a person before considering their place within society or their rights based upon their social status. Each person is regarded as neighbor to another because of a shared dignity given by the Creator; every other person should be regarded as another self. The intrinsic dignity of each person includes not only regarding them as neighbor, but also recognizing that "one's neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father," as stated in the Compendium of the Social Doctrine of the Catholic Church (197). The Catechism of the Catholic Church states that serving a neighbor "becomes even more urgent when it involves the disadvantaged in whatever area this may be." (1931).

Catholic Worker houses of hospitality provide an opportunity to put this belief in intrinsic dignity into practice, and therefore we are carrying out these "daily pastoral responsibilities" with a particular intentionality. All of our seemingly normal activities are carried out to serve our community, for the good of the homeless women and their children, and for the universal common good. Catholic Workers are practicing "a commitment to the good of one's neighbor with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage," as summarized in the Compendium of the Social Doctrine of the Church (193). This is drawn from and expressed in Matthew 10:40-42, 20:25, Mark 10:42-45 and Luke 22:25-27.

“We are here (at the Catholic Worker) to bear witness to our Lord. We are here to follow His lead,” Dorothy Day states. Day was devoted to the tradition and teaching of the Catholic Church, but also consistently studied the Bible and learned directly from the text. To explain her everyday life at the Catholic Worker, she would often refer to the second chapter in Paul’s Letter to the Philippians.

*“If then our common life in Christ yields anything to stir the heart, any loving consolation, any sharing of the Spirit, any warmth of affection or compassion, fill up my cup of happiness by thinking and feeling alike, with the same love for one another, the same turn of mind, and a common care for unity. There must be no room for rivalry and personal vanity among you, but you must humbly reckon others better than yourselves. Look to each other’s interest and not merely to your own.*

*“Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was His from the first; yet He did not think to snatch at equality with God, but made Himself nothing, assuming the nature of a slave.*

*“So you too my friends, must be obedient, as always; even more, now that I am away, than when I was with you. You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen people.”*

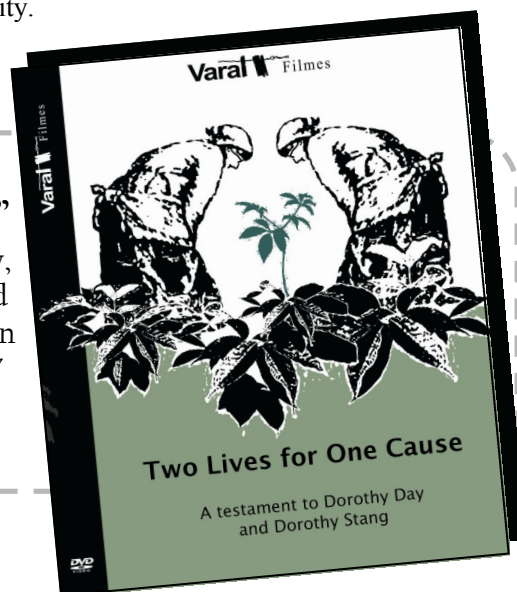
Day describes Jesus as both having suffered a Passion and having lived a passionate life. She sees “all His experiences as part of His Passion: the stories He told, the miracles He performed, the sermons He delivered, the suffering He endured, the death He experienced.” (117) A consistency in our schedule at the Catholic Worker Farm is daily prayer. It serves to orient us to our belief in the intrinsic dignity of every human being, so that we don’t lose sight of the intention of our work. Dorothy Day states that “if an outsider who comes to visit doesn’t pay attention to our praying and what that means then he’ll miss the whole point of things.” (97) I’ve found that ordinary activities, whether playing with children, gardening, counseling, cleaning, or filling out paperwork, can be transformed when one is inspired by and seeks to imitate the passion of Jesus and when one is consciously oriented to the reality of a shared intrinsic dignity.

**By Kate Farrell**

Purchase the DVD

### “Two Lives for One Cause”

A moving documentary on Dorothy Day, co-founder of the Catholic Worker, and Sr Dorothy Stang, activist in the Amazon Forest. Directed by Tatiana Polastri. £7 Cost including P&P. Contact Scott on 07983477819 for details.



*"Love in all Sincerity"*

The Catholic Worker Farm: Home 01923 777201 Mobile 07983477819

## MONTHLY STANDING ORDER FORM

-FOR A COMMITTED GIVER

Please fill in the form in BLOCK LETTERS and send 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 Account Number..... Your Sort Code .....

Your Account Name .....

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

### Your Personal Information:

Name.....

Address.....

.....Post Code.....

Telephone.....Email .....

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

The sum of £ .....

And in words .....

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

Signed ..... Date.....

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

## How to get involved?

There are many ways in which you can get involved in this important work. Some examples are:

- Come and visit us!
- Become a live-in volunteer/intern
- Help our ladies with transport to appointments
- Come for a retreat in our beautiful Hermitage (see p 14)
- Pray for us - Without this, all the rest is impossible!
- Sign up for our newsletter & event invitations by post or email

### C.W. FARM NEEDS

- Food, especially Sugar, Juice, Milk, Cheese, Butter, Flower & Cooking oil. At the moment we have enough tinned food.
- Home made Jam to sell.
- Cleaning Supplies such as sponges, sprays, gloves, dishwasher tablets and laundry detergent.
- Size 4 and 5 Nappies.

## Financial Donations

Becoming a Committed Giver by filling out the Standing Order form is the best way to support us regularly. And help us sustain and increase our work.

If you want to support Mary House, our Mother and child house, directly please make cheques payable to St. Simeon's Church Trust, send your cheque to us here at the Catholic Worker Farm and we will send you a Gift Aid form.

## Welcome to our Roundtable Discussions

1st Tuesday of the month  
7 pm @ The CW-Farm

We begin with a simple meal, then a topic is presented for us to clarify our thoughts together.

### Starting Soon

Topic to be announced on our website

*Before coming please call 07983477819*

## Join our Weekly Vigil for Peace

We sustain weekly Vigils at the Military Head quarters in Northwood.

Please get in touch if you would like to join us.. 07983477819.



## We need your HELP!

### In the Garden

Weeding  
Cutting grass  
Picking fruit  
Making jam  
Cleaning the house  
Moving furniture  
General DIY  
Counselling

*Give us a ring if  
you have some  
time to spare.*

## Bloody Mobile Phones and Rape of More than 500,000 Women in the Democratic Republic of the Congo

*"I've been raped four times by men in uniform and saw them killing my father and brother by machete,"* Samira confided to me at the Catholic Worker Farm in November 2012, where I was interning and the place in which this 31 year-old woman from Goma, an eastern town in the Democratic Republic of the Congo, had found accommodation.

At least 500,000 women like her have been raped in the Kivu region in the eastern part of the Congo since the war in the Congo began in 1996. Margot Wallström, U.N.'s special representative for sexual violence in conflict at the time, called this region *"the rape capital of the world."*



This acute crisis of sexual violence in eastern Congo is, according to the E-NEWS correspondent Dominique Soguel, tied to illegal mining interests in the region which help finance the warring and competing factions that are perpetrating a worsening rape epidemic.

These illegally mined natural resources include diamonds, gold, copper, cobalt and coltan, a heat resistant mineral ore needed for the production of electronic devices such as laptops, video games and mobile phones. In fact, depending on the reference source, the Congo holds 60-80% of the world's reserves of coltan and most of the reserves are in the

Kivu region.

All the different warring factions try to get their piece of the pie; corrupt members of the Congolese political elite and rich countrymen try to line their own pockets by selling mining concessions to other African countries such as Rwanda and Uganda. Rebels interested in gaining power control mines and export coltan and other natural resources to neighbouring countries, which serves to enrich themselves and to exploit the Congo. In exchange, these countries provide the rebels with guns. Given this lucrative business, it is not surprising that these countries aren't interested in stopping the civil war. Far from trying to end the war,

in 2003 in the "Report of the Panel of Experts on the Illegal Exploitation of Natural Resources and Other Forms of Wealth of the Democratic Republic of the Congo," the United Nations accused them of trying to prolong the war in order to profit from the Congo's riches. But there are even more profiteers, including Western multinationals, considered "the engine of the conflict" by the UN, who profit by trading valuable, stolen minerals, and Western arm traders that are supported by their governments to export guns to the warring factions.

As a result of this war, husbands and children have been forced to watch their wives, mothers, and sisters being raped, sometimes at a very young age.

Many women aren't only raped but also tortured, according to Dr. Mukwege, a Congolese gynaecologist, winner of the UN Human Rights Prize in 2008, and advocate for these female victims. It is common that rebels and soldiers injure these women by inserting guns into the vagina and sometimes even firing their guns inside.

*(Continued on page 11)*

*(Continued from page 10)*

A Congolese woman who is raped is usually rejected by her family, and local authorities often ignore her pleas for help.

Samira wanted to stand up for all the raped women and fight against this injustice by protesting with a group of female activists in marches. They were shot down by policemen, and Samira was arrested and went to jail two times under horrible conditions. As Samira states, *"We were raped and beaten by the guards on a daily basis. If a woman has been to jail in the Congo, one can be sure that she has been raped."*

All over the world, rape is used as a tactic of war.

In the Kivu region, whole villages are completely empty because all the habitants have fled as a result of the barbarianism. As Dr. Mukwege states, this phenomenon is exactly what the different warring factions try to achieve by raping, for example, in order to humiliate and weaken the population and to

control natural resources.

This struggle for control of natural resources is, according to the above mentioned report of the UN, at the very core of this complicated conflict. Mineral exploitation is considered one of the driving forces of the war and the proliferation of rebels.

As long as this mineral exploitation continues, Congolese women like Samira will have to live in fear of becoming victims of rape.

After one month in jail, Samira managed to escape and could finally flee to the UK. Unfortunately she wasn't warmly welcomed, and UK officials initially wouldn't believe her story. She is still waiting for her asylum claim to be accepted.

Whenever you open your mobile, think of Samira and all the other Congolese women who are daily raped in the Democratic Republic of the Congo.

**Sigrun Schreier**

## Cell Phone

*You talk on your cell phone and talk and talk and laugh into your cell phone. Never knowing how it was made and much less how it works, but what does that matter trouble is you don't know.*

*Just as I didn't that many people die in the Congo, thousands upon thousands, for that cell phone. They die in the Congo. In its mountains there is coltan (besides gold and diamonds) used for cell phone condensers. For the control of the minerals multinational corporations wage this unending war. 5 million dead in 15 years and they don't want it to be known. Country of immense wealth with poverty-stricken population. 80% of the world's coltan reserves are in the Congo. the coltan has lain there for three thousand million years.*

**Ernesto Cardenal**

Nicaraguan liberation theology priest, poet and former minister of culture of his country



Coltan miner in the Congo



## Children at the Catholic Worker Farm



Adi laying with Bertie in the living room. Adi now has a little sister (Rhina) and with his mum lives in his own house.

Add **Bertie Albrecht** on Facebook!

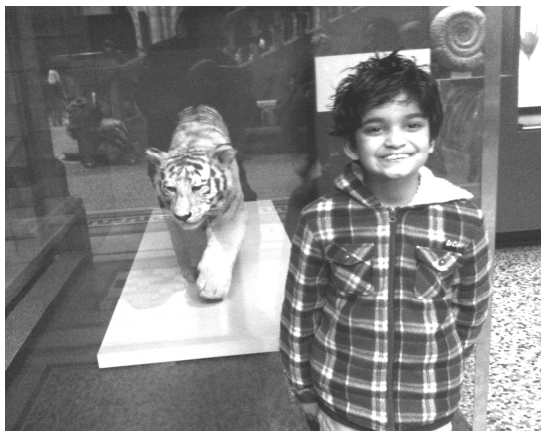


Amina is not always disguised as a witch, she also goes to school and likes to share her adventures of the day over a nice meal (especially one made by her mother).



Lucas Planting flowers! He often plants them upside-down... Lucas and his brother Ben love to play on the slide.





George at The British Museum. George is in school and doing very well. He also loves Ben 10



Hamsa allowing a statue to kiss him. Ahh so much love. Hamsa and his mum will remain friends of our for many years to come. He too is in school and is a very bright boy.



Finn and Regan planting an apple tree in the garden. Finn and Regan now live with their mum on a lovely houseboat. Laura, their mum, has been a great helper at the 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.



Comfortable yet Simple Living



The Hermitage

## GUEST HOUSE

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

## TALKS & WORKSHOPS

- **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.

## Who We Are:

**Scott Albrecht**, Former U.S. Military and Chaplain, 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, Shoshanah, Christian, Justin and Francis.

**Mirjam Johansson** (Sweden), community member since 2009. She studied Intercultural Therapy and has a BA in Engineering.

We also live with volunteers who come for shorter periods, currently **Kate and Debbie**. 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. The CW-Farm and Mary House provide accommodation, food, English lessons, counselling and other services for 16 destitute female asylum seekers and their children, at no cost.

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

We are not salaried but rely on donations (see Standing Order form on page 10); supplementing our expenses from our personal savings when necessary. We work to maintain a large organic vegetable garden to help sustain our household.



Bottom L-R: Justin, Francis, Maria & Scott Albrecht, Angela Formby & Mirjam Johansson.



## Community Updates

Fortunately we are fully booked up for interns for the rest of this year. We are really grateful for all the publicity we have gotten lately, it's brought in much needed donations and support for our work. It's a pleasure to have so many children around, we've been taking them on outings, like to museums and picnics.

We've decided to let the garden go fallow this year, because it's the seventh year running. This means we will be more heavily dependent on begging for vegetables but we will also have more time to do other things.

The Hermitage is not being used as much as it could be, therefore if anybody would like to come for a peaceful retreat, feel free to contact us.

Lately there has been a hive of activity surrounding our guests' needs including visits to solicitors, letter writing and placing the children into the local school. We've been reading about Dorothy Day and are very inspired.

## 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!



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