



Advent 2013

TO LOVE IS TO WILL THE GOOD OF ANOTHER



"To love is to will the good of another." St. Thomas Aquinas. Love arises when passions or feelings are directed towards good. God of course is the highest good. Human will and reason press love onward and guide it's direction.

Much of my young adult married life had been formed by my youth, as is the case with all of us. My perceptions of power, obedience and violence where often overwhelmingly painful as a child. And as a newly married husband and father I oft times sought what I perceived to be good for myself and my family. And having grown up with very distorted examples of attempts at love, I passionately attempted to love myself as well, yet very poorly.

How often I had been mistaken. Learning to discipline my children from my own experience of childhood violence, and in a seemingly prudent fashion, attempting to chastise with Dr. Dobson's "Tough Love" approach. "Pain is a marvelous purifier...", It is not necessary to beat the child into submission..., but spanking should be of sufficient magnitude to cause the child to cry genuinely." he taught. Around 15 years ago, when I became a pacifist, I realized that to discipline my children meant that I was to disciple them. This meant to help them see in their own lives a sense of vocation. To hear Gods call to them. I believe the values of the The Catholic Worker is a good place to start.

Subconsciously I sought out communities where my values were taught. Hearing from the American pulpits in the 1980's, "Wives submit to your husbands", and not continuing to read on, "submitting to *one another* out of reverence for Christ". Yes, community is a Good, of the highest order. But, "He who loves community destroys community, he who loves the brothers (our wives, our children) builds community".

These days, I have learned much about my

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past failings, in fact, they are ever before me. "When I was a child (*and even as a man*) I talked like a child, I thought like a child, I reasoned like a child."

One of my great temptations when Love is absent is to run away. I left America to leave the violence of my family home. However the comfort of that environment meant that my exit vehicle was the US Military, another violent institution. It's good to reflect on what we do when love is perceived as absent. How we "act out"?

Recently, I have reflected on the first few chapters of Genesis. After every single thing that God creates and at the end of each day, God says, "it is good". Then, for first time in theological history, after the most momentous beginnings when Gods creative word fashions all things, there is something wrong, something that is not good. "It is not good that man should be alone". This is an incredible observation from the divine perspective and not from mans. And one that should give us hope. Thanks be to God! He has not left us alone. Alleluia. God is with us. And like ourselves, in our infancy, our childhood, our adolescence our young adulthood and in our sufferings... God is one with us. In communion and community. He alone will never forsake us or abandon us.

The Jesus story is, in part, the story of a child who grows into a man. It's a journey we must all make. To become fully human, not being content with the philosophy, the scraps from the table of those who throw plates of pasta across it and onto a wall. But to allow ourselves to be like the Samaritan woman who said, "even the dogs eat the scraps from the Masters table." We cannot make this journey alone. In fact we were not made to be alone at all. We were created for community. "Behold, I stand at your door and knock. If any man hear my voice and open the door, I will come into him and eat with him..."

Scott Albrecht

UBUNTU AND OUR HUMANITY

Ubuntu is a South African concept and philosophy. It's hard to describe but it's something we all experience. It begins with the premise "I am; because of you" or "People are not people without other people." It means common goal and mutual success. Strive for the happiness in others and find happiness in yourself.

Ubuntu re-defines the self to be the community. Treat every person like your brother to truly see what it is to be human. It's impossible to be at peace with hatred and disdain towards others, defying your inner Ubuntu, no matter how religiously you follow the Bible. God doesn't care if you eat pork or work on a Sunday. If you want the love of God, you've first got to see the love come from yourself.

In the words of Nelson Mandela:

"No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

To me, it's more important to follow the teachings of Jesus, what's inherently right, than to develop my faith. God's love doesn't come from worship, that's Old Testament, God's love comes from active inspiration, solidarity and compassion for other members of the human race, acting on Ubuntu. St. Paul says "We're all members of one body, when one part in in pain, the whole body suffers." The Catholic Worker Farm expresses this beautiful vision of interconnected humanity.

Francis Albrecht

**The Catholic Worker Farm Funding
Proposal 2013
Project Aim**

The Catholic Worker Farm is an ongoing project to protect and accommodate homeless women and their children in the UK. Since 2006 we have helped over 300 women at the Farm, providing everything from housing and food, to school supplies. But most importantly, the women who come to us have a safe place to stay with their children.

Our aim is simply to continue this vital work, providing a lifeline to the most vulnerable, marginalized people living on the streets today. Many of the women we help have battled through horrific circumstances to reach the peace and safety that the Farm provides, so it's crucial that we keep our doors open.

A New Homelessness

In the UK more women are made homeless by circumstance every single day. We have accommodated asylum seekers, trafficked women, those exiting prostitution, escaping Female Genital Mutilation, domestic violence. Sadly what they all have in common is that they are not allowed to work and have been denied state benefits, and so are unable to access basic services because of their immigration status. The majority of these women have endured horrific personal trauma including torture, rape or the loss of loved ones. And what makes their situation even more critical, is that some are pregnant or with young children.

Having escaped war, human trafficking or domestic violence, these women are often scared and immensely vulnerable, but as yet, there is a distinct lack of provisions to keep them safe, together with their children.

That's why The Catholic Worker Farm is so important. The British Red Cross have confirmed that for these women, The Catholic Worker Farm is the only place in the South East where they can refer mothers and their babies together. Every woman who comes to the Farm is given personal support that not only meets their physical needs in relation to shelter, food and clothing, but their emotional or circumstantial needs as well. This ensures that every homeless woman who comes to us feels understood and supported as an individual. Since 2006 we have helped over 300 women in this way.

The Catholic Worker Farm Provides:

A safe, warm bed
Access to showers, clothes, washing and cooking facilities
Help with acquiring solicitors and medical care
English lessons, Citizenship classes and Psychotherapy
Support with finding voluntary work
School supplies and school lunches for younger children
Nappies, baby formulae, baby clothes and toys
A supportive, loving environment within which the guests can recover and work towards self-sufficiency.

Unfortunately, there are only a handful of organizations in the UK that undertake this kind of support, so it's ever more vital that we keep our doors open. We don't receive any government funding for the work we do, nor do we take salaries or stipends. Quite simply, without the generosity of supporters like yourself, the support we offer to women and children would not be possible.

Their Need is Our Need

Right now however, we are at crisis point. One of our major benefactors has been unable

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to continue their financial support, leaving us without money to renew the lease on the Farm, an amount of £12,000. With the winter setting in, we are also in urgent need of heating oil at a cost of £1,700, as well as new kitchen cupboards and damp proofing at a cost of £2,500. The total is £16,200. What we are hoping to receive from you, our friends though is at least £8,000.

We believe that reaching out to the most vulnerable, marginalized women and children is important, but it's also incredibly rewarding; when we see a woman and her child receive asylum after months or even years of hardship, safely established in their own home with their child, we know that our work at The Catholic Worker Farm was essential to that recovery process. We also know that not everyone is able to open their doors to the homeless, but if you believe in the dignity of every person then perhaps you feel you could support those who can.

THE AIMS AND MEANS OF THE CATHOLIC WORKER

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

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

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

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

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

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

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

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

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

To this end, we advocate:

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

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

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

* * *

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

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

--**The works of mercy** (as found in Matt. 25:31-46) are at the heart of the Gospel and they are clear mandates for our response to "the least of our brothers and sisters." Houses of hospitality are centers for learning to do the acts of love, so that the poor can receive what is, in justice, theirs, the second coat in our closet, the spare room in our home, a place at our table. Anything beyond what we immediately need belongs to those who go without.

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

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

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

THE SPECIAL PLACE OF THE POOR IN GOD'S PEOPLE

197. God's heart has a special place for the poor, so much so that he himself "became poor" (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. Lk 2:24; Lev 5:7); he was raised in a home of ordinary workers and worked with his own hands to earn his bread. When he began to preach the Kingdom, crowds of the dispossessed followed him, illustrating his words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (Lk 4:18). He assured those burdened by sorrow and crushed by poverty that God has a special place for them in his heart: "Blessed are you poor, yours is the kingdom of God" (Lk 6:20); he made himself one of them: "I was hungry and you gave me food to eat", and he taught them that mercy towards all of these is the key to heaven (cf. Mt 25:5ff.).

198. For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor "his first mercy".[163] This divine preference has consequences for the faith life of all Christians, since we are called to have "this mind... which was in Jesus Christ" (Phil 2:5). Inspired by this, the Church has made an option for the poor which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness".[164] This option – as Benedict XVI has taught – "is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty".[165] This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the centre of the Church's pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.

199. Our commitment does not consist exclusively in activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness which considers the other "in a certain sense as one with ourselves".[166] This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith. True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances: "The love by which we find the other pleasing leads us to offer him something freely".[167] The poor person, when loved, "is esteemed as of great value",[168] and this is what makes the authentic option for the poor differ from

any other ideology, from any attempt to exploit the poor for one's own personal or political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation. Only this will ensure that "in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the kingdom?"[169] Without the preferential option for the poor, "the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today's society of mass communications".[170]

200. Since this Exhortation is addressed to members of the Catholic Church, I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care.

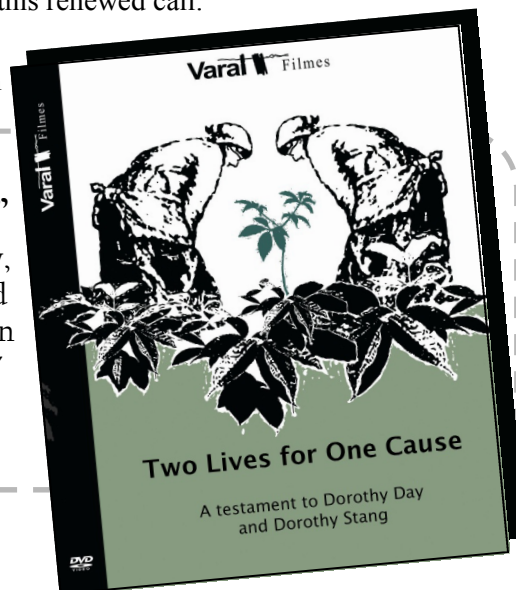
201. No one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles. While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel,[171] none of us can think we are exempt from concern for the poor and for social justice: "Spiritual conversion, the intensity of the love of God and neighbour, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone".[172] I fear that these words too may give rise to commentary or discussion with no real practical effect. That being said, I trust in the openness and readiness of all Christians, and I ask you to seek, as a community, creative ways of accepting this renewed call.

Paragraphs 197-201 from
Pope Francis' encyclical *Evangelii Gaudium*

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.



The Women Evangelise Us

“What will separate us from the love of Christ?” we read in the scripture during one of our daily morning prayers. “Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written: *For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered.* No, in all these things we conquer overwhelmingly through him who loved us.” (Rom 8:35-37).

I've read this scripture passage many times, assuming that what I am reading concerns me as well as every other Christian. For some reason I never reflected upon the obvious



fact that I never in my life have had to fear or experience neither persecution, famine, not having enough clothing or ending up in an armed conflict. An other long term community member brought it to my attention though, by after the prayer saying something like “We need to realise that what we read in the scripture does not always apply to our selves. More often it applies to other people, such as the women that we live with. We have a great deal to learn from them and their experiences, and with this in mind this community is not about us evangelising them but about them evangelising us.”

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“Why is our house for homeless mothers and children called Mary House?” we asked⁹ one of the long term community members during one of our first weeks living in this house as volunteers. “Because Mary is a mother, and she was homeless as well” was the simple answer we got. As simple as the answer was, it's yet true, and it helped me to remember that our Saviour wasn't only poor, he also spent his first hours of his life in some kind of stable and was then forced in to migration when Mary and Joseph had to search refuge in Egypt away from Herod. With that in mind, the mothers of Mary House have a lot more in common with the mother of Jesus than I'll probably ever have.

The women of Mary House don't only evangelise us by sharing their experiences but also by taking care of us. Not only are they the mothers of their own children, when we moved in to Mary House three months ago I felt like getting three extra mothers myself. Every night one of them makes food for all of us in the house, and it is clear that they all put a lot of love into making this food and bring this love to the table as they serve every one of us a share of that food. After dinner we are supposed to make the dishes together, but often one of the women starts washing up, telling us to go and have a rest after our long day of work. We usually insist on helping out of course, but often the answer we get is something like “Please let me do this for you, this is the only work I'll do today and I see how hard you work every day. I also need too feel like I am achieving something.” Some days one of our “mothers” brings us chapatti to eat for breakfast as we are on our way putting on our shoes to go down to the Farm for another day of work. Other days, one of the women at the Farm greets us with a hug of encouragement when we arrive there and they see that we are tired. In small everyday events they show us that they care for us as much as we care for them.

I myself and probably many others with me sometimes think about volunteering as something where you altruistically give of yourself to other people. Experience have shown me though, that this is not entirely true. Yes, I am giving. But I think it is important to stress that I am also receiving. I do believe that true community life is about mutual exchange, and living here without expecting or accepting to get something back from our Guests would, I believe, mean to not live in true community with them. “There was plenty of charity, but too little justice” Dorothy Day writes about the Church in her autobiography *The Long Loneliness*. Charity is for me a word that indicates distance between the giver and the receiver. It's about helping people out without sharing life and conditions with them. What we do here at The Catholic Worker Farm is something else, which is not charity but community. This is not only about me taking care of others, its also about letting other people take care of me.

I do believe that Jesus himself never made people passive objects when helping them out. Instead he interacted with them in a way that acknowledged their humanity and agency. In fact, there is plenty of examples of how Jesus asks other people do things for him. He insists that John the Baptist should baptise him even though John suggest that the opposite would be more suitable, he asks the Samaritan woman by the well to give

him water, he goes to Martha's and Mary's home to eat dinner and he asks the tax collector Zacchaeus to invite him to dinner in his home as well.

By living in voluntary poverty, by not only giving shelter to homeless people but also sharing this shelter with them, I've become not only more aware of my own privileges but also more aware of how much I share with these women. These months we have laughed together, we have cried together, we have been angry with each other sometimes, we have played games together, we have shared confidences and we have worked together. We are more alike than different, but one major thing separates us: we do not share the same experience of "anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword". They have experience of something that I maybe, probably and hopefully will never experience and therefore they can show me, and others in the same privileged position as I, what it means to really trust in, and depend on, the love of Christ.

"The poor show us who we are and the prophets tell us who we could be, so we hide the poor and kill the prophets." the peace activist Phil Berrigan once said. I guess that something that happens, according to Berrigan, when we stop hiding the poor and instead start to interact with them, is that it becomes clear to us who we really are. I for example become able to realize something so simple as that all scripture passages doesn't apply to wealthy people as myself.

Elin Lundell

WHEREVER YOU ENTER

None of us have a pure and undefiled religion. But we try in a modest way, to partake in the joys and sorrows of the 17 women and children we share life with here at the farm. They have visited us, bearing Christ and we leap with a kind of joy; I think that is what keeps us going. No doubt, life is hard here, but it is good. And that Good is located in people.

Recently, the morning reading referred to Jesus sending the twelve out in twos.

"He went around the villages teaching. He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits.

He charged them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, but to wear sandals, and not put on two tunics. He said to them, "Wherever you enter into a house, stay there until you depart from there. Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!" They went out and preached that people should repent. They cast

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out many demons, and anointed many with oil who were sick, and healed them. Mark 6:7-13 “

Our normal hermeneutic for this type of reading is to consider the subject to be either the twelve apostles or sometimes, for the more egocentric -like myself, ourselves. That maybe Jesus is asking us to go two by two into our areas - the city centre, the neighborhood, etc. And we do empty ourselves don't we. We think of the times when we have had to confront others with the truth - as we see it. How we empty our pockets, make sure our bellies aren't too full and enter peacefully into another's domicile, another's world.

In what is most probably the false self. I have religious imaginations of walking house to house with a good Christian friend, going barefooted, hoping for the hospitality of another and begging for the poor. Praying with and for the sick, while trying to alleviate my own illness, testing myself to see just how peacefully my peace can rest. As if to challenge God - Does this Gospel Work??? Is it true???

But there is another hermeneutic, and it is this. The women we live with, have come to our door. Often with no bread, no wallet, no money and have sought peace here. They are the ones who have been *sent, Apostolos*. Do we *receive* them and *hear* them. Do we allow the peace of Christ, which is beyond all understanding to rest upon this house?

In Catholic Worker pedagogy it is the rich and the poor that are healed. Dorothy Day often quoted Dostoyevsky "Love in action is a harsh and dreadful thing

compared to love in dreams. And we learn to love in community."

As gatekeepers and householders we have tremendous power and structural advantage over the poor. It is said that our greatest hypocrisy lies in the fact that we ask God to do for others what we refuse to do for them ourselves. When we deny to others what is rightfully theirs we sin. We have learned that we, at the farm have not offered the ladies here anything that we have not already robbed them of. And restorative justice (which is Jesus' paradigm for healing) demands that we open our doors to those who are sent to us. That we must let their peace rest in our homes and hearts otherwise they too, will shake the dust from their feet as testimony against us.

At the same time we are aware of the Works of Mercy which are being done by ordinary people; We feed our babies (the hungry), nurse them (the thirsty), clothe them (school uniforms) and visit them when they are sick and maybe even imprisoned. This is all Good! But we also need to step out from behind the privatized familial structure to embrace the beloved community. And if we cannot we need to support those who do. There are an estimated 235,500 destitute asylum seekers in the U.K; the need is great and the laborers are few. So it is with gratitude of heart that we thank all of those who have shared what they can with our 17 apostles.

Scott Albrecht

"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
- 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

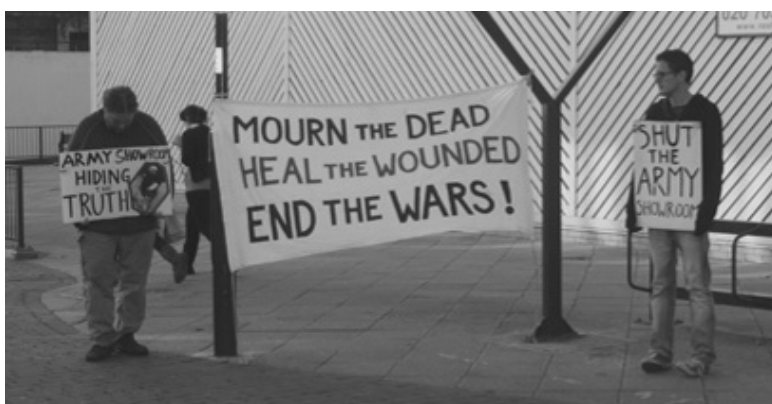
Topic to be announced on our website

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.

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 8); 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 Gratitude

We wish to thank all those who have helped us to take care of the women and children we look after. Words cannot express the depth of gratitude, which although passes through our hearts, begins in God alone. Among those we'd like to thank are: Local Churches and Pastors, Several Secondary Schools, Faulkner Roofing, Seven Seeded Bakery, All of those who have listened patiently and offered words of encouragement, Those who have pledged to our CrowdFunder project, The Red Cross and other refugee units, and finally our families and friends. Our gratitude comes from and returns to God, and makes all things new.

We want to thank the women with whom we live as well, who allow us to deepen our relationship with Christ.

We also want to thank Tatiana and Alexandre Polastri for the documentary they made about the farm (Seen our website).

We also, also, want to thank the many interns who have dedicated their time and energy to care for our sisters.

Most of all, we want to thank God, for his love and care towards our sisters and this ministry which supports them.

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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Web Site:

www.thecatholicworkerfarm.org

E-mail:

thecatholicworkerfarm@yahoo.co.uk



Join the
Catholic Worker Farm
Facebook Group