



EASTER 2017



"Remember You Were Once Aliens"

Man finds himself alienated from many of those goods which create Shalom, Peace, Wholeness. He is, to a degree, disconnected from his God, from the Other, from his Self, from his Community and from his Labour. This is a recurring theme in both the Old and New Testaments. In the Old, Adam sins by eating the forbidden fruit in disobedience and is suddenly distant from God. God is looking for him in the garden. God, "called to the man and said to him, "Where are you?" as Adam had "hidden himself from the presence of the Lord". He has forgotten who he was and is. He must be told to, "remember oh man that thou art dust". The image is scarred but his dignity is not lost. Perhaps if he held onto his true self as Imago Dei, he would not have sinned.

Henceforth he is also alienated from Eve so as to sew fig leaves to hide their nakedness and sexuality. Their relationship has taken on a more hierarchical tone, "your desire shall be for your husband, and he shall lord over you". He is also alienated from the land as he has to till the soil with the "sweat of his brow". Finally, He "drove out the man" from the Garden of Eden. Their offspring are birthed in suffering. We also see this disconnect in Eves son Cain who is so rendered from his brother that he not only kills him but he cannot comprehend his responsibility for Abel's death. "Am I my brothers keeper".

This crisis of alienation continues throughout the Old Testament, the New and up to this very day. It creates an alternative human history, a rather profane one, marked by war, exploitation and consumerism and now pending ecological disaster.

Modern man is alienated from his self. Many find it unbearable to be alone with ones self. He often has a false self as a defence mechanism so as to hide his true self. And in so doing he alienates the Other. His soul is often fragmented by a desire for worthless things. Caught up in the illusions of wealth, power and privilege man builds on shifting sand and is unable to ground his self in the real, in the historical, in the present. Instead he lives

Open Day: June 3rd, 3pm – Late (Page 5)

Farm Fest (Music Festival): June 30th - July 2nd (Page 6)

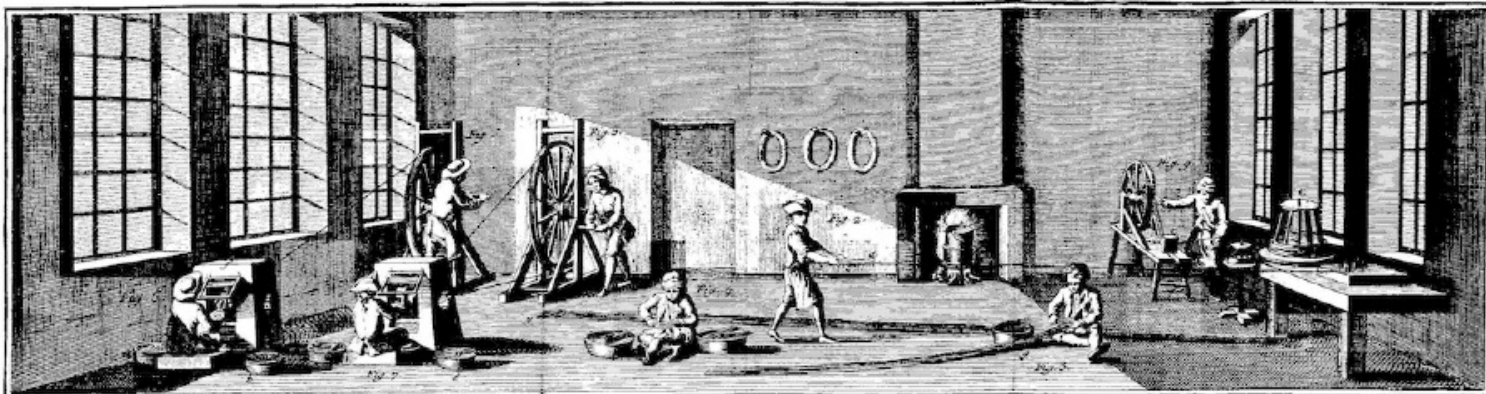
European Christian Anarchist Conference: July 28th - 30th (Page 7)

Events

vicariously through internet porn, social media and television.

Modern man is alienated from the soil from which he came. He does not know where his food comes from or how to grow it. Nor does he know how a toilet works or where his shit goes. All that is important to us is that someone knows how to make one, and that the rest of us know how to press the lever and clean it when it's soiled. We are taught that we should have jobs and do not always appreciate the value of work. We are Catholic Workers, doing the Works of Mercy; not Catholic Jobbers!

Man is alienated from his Labour. The most prescient and last incarnation of this diabolical scheme is the Industrial Revolution; which is still occurring throughout the poorest countries. Within it are both the seeds of Capitalism and Social Darwinism; of which I will write another time. One of the foundation stones of the industrial revolution was The Division of Labour, of which Adam Smith was a strong theorist.



The Division of Labour, in an industrialised society, leads to the breakdown of community, the exploitation of ones brother and the manufacture - not only of goods, but of the desire for more goods. Consider but one creative process of the Middle Ages, with one man in mind. The preindustrial worker. A man who made pins could mine the iron, smelt it, hammer it out, stretch it, cut it to length, sharpen it and sell it from his own shop front. He may have made 50 pins in a day. After the division of labour was instituted within European factories the seven stages of pin making were given to seven different men. Each man with a very singular specific task. One to mine, another to smelt, another to stretch and so on. Each man becoming an expert in one task and not having a clue about the one preceding and proceeding his own. Each man disconnected from the fruits of his own labours. Not knowing from whence the metal came or to whom the pin was sold.

When using the above method of pin manufacturing 7 men do not produce 7x50 pins in a day, but rather hundreds of thousands of pins. A low or a minimum wage must be paid because the worker is declared to be unskilled. His monotonous task day in and day out does not benefit him but the factory owner. He is essentially exploited.

I believe that there is a direct connection between the massive shift in the method in the manufacturing of goods and the method in the manufacturing of killing. And with this method comes a profound irresponsibility for those deaths.

During World War II Hitler's Final Solution to eliminate Jews from Europe was done on an industrial scale. Each man refusing to take loving responsibility for his brother. One to gather the Jews, one to drive the train, one to deliver the gas canisters, another to lead them to their deaths. Each man disconnected from the entirety of what it means to kill. Each one capable of stating, "I was only inserting the gas canisters", "I was only driving the trains". This way of thinking was made clear during the Nuremberg Trials. Many remained utterly blind to the fate of their brother, the Jew. Yet all along the assembly line their brothers lives slipped through one mans hands and then on and through the next. When the killing factory was disassembled collective guilt was realised.

In our day, some wonder whether Skynet is going to wipe out humans. Skynet is a military command centre which controls the skies in the Terminator films. It is composed of automated, artificially intelligent robots and drones. This science fiction is not far from fact. DARPA, a department of the Pentagon, has advanced robotics which are created to fight as combatants. Drones are currently used in many military scenarios. For the first time in history the US Airforce bought more unmanned aircraft than manned. The UK has doubled its military drone purchases from the US. They are deployed over Afghanistan, Iraq and Syria. The American pilots fly drones from Creech Airforce Base in Nevada and the British pilots from RAF Akrotiri In Cyprus. After 8 hours at the joystick the men go home to their wife and kids. Many are now suffering from PTSD.

Alienation from the Other has taken on a whole new dimension. It is virtual, vicarious, violent. The victim, killed from above without sight or sound from the drone is destroyed as if from a god. We are still killing Abel...

In the New Testament it is the powerful who are alienating the poor, the widows, the gentiles and the sinners. We see Jesus in sharp contrast making all of the connections with the rejected, the gentiles, public sinners, tax

collectors and the prostitutes. He is connected with the crowds, those who are 'bent low' who are at times for him or against him and forming community with his disciples who ran away when he was arrested. Making peace with those who were crucified on his right and left side, "today you shall be with me in paradise", and with those who crucified him, "Forgive them Father, for they know not what they do". Jesus is the mediator between man and God the bridge builder and Shalom bearer. There is no alienation from God in Jesus as he gathers all men to himself through the power of the Holy Spirit and into the Love of the Father.

Jesus turns crisis into opportunity. An opportunity to use power wisely and with love. To turn original sin and alienation into mercy and community. Christ is the educator. We must learn to love our Lord, to love our selves, to love the Other, to love the land and to love creativity.

- Scott Albrecht

Missing Migrants

Fear. Excitement. Sorrow. Determination.

Four Syrian friends start their journey, their escape, to a better country. A country without war, without bombing, without shooting. In the end only two friends will set foot on secure land. The others died during their crossing of the Mediterranean. Were their deaths necessary?

In 2014 Foreign Office ministers had announced that Britain would no longer support any future search and rescue operations which could prevent migrants and refugees drowning in the Mediterranean.

Human rights and refugee organisations were shocked when they heard about the British refusal to support a collective European search and rescue operation. They said it would contribute to more unnecessarily deaths on Europe's doorstep.

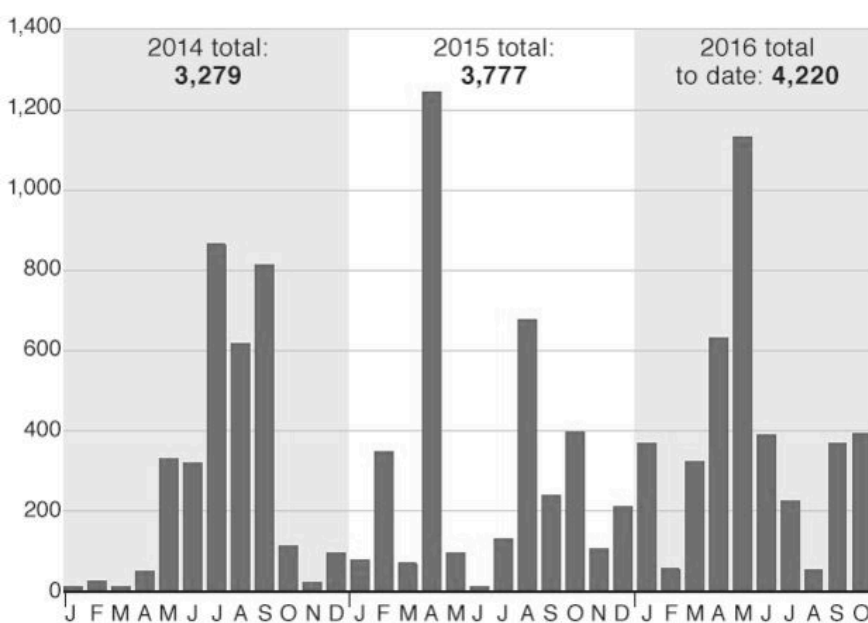
This British refusal in October 2014 came around the same time as the official Italian sea and rescue operation (Mare Nostrum) was due to end. Mare Nostrum was ended without a similar European search and rescue operation taking its place.

When taking a look at the statistics there was little rescue missions offered over the winter months. So after the spring came in 2015, there had been even more deaths and missing people. This growth in the number of deaths also revealed that the follow-on project Triton managed by Frontex the European border agency didn't worked well in its place. It was predictable, that more deaths would occur, because the limited joint EU border protection operation Triton was just patrolling within 30 miles of the Italian coast.

Many human rights organisations voiced fears that more migrants and refugees would die on their way from the North African coast to Europe. And as we look at the statistics below we can see the total surge in the summer and autumn months and note that their fear was unfortunately confirmed.

So many people still die in the Mediterranean crossings, it is hard to express ones own feelings while looking at some of the statistics or while watching a heartbreaking report on YouTube.

Migrant deaths in the Mediterranean by month



Note: Figures include dead and missing

Source: IOM

BBC

If we think back to September 2015 we might all have the picture from the dead body of the tiny 3-year old Aylan Kurdi in our heads. The child was laying alone on the beach. His face covered in sand. He has stretched the arms away from him. The red shirt is soaked. Aylan Kurdi is dead. He drowned where we are going on holidays - in the Mediterranean. Escaping from the Syrian city of Kobane. Escaping from the terroristic group 'Islamic State'. In search of help, in

search of asylum. He didn't managed to find soil once again beneath his feet. His brother is dead. His mother is also dead. Only his father is left.

There are many stories like this one. But after that photo was released there was a big outrage amongst the population all over Europe. But there is still no improvement to be seen. There are actually even more right wing people who have found their voice and are against taking more refugees in and saving them from drowning in the sea.

Whenever I see comments or articles expressing those views, it is hard for me to believe in the goodness of people. How can someone think or speak like that? It is horrible to see a drowned child, but we have to keep in mind that there are still people drowning out there in the Mediterranean! I think over the past few years, after this topic was discussed over

and over again, people stopped focusing on the fact that these migrants and refugees need our help. The migrants themselves are just in search of a better life. Without war, without bombing, without shooting. Lets help them!

- Wibke Heinemann

A Friendship that changed my life

My name is Levin Vollmer and I'm a 20 year old German male who decided to do a volunteer year after school. My intention was to help people in need and to participate in new experiences. Therefore the Catholic Worker Farm with all the homeless women and children was the perfect project for me.

When I arrived at the CWF I was glad to meet another smoker, named Marie. Because we are the only smokers at the CWF, we spend a lot of time together talking and smoking. In the beginning it was quite

she nearly got kidnapped and locked up in prison for something she never wanted to do. If you end up in prison for something you are forced to do after you left your country to start over, how much trust for people would you have left?

How strong a person is who can sit next to someone they barely know and talk about their abuse just like it is a normal topic... I really wanted to support her as much as possible but there was nothing better for me to do than to just listen to her and spend time

together. It's easy to behave well when you grew up and are supported by the love of your parents. But if you have a background like hers it's very hard to grow up well and develop a decent life. And it's just impossible to be nice and polite to every one you meet. If you trust in people but they just humiliate and hurt you over and over, why would you build relationships with new people or even trust them?

I realised that judging people by their behaviour is wrong. A lot of times people seem to be rude but there are reasons for their behaviour; like their past. It doesn't mean these people are bad or rude in general. I also think for me as a person who grew up in a safe environment in Germany, never facing real trouble, it's necessarily and also my responsibility to help these people. For the past year I have lived together with the poor and homeless like Jesus told us to and I try my best to support them. It's a Win-Win Situation because I learn a lot about cultural differences and how differently we grow up and how big the impact childhood for the future life is.



difficult for me to talk to her. She had been through a lot of ugly things in her past so she faced strangers with distance and would never let someone get too close to her. But the more time we spent together the better our relationship developed. After a few weeks we started to have deeper talks and she told me about her past. What she told me was like a nightmare to me and I couldn't believe how a human can sit next to me and describe all of the horrible things which have been done to her. Not only the abuse by her own father shocked me, it was more like in her whole life she had to make decisions between bad and worse scenarios. As if abuse wasn't enough

I began to change my view about refugees. Now I could say that back in Germany my view on foreign people was a bit racist. Through my experience here at The Catholic Worker Farm my wrong prejudices and stereotypes got lost and therefore I'm glad. I learned that in general there are no differences between humans, it's just the way someone got raised or the cultural influence which shapes a human. When I go back to Germany in August I have a different but so much better view about many things and therefore I'm thankful.

- Levin Vollmer

**WELCOME TO THE CATHOLIC WORKER FARM
COME MEET US AND LEARN ABOUT OUR WORK**

OPEN DAY

**JUNE 3RD 3PM - LATE
SNACKS 3PM, INTERNATIONAL BUFFET 6PM
LIVE MUSIC**

This is an opportunity for us to Thank You in a small way for all your support of and interest in us and our work. Meet us, chat and learn about our work with homeless women and children. Enjoy live music and food from around the world as our sisters put on a feast! We will have a huge Bonfire, as well as face painting, badminton and trampolines!

Snacks & Drinks from 3pm, International Buffet from 6pm.



FARM FEST

Music Weekend

Friday 30th June -
Sunday 2nd July
2017

Bands include:

Lovers Electric

John McClean
& The Clan

£8 per day
£20 full
weekend

THE CATHOLIC WORKER FARM

LYNSTERS FARM, OLD UXBRIDGE ROAD, WEST HYDE, HERTS. WD3 9XJ

mobile 079 834 778 19 see our website www.farmfest.info

The management politely requests that no pets, illegal drugs and substances are brought into the festival. Anyone found to be causing disruption or offence may be asked to leave the venue. Anyone who becomes a public nuisance or risk to the health, safety and enjoyment of other festival goers due to excessive alcohol intoxication may find themselves escorted from the venue.



EUROPEAN
CHRISTIAN ANARCHIST
COMMUNITY



EUROPEAN CHRISTIAN ANARCHIST CONFERENCE JULY 28th - 30th

Workshops, Roundtable Discussion, Bonfire, Camping

Please email, call or text to RSVP

Hosted by The Catholic Worker Farm

Venue: The Catholic Worker Farm
Lynsters Farm, Old Uxbridge Road,
West Hyde, Hertfordshire, WD3 9XJ
United Kingdom

Hm: +44 (0)1923777201 Mob: +44(0)7983477819

Web Site: www.thecatholicworkerfarm.org

E-mail: thecatholicworkerfarm@yahoo.co.uk

The theme for 2017 is Community Building. There will be Workshops, Roundtable Discussions, time for reflection and socialising around the bonfire.

We can pick up people in small groups from Rickmansworth Underground Station. There is some bed space available and space to camp. Bring your own tent. We will provide the food, so be prepared to lend a hand cooking. The conference is free but donations in support of our community are welcome.

Arrivals at 12 noon on 28th, Departures 6pm on the 30th.



“IT’S MORE BLESSED TO GIVE THAN TO RECEIVE”

Once a week we (the volunteers and some of the women) go to a wealthy city outside the M25 in London to collect money to support our work. During the seven month I have been there, I have had many different experiences. Most of the times it has been very positive.

Nearly every person is at least smiling at us. A lot of people are doing just as it says in 1 Timothy 6,18 “... do good, to be rich in good deeds and to be generous and willing to share”. Many people donate weekly and we even get pound notes from time to time for which we are deeply grateful.

I have to say that I have had difficulties at the beginning of the year. I didn't really feel comfortable talking to the people, especially when they asked questions. Often, I didn't understand them or didn't know the answer. Additionally, it was very hard for me to stand on the street for six hours on my own, and it felt wrong to ask for donations without doing something in return. One reason is that in Germany people don't collect money with buckets, whereas here one can see it daily. I also wasn't sure what I should think about men in their sixties who call you *darling* or *love* but now I understand that it's just a nice thing to say and everybody talks like that.

I have had some negative experiences there. I think some people are looking for reasons to make the life of others harder. One woman was going to call the council because we didn't have our charity number on the buckets even if we don't have to do that. Others show us their money and ask for whom we collecting for. When we tell them that it's for homeless women and children who are disentitled to receive State Benefits, they ask if they're British. Not only once they took their money back as soon as I denied. Once in a while I get told that its bad to beg and other people show their disinterest with shaking heads or turning around as soon as they see me and walk in another direction.

I have had some great experiences, too. In march I met a really nice homeless man who has traveled through the country for ten years. He told me about his life and the places he has visited. In his opinion it's sometimes hard to live his life without money. He

told me that it's terrible for women and children to stay outside without a roof over their heads. Then he gave me one pound. Jesus commented on a comparable situation in Luke 21,1-4: *As Jesus looked up, he saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. “Truly I tell you,” he said, “this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.”* To me it's worth a lot more if someone like this homeless man donates than all the rich people from the city. I always feel a little bad when homeless people donate because they need their money

themselves. But the fact that they are willing to give some of their own money to give it to people who need it even more makes me appreciate their donation even more.

As time passed I got used to all this and now I really like going to this city. People have started to know

me because I'm there nearly every week. Therefore, I have a lot more small talk during the collection and that makes the day interesting. Moreover, I'm not any longer afraid of talking to people.

Many people are grateful for us standing on the streets with buckets. That's the reason why I get more than once every week to hear “*Thank you darling*” or “*Thank you for standing there*”. That is very encouraging during standing. Also the conversations with the passer-by are interesting and improve my mood.

I meet some really nice people. Once I got a cupcake on a rainy day and another volunteer got an umbrella borrowed from an elderly lady. After we had finished on that day we walked to the woman's house and gave her umbrella back. Such gestures stay in mind and make us happy during standing there.

All in all, I really like going to collect money because the women and children we take care of need the place to live. With the money of the donations we can effort to give the women and children accommodation, food and a nice environment.

- Olivia Voggel





Gap Year

The Catholic Worker Farm



Why not join us for a year?



"I must say that the most valuable part of my experience here has been the encounters and relationships with people"

CONTACT US!

Scott Albrecht:
07983477819

Homepage:
www.thecatholicworkerfarm.org

Email:
thecatholicworkerfarm@yahoo.co.uk

Would you like to...

... develop your prayer life?

... live with the poor in the UK?

... be a live-in volunteer in a Christian community?

... work in a beautiful garden?

... learn DIY?

... work for justice and peace?

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, Birthe & volunteers 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.

How to get involved?

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

- 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

- Sugar, Juice, Long Life Milk, Cheese, Butter, Beans, Chopped Tomatoes, ...
- Vegetables and Fruit
- Nappies (Size 5 and 6)
- Cleaning Supplies such as Washing-up Liquid, Sponges, Sprays, Gloves, Bleach, Washing Powder.

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.

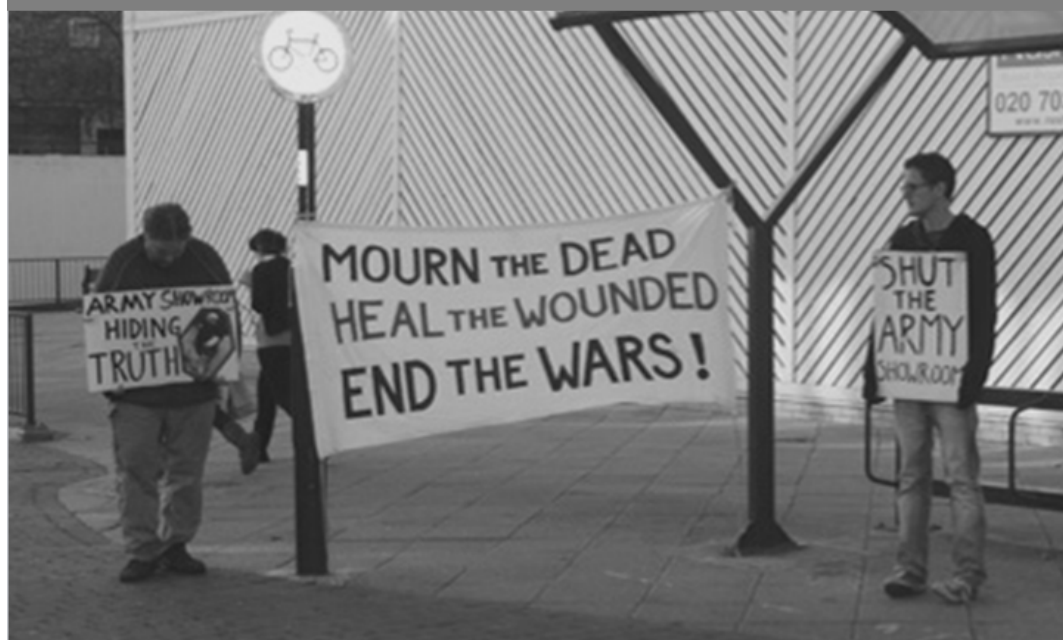
If you want to support Mary House, our mother and child house, directly please make cheques payable to St. Simeon's Church Trust. Send your cheque to us here at The Catholic Worker Farm and we will send you a Gift Aid form.



Join us for our weekly Vigil for Peace

We sustain weekly Vigils on Mondays at 3.30pm near the Joint Military Headquarters in Northwood. We vigil between Waitrose and Northwood Underground Station on the High Street.

Please get in touch if you would like to join us: 07983 477819.



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.*

Over and over again, people had to disobey lawful authority to follow the voice of their conscience. This obedience to God and disobedience to the State has, over and over again, happened throughout history. It is time again to cry out against our 'leaders,' to question (since it is not for us to say that they are evil) whether or not they are sane.



An Appeal to Religious

We at The Catholic Worker Farm and Mary House are looking for a Religious sister or two who could be seconded or missioned to work with us within our live-in community. Our motto is “Love in All Sincerity” and our mission is to serve the 21 women and children who were formerly street homeless and now live with us in our two community houses. These women and children are disintitled to work or to receive benefits because of their legal status; which forces them into destitution. All are Asylum Seekers. Many have fled torture, human trafficking, prostitution, female genital mutilation, domestic violence, bonded servitude. All need our love and support.

AM I NOT RESPONSIBLE?

As we get closer to Easter I spent some time reading and thinking about how they are described in the bible.

One of the parts following Jesus Arrest is the part where Peter denies Jesus.

Jesus gets taken into the house of the high priest and Peter follows. One of the servant girls exposes Peter as one of Jesus followers , but Peter denies it saying *“Woman, I don’t know him”*.

Later on he answers to another man, who says *“you are also one of them”*, with the words *“Man, I am not”*. In addition to that Peter denies Jesus a third time. Following the third time he hears a cock crow and Peter realises the meaning of the words he has been told by Jesus earlier.

Later on Jesus forgives Peter three times.

Reading this story has the power to make us question when and where we might have denied Jesus in our lives. Wether it’s hiding ones true beliefs by neglecting Jesus with words from the rest of society, because it is not accepted, or simply denying Jesus by not paying enough attention to those in need. The first is quite common in countries like North Korea, Somalia and Afghanistan. According to the World Watch List approximately 215 Million Christians experience high, very high ,or extreme persecution. In circumstances like these showing and living according to faith can be extremely difficult and dangerous. Just recently, on Palm Sunday 2017, at least 47 christians in Egypt died because of an

explosion in their church. (<https://www.theguardian.com/world/2017/apr/09/egypt-coptic-church-bombing-death-toll-rises-tanta-cairo>)

But also in our western society where the church and being christian can be considered as outdated and "old". One might want to keep quiet about faith and being christian instead of having to deal with peoples reactions.

An often used, but nevertheless important, bible verse concerning the latter topic is Matthew 25:40 : *"The King will reply, Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me"*

It implies, that Jesus is in every person, and when we take care of a person in need, we take care of Jesus.

This means that the poor are a direct link to ones spirituality and faith. How one treats people, who have had less fortune can say more than words. Do we ignore them, just give a pitiful look or do we actually feed and cloth them? In James 2:15-16 it say's *"Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in you saying to them "God bless you! Keep warm and eat well"-if you don't give them the necessities of life?"*

So how can we put James's words into action?

Everybody can do something. To give an example I would like to tell you a little thing that I witnessed: On a cold day in December I saw a man in old and dirty clothes walking past me. In a few meters distance from me he sat down and placed an empty coffee cup in front of him. I got the chance to talk to

him and he told me about his tent he is living in and how cold it gets at night. And while I was still thinking in which way I could help him, a woman came and brought him some sandwiches and a freshly made cup of Tea. And in addition to that another lady came, talked to the man and then went with him in a close by charity shop. A few minutes they came back out, the man clothed in a new winter jacket. He came up to me, smiled proud and asked *"Does it look good? And it's so much warmer than my old one!"*

It impressed me how easy it actually was to make this mans day a bit better, with really little effort by the woman that helped him. This for me was a perfect example of not just talking, but doing something.

Mother Teresa said: *"I see Jesus in every human being. I say to myself this is hungry Jesus, I must feed him. This is sick Jesus. This one has leprosy or gangrene; I must wash him and tend to him. I serve because I love*

Jesus." She states a very important thing. When we see a sick or poor person, it might be not pretty. They might have signs of their illness all over their bodies or they might have not showered in a while, so that you smell the street they have been sleeping on and the alcohol they used to distract themselves. But it is a Christians responsibility to see a brother or a sister in those people and try to help them. Denying tis responsibility is like denying Jesus. So whenever we come across somebody in need, we should remind ourselves of the responsibilities we have and how easy it can be to fulfil them.

- Lotta Janzen



OTHER NEWS

SCOTT AND BIRTHE HAVE RECENTLY BEEN MARRIED AND WE WOULD LIKE TO CONGRATULATE THEM AND WELCOME BIRTHE INTO OUR COMMUNITY.

SOME OF OUR WOMEN HAVE MOVED ON AND WE WILL MISS THEM DEARLY. AT PRESENT WE HAVE TAKEN IN AROUND 520 WOMEN AND CHILDREN.

HELLOFRESH WAS GIVING US MEAT EACH WEEK, IT MADE MANY OF US HAPPY! SADLY THEY RELOCATED SO IF ANYONE HAS A SOURCE OF MEAT WE'D REALLY APPRECIATE IT...

WE WOULD LIKE TO THANK OUR GOOD NEIGHBOUR GEOFF WATSON FOR HELPING US EACH SPRING BY PROPAGATING VEGETABLES FROM SEED FOR US. THANKS GEOFF!

WE ARE STILL NEGOTIATING WITH GUYS AND ST. THOMAS HOSPITAL TRUST AND SAVILLS CONCERNING OUR TENANCY. PLEASE PRAY FOR US AND OUR WOMEN.

A COMPANY CALLED PHADED CREATED A NEW VIDEO CONCERNING THE POSSIBLE CLOSING OF THE FARM. (DON'T WORRY, WE THINK WE HAVE A GOOD RUN AHEAD OF US!!!) YOU CAN SEE IT AT [HTTPS://VIMEO.COM/193894372?REF](https://vimeo.com/193894372?REF)

**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

MONTHLY STANDING ORDER FORM FOR A COMMITTED GIVER

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 monthly 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 – Made payable to
THE CATHOLIC WORKER FARM***

WHO WE ARE



Scott Albrecht is a Former Chaplain, U.S. Military and Third Order Franciscan, BA, MA in Applied Theology, Faith Based Peace Activist. Scott has accompanied homeless men and women at various times over the past 25 years.

Birthe Albrecht is 51 (on right). She brings many skills to the farm. She is a writer and a great organiser. Birthe has worked with abandoned and trafficked animals in an Ecuadorian rescue centre. Birthe has a heart for woman and children who have suffered and been treated unjustly. She recently discovered St. Francis and feels strongly that her goal is to embrace Franciscan values.



Lotta Janzen is 19 years old and from Germany. She joined the Catholic Worker Farm in August 2016 and will help us for one year. She likes the variety of people in the community and having good conversations with everybody. In her free time Lotta enjoys reading, going swimming and learning new things.

Olivia Voggel is 18 years old. She joined us through IN Via, one of our German partner organisations. Olivia will be staying at the farm for one year. She seems to be happy in every situation which makes people smile. She enjoys doing the paper stuff, reading and learning new skills.



Wibke Heinemann is 18 years old and from Dresden. In September 2016 she joined the farm to stay here for one year. At the moment she is staying at Mary House with all the children what makes her very happy and grateful. Wibke is also interested in cooking and baking.

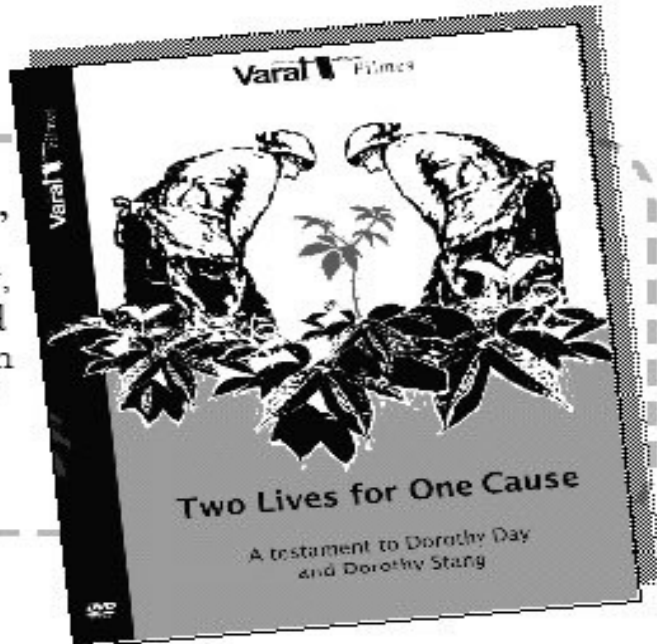
Levin Vollmer is 20 years old and from the south of Germany. He joined the farm through ICE, a german partner organisation, in September 2016. Levin loves talking to all people he's meeting and he also enjoys the hard work in the garden. In his free time he loves walking outside and enjoys playing with the children.



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